

THE SCOTTISH, CHRISTIAN JOURNAL.

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THE
SCOTTISH CHRISTIAN JOURNAL

CONDUCTED BY

MINISTERS AND MEMBERS OF THE UNITED PRESBYTERIAN CHURCH.

EDINBURGH :

GRANT & TAYLOR, 21 GEORGE STREET.

LONDON : HOULSTON AND STONEMAN. GLASGOW : A. & W. KENNEDY.

ABERDEEN : G. & R. KING. KIRKWALL : R. ANDERSON.

NEWCASTLE : W. S. PRINGLE.

MDCCCLXIX.

PREFACE.

THE Conductors of the SCOTTISH CHRISTIAN JOURNAL have endeavoured to fulfil the promises held out in their Prospectus. They have aimed at supplying the masses of the people with sound scriptural instruction; and from the wide circulation of the Journal, and the commendation bestowed on it by the Press and otherwise, they feel entitled to conclude that they have succeeded to a very great extent in their object.

There are two classes of the community whom they have especially sought to benefit. The first class includes those who lie without the pale of the Church, and who, while deficient neither in acuteness nor information, are sadly sceptical, or rather thoroughly and avowedly infidel. These are by no means few in number, or despicable in influence; and a very large proportion of our cheap publications are intended and calculated to keep up and augment their ranks. Every where, and in every form, the poison works. Our hamlets, and towns, and cities, abound with clubs, which act like so many vortices in their neighbourhoods, absorbing ever and anon, as they spring up to manhood, some of the most promising of the children of our people. Our endeavour has been to counteract the influence of such clubs and publications, and to recover, if possible, those who have fallen victims, by fairly meeting their objections, affectionately yet faithfully pointing out their guilt and their danger, and by exhibiting Christianity to them, in its nature and evidence, as a divine and divinely accredited revelation. The other class includes those who are to be found within the pale of the Church, particularly our young men and women, who are in danger or being enticed and led away by the secular literature of the day, and are becoming morbidly desirous of the novel and exciting to the almost

total neglect of the substantial and practical. There is a hazard of our youth forgetting Bible truth in their zeal for the acquisition of general information; while too many of them show that they have no patience for an article professedly religious, unless it assume the form of a tale, or do not occupy more than a few minutes in the reading of it.

We have sought to moderate this thirst for the superficial and the piquant, by supplying articles at once substantial and racy, calculated to please the taste, enlighten the understanding, and ameliorate the heart. Encouraged by the support we have received, and strong in a staff of approved contributors, we shall persevere in the course on which we have entered, labouring still more assiduously to approve ourselves even to the most highly educated, but, above all, studying to combine the simplicity that is requisite in addressing 'the common people,' with the earnestness that befits efforts which contemplate directly and primarily their spiritual profit. 'Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.'

EDINBURGH, *September*, 1849.

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SCOTTISH CHRISTIAN JOURNAL

CHRISTIANITY—ITS BENEFICENT*DESIGNS.

It is gratifying, when looking abroad on this dark and miserable world of ours, to perceive that there are not a few generous spirits who ardently desire, and strenuously labour, for its amelioration. Notwithstanding the melancholy history of the past, and the many alarming symptoms of the present, they do not despair of the future. They hope for better days. They believe that a happier destiny is in reserve for coming generations. They picture to themselves a period when education having become universal, the varied treasures of learning will be a common possession, when, through the progress of the arts and the science, the comforts of life will be multiplied a hundred-fold, when men will grow too wise to embroil themselves in war, when tyranny will relax its grasp, and slavery be no more; when, in one word, the habitable globe shall be filled throughout its entire extent with a free and an intelligent population.

Now, as Christians we anticipate all this and a great deal more. We anticipate the diffusion of a higher knowledge, the prevalence of a nobler liberty, and the enjoyment, in consequence, of a more exalted and enduring happiness. We look forward to a time, when, in addition to an improvement in the physical and intellectual condition of man, there will be a glorious transformation wrought upon him as a religious and immortal being, when the darkness as to divine things that rests upon him shall be chased away, and the fetters in which sin and Satan have bound him shall be broken; and when the state of things thus happily induced, instead of being regarded as the ultimate point of perfectability at which humanity can arrive, will be enhanced unspeakably by the conviction that it constitutes but a prelibation or foretaste of the joys of a higher form of existence. And on what do we rely for the accomplishment of all this? On Christianity, and on Christianity alone,
No. 1.—OCTOBER, 1848.

—on the religion of the Bible, on the progress and universal triumph of His cause whom the Lord has given for a covenant to the people, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. Christianity proposes to accomplish, in the highest form, and in the most perfect manner, what every friend of humanity desires to see effected—the enlightenment and freedom of the family of man.

I.—It proposes to accomplish, in the highest form, and in the most perfect manner, the *enlightenment* of the human family.

The Bible furnishes us with much interesting information of a general kind. It was not the design of God, in vouchsafing a special revelation, to supply to any extent what was fitted only to gratify curiosity; still we meet with not a little, which, while it was meant to serve far higher purposes, does gratify our love of knowledge in a very eminent degree. The inspired record, for example, informs us of the origin of all things,—of the formation of our planet,—of the creation of the first human pair,—of the deluge, whereby the world that then was, being overflowed with water, perished,—of the re-creating of the earth. Thus, the Bible throws light on many points of interest that would otherwise have remained shrouded in impenetrable darkness.

Moreover, however little the Bible may have contributed to the stock of mere secular knowledge, it is friendly to the pursuit of it. Its language is, 'that the soul be without knowledge it is not good.' 'Man that is in honour, and understandeth not, is like the beasts that perish.' Instead of throwing obstacles in the way of the enlightenment of mankind, it smiles upon the efforts that are made for this purpose. True, in some instances Christianity has been perverted to the worst of purposes, and men, pleading its sanction, and pro-
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feeling to breathe its spirit, have sought to extinguish the torch of science, and to retain the human mind in its native ignorance of all truth. Genuine Christianity, however, repudiates such conduct. Having for its author the God of nature, it not only fears nothing from the study of his works, but it recommends and enjoins the investigation of them; while, courting the most rigid examination of its own claims, it excites mental activity, and secures intellectual acquisition. A man cannot become a Christian, without becoming a thinker; nor a thinker on religious subjects, without being disposed to welcome sound and useful information of every kind and from every quarter. And what say facts? Are not Christian men, taking the masses of the people into account, the most intelligent? Are not the nations of the world, that may be designated Christian, the foremost in literary and scientific attainment? And what is it that at the present moment is spreading knowledge and civilisation most efficiently throughout the earth,—is it not Christianity? Is it not the missionary with the Bible in his hand, and the grace of God in his heart, who is doing most to elevate heathen nations and savage tribes in the scale of rational and moral being?

But while the Bible is friendly to the pursuit of general knowledge, and has even contributed, although indirectly, to the sum of it, its distinguishing glory is that it gives light where all would otherwise be darkness, that it imparts knowledge, such as emanates from no other source. It makes known Jehovah, in the absolute independence and supremacy of his being, in the perfection of his character, and in the nature and extent of his government.

It acquaints us with the value of the soul, which is more precious than ten thousand worlds; so that an acquaintance with all literature, and all science—with our physical frame and mental constitution, is as nothing in comparison of an acquaintance with ourselves as capable of knowing and enjoying God, and of our duty and our destiny as amenable to his jurisdiction.

It informs us of the realities of an unseen world, and, above all, reveals the way in which, as guilty and polluted beings, we may regain the divine favour, and rise to the possession of heavenly glory. It answers the all-important question, 'What must I do to be saved?' It points to 'the Lamb of God that taketh away the sin of the world.' How unspeakably grand and beneficent the design of the Christian religion, and how important the knowledge and belief of its truths! This is the science of sciences, the true philosophy—the philosophy of heaven—the wisdom of God!

II.—The two great watchwords of the friends of humanity, are knowledge and liberty—let the ignorant be enlightened, and let the enslaved go free. Now, the office of Christ, or the design of the religion of which he is the author, is not only to give light but also to give liberty, and in the way of imparting knowledge to bestow freedom.

Nothing has done so much for the liberty of man, physically, intellectually, politically, as the Christian religion. Men, proud and tyrannical men, have attempted to convert it into an engine of oppression, and hence some have been unhappily led to imagine that true liberty never can exist or be safe until every form of religion has been utterly abolished. But we must discriminate. We must distinguish between men and systems, and between a pure and an adulterated Christianity. Christianity as it came from heaven, or as it is to be found in the Scriptures, gives no countenance to tyranny in any of its forms, but, on the contrary, provides for its overthrow. It lays down principles which, if acted upon, would cause oppression to cease to the ends of the earth. Its language is, 'Do unto others as ye would that others should do unto you.' 'Be kindly affectioned one toward another—in love preferring one another.' 'Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke.' And while the Bible in such terms inculcates love and kindness, it teaches men of all ranks and of all nations, that they are of one blood, and that they all stand naturally on the same level in the sight of God.

And notwithstanding the perversity and wickedness of man, Christianity has done not a little for human freedom. Soon after its introduction, in 'the fulness of the time,' it supplanted paganism with its impure and bloody rites; and since the Reformation it has secured to Europe most of the knowledge and all the freedom it enjoys. And what has it not done in our day in behalf of enslaved humanity? Let the West Indies answer. And who can overrate what it is destined to accomplish. There is no other influence at work so potent—for no other is able to change the heart. And what but a power that can subdue the passions, extirpate selfishness, inspire benevolence, induce a sense of responsibility, can ever avail either to ensure true liberty or to perpetuate it when possessed.

The relations in which man stands to his fellow-man are most important—but those in which he stands to his Maker are vastly more so. He is a sinner, a transgressor, at once guilty and unholy—the

basest of criminals and the most abject of slaves

What, then, is fitted to meet the exigencies of a case like this! What can give liberty to a man who, in regard to the law of his Maker, is under a sentence of death? Philosophy and science are dumb. Even the labours of a thousand Howards will not suffice. But what man cannot do, the Son of God has accomplished. Christianity points the sinner to a divine Deliverer, and to the infinite ransom that has been paid for his freedom. This exactly and fully meets the case. The criminal can do nothing for himself; yet, in order to his release, justice must be satisfied. Messiah dies to vindicate the claims of righteousness; and, through faith in his blood, the sinner obtains deliverance, 'without money and without price.'

But this is not all. Man must not only be set free from the claims of a broken law, but also from the bondage of corruption. His whole soul is enslaved by sin; his will, his imagination, his affections, are all led captive by Satan at his pleasure; so that, even were he set at liberty without a change of character, he could not enjoy his freedom. But Christ Jesus, by the word of his grace, and the power of his Spirit, subdues his corruption, and makes him 'willing in a day of power.' The command is issued, 'Let there be light;' and, when the eyes of the understanding are opened to discern the beauty and excellence of spiritual things, and especially to appreciate the love of God which is in Christ Jesus our Lord, the whole inner man is transformed. Sin is seen to be hateful—holiness to be venerable—old things pass away, and all things become new.

'He is the freeman whom the truth makes free;
All else are slaves beside.'

See, then, reader, how glorious a thing Christianity is. Embrace, support, and extend it. It must triumph, and enrich with its blessings the whole family of man. Wherever there is darkness, it will dissipate it—wherever there is superstition, it will overthrow it—wherever there is barbarism, it will civilise it—wherever there is tyranny, it will break it in pieces.

'Thus Heavenward all things tend . . .
Come, then, and added to thy many crowns
Receive yet one, the crown of all the earth,
Thou who alone art worthy!'

THE EDUCATION OF A CHILD.

SECTION I.—THE IMPORTANCE OF AN EARLY EDUCATION, AND THE NATURE OF THAT WHICH IS REQUISITE.

AN infant is a mysterious object, with not a little of the awful in it; for the contemplation of a reflective mind. Who

knows what that tiny, insensible creature, nothing in all nature more helpless, may in a few years grow into!—a curse of the mother who suckles it, of the father who toils for it, of the neighbours who visit it and praise its looks,—a curse of the country under whose institutions it is sheltered,—a world's curse, with its ambitious sword, or its impure or atheistic pen,—a demon, who through eternity shall infuriate the blasphemy and aggravate the horrors of the regions of the damned! Or,—a cottage of penury though it be into which the infant cries have drawn us,—let us take heed to ourselves and be reverent, lest we have cause on a future day to rue our contempt with shame. Here there may be the embryo of a principal element of the world's happiness,—of an active friend of the indigent; the discoverer of some important principle in science, the inventor of some useful art, the author of some instructive book, a patriotic member of the National Senate, a learned and upright judge, an eloquent preacher of the gospel—one who shall raise to higher rapture the anthems of the redeemed.

When these two chances, humanly speaking, of curse and blessing are before us, how important does not that early education appear by which the chance is in a great measure to be determined! For although there are exceptions, in which the course is changed in advanced life—sometimes for the better and sometimes for the worse;—yet, as a general rule, it is indisputable, that in early years the ball receives that direction in which it ever afterwards proceeds—that whatever be the mould in which the character is originally cast, of that form does it continue through life to be—that as the twig is bent so is the tree inclined—that the boy is the father of the man—that, according to the Scripture, old age will be found pursuing the way in which childhood was trained to walk. (Prov. xxii. 6.)

Let these maxims sink deep into our hearts, so as to affect our conduct, and not to be entertained, which they so frequently are, as merely happy proverbial sayings. How ready we are to apologise for our sloth; and carelessness, and undue indulgence, by reasoning about our children, that they will of themselves correct their follies and improprieties of conduct, when they have attained to years of discretion; whereas our deficient training prevents their ever being visited with such a qualification. For what is discretion? Is it not the seeing of things in a proper light? But when evil habits of thought and conduct have been formed, the mind is incapacitated for this correct observation—the eye becomes jaundiced so as to see the fairest virtue to be of an unseemly and

softheaded aspect. Let us, therefore, proceed according to it as a law to which there is but little exception, that such as the boy and girl are, will the man and woman be: and that if we do not manage to have them conduct themselves with propriety in childhood—on the young side of the tenth year of age, if we should not say the eighth—it is folly and presumption for us to calculate, with any strong probability, that they shall so conduct themselves in advanced life. On the other hand, if we be faithful in impressing their hearts properly in childhood, it is a calculation sanctioned both by reason and Scripture, when we entertain the hope, that in advanced life matters will proceed well with them. In the heat of adolescent blood, and the fervour of juvenile passion, and when exposed to the temptations of the world into which they have newly gone forth, they may for a while appear to fall away; but the great probability is, that the principles of childhood will afterwards rise up and assert their supremacy. The impressions of childhood are always the deepest, whether for good or evil. When those made subsequently are effaced with comparative ease, they are so deep that to destroy them requires the destruction of the heart. Besides, there is the blessing of God for our dependence, who will not forget the pious labours of his saints, but give their children a special providential treatment and spiritual influence for their preservation, or for reclaiming them from the paths of folly and sin into which they have been seduced, so that the work of his servants may not be lost or scorned.

It will appear from the preceding remarks, that anything worthy of the name of education consists more of making moral impressions on the heart of a child, and training him in the habits of piety and well-doing, than of exercising his understanding, and storing his mind with knowledge. This latter work, no doubt, constitutes an important branch of education; but it is only one branch, and the less important besides. How deplorable it is, that there should be so many who will, with exulting hearts, exhibit the manner in which they have taught their children to recite psalms, and hymns, and passages of Scripture, when, in the very act of recitation, these children shew, that they are actuated not only by no good moral influence, but by one which is positively pernicious. And afterwards, you may hear those same parents tell, with the self-satisfied air and tone of persons who have discharged their duty, that they have spared no cost on their children's education, but paid for the instructions of the best masters; when yet they have allowed

their hearts to run wild with every vain, proud, and envious passion, and without planting in them one flower, or one fruit-tree of righteousness. How many have had their eyes opened, but too late, to perceive the insensate nature of their conduct; and found that notwithstanding all that they had spent on the *accomplishment*, as it is called, of their sons and daughters, they were accomplished only for mischief; and were as little educated in any valuable sense of the term as the child of the most wretched beggar. 'Your daughter writes a beautiful hand,' said a lady the other day to her friend. 'Yes,' was the bitter reply, 'we have paid well to qualify her for writing home impudence and insults.' Let us, therefore, distinguish wisely betwixt education and instruction—betwixt the communication of principles to the heart, and notions to the understanding. That child may be well educated who cannot decipher the alphabet; and that other miserably educated who can read Latin and speak French with fluency. We may be assured that the training to which the Spirit of God refers in his Word, differs greatly from what is reckoned education in the world. Where, in all that Book, is intellectual accomplishment recognised as being of any worth except as the handmaid of a virtuous and holy heart? What, then, are you doing with your child in prospect of the future? Doing *with* him, we say; and not merely *for* him? Are you working on his mind—sowing it with seed that there may be a crop in harvest? And if you are sowing, what is the nature of the seed? May we expect a crop of profitable wheat?

Under next section we shall explain what are the considerations and reflections under which the Education must be conducted so as to be successful.

THE SINNER'S DANGER.

THE gospel proceeds on the understanding that all have sinned, and consequently have exposed themselves to everlasting misery. 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life.'

Reader! thou art a sinner by nature and practice, and therefore, if thou hast not yet betaken thyself to Jesus, liable to the wrath and curse of God, both in this life and that which is to come. Hast thou ever seriously pondered this? If not, do so now. As the transgressor of God's just, holy and benignant law, thou art guilty in his sight, and in danger of perdition. Perdition! who can tell what this imports,—what mind can conceive its terrors,—what heart is stout enough to brave

its torments! The future misery of the wicked will consist in the loss of all that is good—of heaven—of God—of every conceivable element of happiness! The soul will be lost; and oh, who can conceive the extent of such a catastrophe! No mind but the infinite mind of God himself can comprehend it. Moreover, there will be the infliction of positive suffering—the penal consequences of unpardoned guilt—‘the undying worm,’ ‘the fire unquenchable,’—the mind shudders and recoils from the very thought of such fierce and accumulated woes. And not only will the sufferings be intense beyond conception, they will also continue without mitigation and without end.

Eternity! duration infinite; a period that never, never shall know a termination. Eternity! ‘the lifetime of the Almighty.’ It is through the progress of this duration *to come*, that all men shall have their being. How animating to think of a happy existence thus protracted: how terrific to think of an existence of ineffable misery so continued! Put the mind to its greatest stretch in labouring to conceive of even a few millions of ages, and it falls back on itself overborne and exhausted by the effort. What, then, shall be thought of an infinite succession of ages! If you multiply a million by a million, it will require upwards of twenty thousand years to go over the years contained in the mighty series, counting two hundred a minute for ten hours a-day. A man numbering at this rate from the beginning of the world to the present moment would not yet have lived over even the third part of the period requisite for the enumeration! How overpowering the thought; and yet all this is as nothing to eternity; nay, if we were to reduce the solid globe to the smallest dust, making every particle to represent a million of years, and then to multiply the whole of this prodigious sum of atoms into itself, the product, however confounding, would still form but a slender portion of that infinite duration which we denominate *eternity*, and throughout whose revolutions the awful cycle never brings round a period of which it can be said, This is the termination!

Through all these immeasurable, endless ages will impenitent sinners agonise under the heavy wrath of God. Nor will their sufferings, however intense and protracted, atone for their sin; nay, they will go on blaspheming and sinning more and more; hence the utter hopelessness of their condition. What unutterable folly to lose a whole eternity for a few short years of earthly gratification, to neglect and ruin the soul for the sake of objects that perish in the using! Had sinners reason to entertain the slightest idea of rescue from

hell, even after the lapse of myriads of ages, they might console themselves by the prospect, however remote; but as nothing of the kind will ever happen—no ray of hope will ever dart athwart the gloom of Tophet—it is folly, it is madness in the extreme to imperil one’s best interests for eternity, with the certainty before one of so fearful a doom. ‘These shall go away into everlasting punishment, but the righteous into life eternal.’

These things are said, not to render sinners miserable before the time, but to stir them up to flee without delay from the coming wrath. Until men are convinced of sin, and of the misery that must follow it, they will never value the Saviour, nor appreciate the overtures of mercy. They only apply to the physician who feel that they are diseased—so, they only cry out, ‘What must we do to be saved?’ who perceive that they are in danger of perishing. Were there no possibility of escape, it were cruel to excite forebodings of misery that could not be averted; but blessed be God there is hope concerning this thing; and therefore, it is dutiful, it is kind, it is the best act of the truest friendship to press upon men, with all the earnestness we can command, the consideration of the imminent peril to which they are exposed. ‘Turn ye to the stronghold, ye prisoners of hope. Even to-day do I declare that I will render double unto you.’

THE STORY OF PEACE.

THE word for ‘Gospel’ in the Irish language is a very lovely one. It signifies ‘the Story of Peace’! Oh that men would listen to it, just as they do to a *true story* on any other subject! It is God’s own special message to every guilty soul about peace through the death of Jesus,—the best message that lips ever uttered, or ear ever heard. Our ‘Christian Journal’ will indeed answer to its name, if it go forth telling men God’s gracious mind regarding them, ‘publishing peace, publishing salvation;’—and our very highest wish will be fulfilled if, on the hearing of it, multitudes of souls shall start into life, exclaiming, ‘How beautiful upon the mountains are the feet of them that bring good tidings of peace!’

Let us speak to you, dear reader, as a friend who has no other interest to plead than your own. God protests that it is not your destruction that he wants. It is your peace, your salvation (take his word for it), that he longs for. ‘Let him take hold of my strength, that he may make peace with me, and he shall make peace.’ Such proposals of peace are no mere well-sounding words. They rest on a sure foundation. They are as righteous

as they are real. 'Awake, O sword,—smite the Shepherd.' 'God spared not his own Son.' What broken words are these? What do they mean? They assure us that if God is 'pacified,' it is not by passing by sin with indifference as if it were a trifle, but by laying it,—condemning it, punishing it on Jesus. Righteousness and peace have kissed each other with a holy kiss on Calvary. The same love which provided the Ransom has accepted its sweet incense, and our Father's hands are now free,—holly and worthily free,—to dispense eternal life to those who deserved all the nameless horrors of 'the second death.' Pointing to the accursed Tree on which the dying Saviour hung, he says, 'See the definition of my Gospel, Love in harmony with Law,—the love of my heart with the government of my hand, whilst I proclaim "Peace, peace," and press your return to me with every offer of friendship, and every feeling of tenderness!' This is the God 'with whom we have to do.' This is his 'Story of Peace.' And by what more persuasive argument can we induce you to be at peace with him, than the fact of his rejoicing readiness to be at peace with you? If God's present feelings towards you are not such as to give you peace, it must be quite out of the question for you to think of ever making them such,—because 'God changeth not.' But the truth is, that he stands in Jesus 'receiving sinners.' He is loving you with the same love which led him to give his Son to die. He who was righteously your enemy offers to become as righteously your friend, to

'Blot out your offences quite,
Nor bear one fault in mind.'

'Acquaint thyself now with him, and be at peace.' Ah! if you really 'knew him,' you would see his heart overflowing with a love which condemned sin in the person of his Son, that he might at once 'be just, and the justifier of him who believeth in Jesus.'

Unless we can carry the proclamation of this love to the sinner's heart, and get it lodged there by the Spirit's power, nothing else can break it. 'It may be tortured, but broken never. Nothing can 'heal' the soul's 'hurt,' its jealousy of God,—nothing can 'slay the enmity,' and make us feel at home with him, but the charm of his believed love. Our cold and dark suspicions of God can be extracted by no process but the suction of his tender mercy. There is nothing which can touch the deep chords of our confidence in God, and make them vibrate, but the finger of his free forgiveness. So that if ever genuine peace has been found by any sinner in the world, it has been in the same way, and it ever will be so while the world endures. It is not by toiling but by believing that

we 'enter into peace,' for the gospel brings us not a work to do, but a word to believe about a work done. Oh the nearness, the freeness of the Fountain of our peace! It is not far away in the heavens above or the depths beneath. It is opened at our very side, so that peace may be within the reach of every one who feels his want of it, and who is willing at once to inhale it fresh and direct from the Cross while gazing on its wonders.

To do this, and to do it now, every sinner out of hell has the fullest warrant. At the door of his heart God knocks, and asks, 'Wilt thou part with all thy fancied claims, and take as a substitute the claims of my dear Son? Wilt thou consent to that blessed exchange, and meet me on that holy ground? Then will I deal with thee as I deal with Him. I will count thee righteous as He is righteous. I will love thee, listen to thee, delight over thee as such.' Oh, how could any sinner fail to have peace, 'peace as a river,' if he gave God credit for truthfulness in telling us that tale of love? But the very brevity of the process is baffling to the sinner's pride. He wants to do something, and he does not like to be bidden accept something. He wants to make some magnificent amendment in order to get into peace with God. This is man's way, but it is not God's. Man's religion ends with getting peace: God's religion begins with it.

There is but a step between thee and peace, Anxious soul! That step may be taken instantly. Delay is unbelief. Peace has been all along waiting for you—waiting like an angel at your door to be taken in. Should you wait till a dying hour, and, *peradventure*, find it then, you will find it then just where you may more readily find it now—in the simple 'Story of Peace' we have been setting before you. Then, trust and be forgiven. Oh, yield to Christ the willing heart, and His voice, which hushed the surges of the sea, will say to your conscience, 'Peace, be still,' and will make 'a great calm.' Though now 'tossed with tempests and not comforted,' you will enter a haven where no storm can reach you, and 'delight yourself in the abundance of peace.' At peace with God, you will be at peace with all His dispensations, for they will be all at peace with you. They will all wear a friendly aspect, and every dark cloud will 'burst in blessings.' Affliction will have no curse, death no sting, and eternity no terror.

Reader, art thou still proof against the love of God? If so, how sad, but conclusive, the evidence this furnishes of the overwhelming extent of your cherished depravity, your wicked love for your own way! No mere human statement, however clear, however beseeching, can subdue

it. Nothing less than omnipotent grace will suffice.

'The transformation of a sinner, from fool to wise, from earthly to divine, is work for Him that made him.'

'Come from the four winds, O breath, and breathe upon the slain, that they may live.'

'Lamb of God, who takest away the sin of the world, grant us *Thy Peace*.'

THE UNITED PRESBYTERIAN CHURCH.

ITS ORIGIN.

COMMENTING on the conduct of those who attempt, on the slightest grounds, to form upstart ecclesiastical communities of their own, Merle D'Aubigne expresses himself strongly in favour of adhering to what he designates 'an historical church.' This it was so far natural for the historian of the Reformation to do.* There is force, however, in the recommendation. Better abide by a church enriched with associations of an interesting and heart-stirring description,—a church which has had its scenes of joy and sorrow, its days of trial and of triumph, its noble founders, its distinguished ministers, its devoted elders, and its godly people, than join a communion having nothing but novelty to plead in its behalf. A church, indeed, may have a history, and that history its disgrace. Glorifying in its history, mystical Babylon glories in its shame. Truth and antiquity, however, may go together; and man is so constituted as to feel powerfully animated in advancing whatever cause he has at heart, when to the impulses of the present, are added the remembrances of the past. The soul kindles with the recollection, that the cause to which our energies are given, occupied a place in the thoughts and affections of bygone generations, among whom were the excellent ones of the earth, on whose deeds and destiny we delight to dwell. Advantages, therefore, not to be undervalued nor despised, belong to 'an historical church.' These the United Presbyterian Church possesses in a pre-eminent degree. Its history is one of which it has reason to be proud. Neither is it wanting in historians. Besides accounts of its controversies, and memoirs of its men, we have histories and sketches of its rise and its results. Nor is the theme exhausted. In some respects it is scarcely touched. A mere narration of events, taken simply by themselves, produces no adequate impression of the reality, and conveys no proper idea of the place the United Presbyterian Church sustains in history. Its causes branch out into so many ramifications, and spread over so wide a space,

that it is difficult to bring the eye and mind to see and contemplate them at once; while its quickening influences, now exerted in a thousand ways for upwards of a century, scattering everywhere the germinating seeds of light and liberty, are yet far from being spent. In the new world, as well as in the old, it has had its fruits; nor can Scotland, which boasts of having recently added another body to the ranks of Secession, deny the debt it owes to those fathers and founders of the United Presbyterian Church, who, in originating the first separation from the Erastian Establishment, laid the foundation of the rest. We purpose, therefore, to comment a little on the history of our Church, noticing its origin, progress, present position, principles and prospects.

The earlier branch of the United Presbyterian Church, called at its commencement the Associate Presbytery, is generally supposed to have grown out of a dispute respecting patronage, Ebenezer Erskine's sermon, preached at the opening of the Synod of Perth and Stirling in 1732, being regarded as the origin of the whole. That sermon was the occasion, not the cause of the Secession. Its source was deeper and broader. Ten years previously to this, things were ripe for an explosion. The close of the Marrow controversy, indeed, should have been the rise of the Secession; and most unquestionably it would, had the General Assembly been allowed to have its way. After the country had been agitated by the Marrow discussions, and the matter had been prosecuted by the Church courts with unwonted keenness, the twelve Representatives, as they were termed (so called because of their Representation to the Assembly on the subject of the Marrow), were rebuked by the Moderator, and not only so, but forbidden from preaching, or in any way inculcating the doctrines extracted from the Marrow, and condemned by the Assembly. Rebuked and threatened, the Marrow men defied the Assembly in return. Their protest, signed by all the twelve Representatives, consisting of Boston and his noble-hearted associates, is a document distinguished for its boldness. Among other things, they declare, that 'they dare not, in any way, nor by silence, consent unto what was enjoined. Bearding the lion in his den, they would have instantly been dealt with and expelled, had not a check been put on the Assembly. Who, then, is it asked, restrained at this critical juncture the ecclesiastical thunders of the Church? King George the First. Afraid of invasion, the government of the country were extremely solicitous that no measures should be adopted by the Assembly, tending to create divisions among

the subjects of the realm. The King's letter to the Assembly of 1721 was significant enough:— 'We hope you will apply yourselves with concord and unanimity to dispatch the affairs proper and necessary to be considered in this Assembly, and guard against all matter of contention, since you cannot but foresee the many unhappy consequences with which divisions among you may be attended.' A similar hint was given to the Assembly of 1722, and from a communication of Mr Wodrow, it appears, that the Assembly, which should have met at three o'clock to discuss the case of the Representatives, did not meet till five, 'out of tenderness to the Representatives, and from fear of a breach which the Commissioner, the Earl of London, insisted upon, that it might by all means be prevented, as unfit for our present feared confusions.'

Thus, worldly policy was brought to bear upon the ecclesiastical proceedings of these times, and, 'had not this influence been exerted (remarks the late Dr M'Crie), there is reason to think that the sentence would have been more severe; and in that case, the Secession would have taken place ten years earlier than it actually happened.'

Go back, then, in imagination, to the period when Boston and the Erskines, constituting the protesting minority in the Church of Scotland, braved the fury of the General Assembly. (There are three marked epochs in the history of that Church to which we would advert, to aid us in the effort. The Non-intrusion, the Anti-missionary, and the Anti-marrow eras. On the Moderate side Dr Cook was the champion of the first, Principal Hill of the second, Principal Hadow of the third, while we have, on the Evangelical side, Dr Chalmers and his party, Dr Erskine, and the supporters of modern missions, Boston and his band of brothers.

As to the Non-intrusion era, a simple reference may suffice, all being more or less familiar with its actings and results. Erastianism has triumphed, and yet its victory is defeat. The power that has protected the patron, has prostrated the Church. The banner of freedom and independence given to the free air of heaven, and now waving from Canonmills, promises to rally round it more destroyers than defenders of the Church. What determined opposition, however, had Free Churchmen to encounter! Think of it as manifested by the Moderate party even amid the light, liberty, and dissent of the present day, and you will be prepared to estimate its virulence as exhibited half a century ago. We refer to the Anti-missionary era. Dr Erskine, the leader of the Evangelical party, was at that time a man of more than seventy years of age.

Venerable for his piety as well as for his years, the missionary spirit early imbibed by him burned in him to the last. Up till his death, which took place ten years after the period we are now speaking of, Dr Erskine continued to edit a little 'winged messenger,' entitled 'Religious Intelligence from Abroad.' Two overtures being presented from the Synods of Fife and Moray, praying the Assembly to exert itself for the diffusion of the gospel throughout the world, and to recommend a collection to be made for this purpose in the various parishes of Scotland, Dr Erskine spoke warmly in their behalf. Will it be believed, these overtures met with the most violent opposition? One Reverend Doctor declared 'that he had on various occasions, during a period of almost half a century, had the honour of being a member of the General Assembly, yet this was the first time he remembered to have ever heard such proposals made,' and he insisted that the overtures should be at once dismissed. Principal Hill, the then leader of the Moderates, delivered a speech, not exactly in the same style, but to the same effect, stately, plausible, insinuating, sophistical, and terminating with a motion that politely sent the overtures out of court. In a house of one hundred and two they were rejected by a majority of fourteen, a result that may excite the less surprise when it is remembered, that 'for twenty years together at this era, every minister of the Church accused of immorality had been cleared by the votes of Moderate majorities.'

Darker and more deplorable, however, was the state of the Church of Scotland, when another Principal of St Andrews, Principal Hadow, headed the Moderate party, and led on the assaults against the Bostons and the Erskines of still earlier times. Then, when there was no vigorous press to cheer and invigorate a struggling minority, when the liberties of the Christian people were trodden down, and the lamp of truth well-nigh put out, no ordinary amount of courage was required to grapple with ecclesiastical tyranny and misrule. Then, might be seen the venerable Boston setting out from Ettrick to Edinburgh, joining his 'two friends,' Wilson of Maxton, and Davidson of Galashiels, ascending the vale of the Gala, their hearts burning within them as they talked by the way, entering the ancient and romantic city, meeting there from Fife, Hog of Carnock, the prefacer of the Marrow, distinguished alike for his piety and attainments, together with Ebenezer Erskine, he who preached 'the gospel in its majesty,' and his brother Ralph, the noblest sower forth among them all, of those 'strange doctrines' that broke upon the nation's ear,—

these, with the other Representatives, 'full of faith' and 'mighty in the Scriptures,' might be observed repairing to the house of William Wardrop, Apothecary, 'a public-spirited Christian in these times,' praying and consulting together sometimes the whole night, not simply for Zion's peace but for Zion's parity and truth: then, having gone over the grounds of controversy, and strengthened one another's hearts, they might be seen proceeding to the Assembly, and there, amid the scorn of the dominant Doctors of that haughty Sanhedrim, standing up for 'the faith once delivered to the saints.' Noble, heroic, devoted men! What a rich inheritance have you bequeathed to all future generations! and now that your adversaries are forgotten, your names are our 'household words,' and will continue to be held in grateful remembrance!

As has been observed, the Secession did not take place in connexion with the Marrow Controversy, for reasons already stated, although Boston had no other idea than 'of being cast out' at that period; but the bitterness remained, and ultimately found vent in 1733, expelling Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher, commonly called the 'four brethren,' from the Establishment. Having constituted themselves into 'the Associate Presbytery,'—the other branch of the United Presbyterian Church, as we shall by and by see, having been formed in 1761 into the 'Presbytery of Relief,'—they took their stand on two broad grounds, the rights of the people, and the doctrines of grace; the former having been invaded, and the latter condemned by the Assembly. As to the rights of the people, these were laid down, and defended in their first public documents with great fulness and point; while the doctrines of grace were explained and vindicated in the 'Act concerning the Doctrine of Grace,' not published till nine years after the Secession, 'by reason of the great variety of other matters' that required to be placed immediately before the public, but which suffered not from the delay, it being one of the ablest documents emitted by the Fathers of the Secession.

From the above, it will be seen how it was a question not simply of patronage but of doctrine that originated the first section of the United Presbyterian Church. Indeed, it will be found that Erastianism and Evangelism are at all points antagonists. Christian liberty and gospel truth go hand in hand. Hand in hand they went with the Fathers and Founders of the United Presbyterian Church, and hand in hand they continue with it still. With these it began, and with these it pursues its course. The only difference is, that now, having got so completely out of the Establishment,

and done so well, there is no intention, as at first, to return. Having escaped at once from Arminian error and Christian control, the United Presbyterian Church has resolved to hold fast the freedom it has gained, permitting itself neither to be fettered in its practice nor corrupted in its faith.

THE CLAIMS OF THE TIMES.

At the close of last century it seemed as if Infidelity had done its worst. It had risen up in the fulness of its stature, and, amid the turmoil of a revolution which shook Europe to its centre, it held its orgies, and proudly anticipated universal conquest; but it ere long sank into exhaustion, not likely, it was thought, soon, if ever, to regain its strength, and renew its onsets. As for Popery, it was all but numbered with the things that were. It appeared struck with incurable impotency—a monster still, but deprived of the power to injure, and on which the threatened judgment was in process of being inflicted—'these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.' Neither Infidelity, however, nor Popery, was quite so seriously disabled as many fondly supposed; and even in our own country at the present day both have assumed a very threatening aspect.

Infidelity has infected immense multitudes of our people, and is undermining the very basis of the social fabric. In our next Number we shall give the first of a series of articles on 'SOCIAL EVILS, AND THEIR REMEDIES;' and shall at all times do our best to promote the physical, intellectual, and moral improvement of the masses of our countrymen.

Popery is on the alert, and occupies a position which leads not a few to apprehend danger to the liberties of the empire. In relation to our Roman Catholic fellow-countrymen, we do not wish to inflame the *odium theologicum* already so intense. Our desire is rather to stimulate the Protestant portion of the community to attempt greater things than heretofore for the evangelization of the sister isle. At the same time, we shall not be backward to expose the errors of Popery, which is 'a mystery of iniquity;' and shall resist to the utmost the endowment of the Irish priesthood. Not only must no new establishments be created—the old ones must be abolished. Until this is done, our liberties are in jeopardy. Dissent will be tolerated only because it cannot be crushed, and in a thousand different ways it will be persecuted.

The great work at home, which, as Christians, we have presently to do, is to

evangelizes the hitherto much neglected portions of the community; while the great work which devolves upon us as Dissenters is to contend earnestly and unflinchingly for true, full, absolute religious liberty.

As a means to the gaining of the latter object, two things are especially required. First, *The strengthening of our position.* As involving Scriptural principle and law, Voluntarism is invulnerable; but as a practical system, it is open to attack. Even where the principle is honestly wrought, it does not in every instance necessarily prove adequate to the support of ordinances. But the remedy is at hand. The strong are to support the weak, and not allow the latter to be tempted, through poverty, to belie their convictions and professions. Our brethren across the Tweed are prepared to act thus in regard to the recipients of the English *Regium Donum*. Let all Voluntary Churches go and do likewise, that is, let them jointly contribute to the creditable maintenance of divine ordinances wherever it is deemed proper that these should be upheld. Thus, and thus only, shall we avert the finger of scorn so frequently pointed at us, and carry along with us in our movements the hearty goodwill of the entire body of our ministers and people.

Secondly, *Cordial co-operation on the part of all classes of Dissenters.* Jealousies should be given to the winds, and the confiding spirit of brotherhood discover itself in all our movements. The work to be done is too great to admit either of divided or desultory action. The cry of a crisis is common enough in these days, but we are not ashamed to repeat it! Our religious liberties were never exposed to greater peril, and one of the worst signs of the times is the apathy of our people in regard to it. Would that we may be instrumental in dispelling this apathy, and stirring up Dissenters 'to do their duty.'

PHYSICAL STUDIES.

THE UNIVERSE.

The universe is the domain of Jehovah. There he manifests his name. We do not contemplate nature aright, if in every object that meets the eye, whether in the heavens above or on the earth beneath, we discern not evidences of his existence and perfections.

The religious contemplation of the material universe is attended with the purest pleasure and the richest instruction. Care, however, should be taken that our views be neither indistinct from their generality, nor fatiguing to the mind from their particularity and minuteness of detail. Physical phenomena should be studied as a whole

—as one vast chain—although occasionally it may be found requisite to investigate minutely and apart some of the individual links of which the chain is composed.

Nor should we fear to soar into the loftier regions of philosophic inquiry. In doing so, our thoughts will naturally and without effort assume the character of sublimity, and they ought to be freely allowed to clothe themselves in language inspired by the grandeur of the theme. Scientific truth, rejecting all meretricious ornament, loves to appear in a dignified and elegant, yet modest and simple attire.

I. One of the highest results of the study of physical phenomena in its bearings, not on the material wants, but on the intellectual progress of the human race, is the discovery of those *general relations*, which, linking together the various physical forces, impressively proclaim the existence of all-pervading system—of system everywhere exhibiting the indications of complicated yet harmonious design—of system in which numberless objects, stupendous in magnitude and complexity, are moulded into a unity inconceivably grand—of system in which an all-comprising divine idea is realized in the development of a plan all-comprehending and all-harmonious. Vast extent of range—endless diversity in aspect—unity of result—strikingly characterize these *general relations*. They clearly indicate the presence and the operation of the Mighty One—the infinite, all-perfect, all-ruling mind of Him who is 'wonderful in counsel and excellent in working.'

II We must admit extraordinary divine agency. In this, and in this alone, we discover an adequate explanation of the origin and existence of matter. The primal creation of material substance must have been creation *ex nihilo*—creation out of nothing. Such creation was a stupendous miracle. Being anterior to every physical force and law, it could depend on no physical force or law. It was a procedure *sui generis*—single—unlike any ordinary operation. It was the result of a divine agency—strictly and properly extraordinary.

And of the origination of life in its diversified forms, the only adequate explanation is found in strictly supernatural agency. Each original form of sentient being demands for its production an agency divine and extraordinary. Such agency is not merely supernatural. There may be supernatural agency that is *continual*, and in that sense ordinary. Some eminent philosophers have ascribed all physical phenomena to a divine agency that is perpetual—to continually exercised supernatural power—to normal forces which are supernatural and divine. But the primal production of matter and of each sentient form of being is *abnormal*—that is, it is

the result of no pre-existent created agency. It occurs according to no natural law, necessarily occasioning it. Yet this abnormal agency prepares for the normal agency of God. It originates arrangements and forces which are the subjects of rule. Organization is subject to law; so is Life. God's continued agency regarding each of these is *normal*, not miraculous.

How often divine agency strictly abnormal has been put forth, we do not know; but that it has been put forth repeatedly, we have good reason for believing. The geologist demands that we admit the evidence which he brings to prove that there have been several successive terrestrial creations—creations of new vegetable and animal genera. In proof that the Bible is a supernatural Divine revelation, the Christian appeals to many miracles, each of which implies the intervention of a divine agency altogether *abnormal*. The unreasoning religionist may dismiss unexamined the deductions of scientific geologists as quite unworthy of his credence. The self-sufficient geologist may refuse to consider the Christian evidences which ultimately rest on the reality of the Bible miracles. Both err. Their errors, though conducting them to widely different results, have a common origin, namely, the unreasonable rejection of abnormal supernatural agency in cases not included in their respective systems of belief. The abnormal supernatural agency requisite for the geologist's successive creations needs not to be rejected by the believer in the Bible; for the Bible says nothing in opposition to the possibility or the reality of such pre-Adamite creations. The Bible miracles need not be denied by the scientific student of geology; for the stony archaic records which he explores contain nothing that contradicts the possibility or the reality of these miracles. The faith of each might be quite legitimately combined with the faith of the other. Without renouncing one iota of his own faith in the Bible, the religious man might receive what the geologist has received concerning pre-Adamite creations. And without renouncing one iota of his belief in the pre-Adamite creations, the geologist might cordially receive the belief of the Bible miracles, and the system of saving religious truth founded on them.

The enlightened scientific Christian believer sees good cause to admit both forms of abnormal supernatural agency. Believing the record of revealed truth, he also believes the stony record of geologic truth. While in the one he sees the displays of God's stupendous love towards the guilty and depraved—in the other he sees the distinct intimations of the early going forth of God's boundless power, unsearchable wisdom, and inconceivable benignity. In

the one he learns the story of redeeming mercy—in the other he learns the unfoldings of creative energy. The former rebukes the promptings of spiritual pride, and teaches him to humble himself before the Holy and Just One, as a sinner; the latter chases away the idle dreams of an atheistic philosophy, while it discloses to him full evidence that creative power has been repeatedly put forth—holding up to his view the permanent memorials of its ancient manifestations. His trust in the almighty Saviour is not shaken, but rather confirmed, by what he learns regarding the wisdom and goodness of the almighty Creator.

III. There is one important use to which the study of archaic terrestrial phenomena may very properly be applied—namely, to reconcile the mind to the belief of the wonderful and the unsearchable—to lead it to repose in peace in its convictions of truth, even amidst the murmurings and cavillings that difficulties which are yet unexplained generally call forth. Our knowledge of the earth's early history is but partial and fragmentary. There are many chasms left unfilled up. Nothing like a complete telluric history of successive material phenomena has been supplied. The geologist is constrained to believe much that he cannot fully explain. Around the facts which he is obliged to believe, there gather indications of other facts for which he is unable to account. The former, he receives on the ground of strong positive evidence,—the latter, he treats, not as if they destroyed that evidence, but simply as informing him that there are very many things which involve subjects still concealed. In these he sees impressive proofs of the littleness of his knowledge, the numerous limitations which circumscribe and narrow his information. He is thus led, not to reject the *proved*, but to admit the *unexplained*. He is taught to repose peacefully on the certainty of the manifested, even while he is unable to guess the form and features of the undisclosed. Confident in the truth of what he has learned, he remains undisturbed by the undeniable fact that there are very many things which he has not learned. That fact humbles him; but it does not convert him into a sceptic. It checks pride, but it does not destroy confidence in manifested truth. Give him evidence of an intelligible fact, and he will cordially receive it, although he plainly perceives that connected with it, there is much of which no proper explanation is supplied. The fact admitted may be inseparably related to various matters that remain obscure and unexplained. The subjects which it brings to notice may be vast, profound, wonderful, unsearchable. He does not turn away his eye from the

profound, unsearchable, obscure, whence this fact has been excavated." He contemplates it as steadily as he is able. But, having done so, he reverts to the manifested fact, and, on the evidence by which it is established, he complacently rests.

Now, this is just the state of mind that is best suited for the admission of revealed truth. It combines the vigour of awakened mental perspicacity with the docility of rational humility. It is peculiarly favourable to the cordial reception of 'the doctrine which is according to godliness'—in which, connected with what rests on perfectly sufficient evidence, there is presented not a little that man's present faculties do not seem competent fully to explore.

IV. But while the philosophic Christian discerns satisfying evidence of the fact that abnormal divine agency has been repeatedly put forth, he also sees satisfying evidence that there is a divine agency which is *normal*—which works in perfect conformity with the definite unchanging law—which, though divine in origin, is regular in action. This is the chief, the common, form of divine operation. It is carried on in a manner that corresponds with the original constitution or *nature* of created objects. It is therefore called *natural*. And, accordingly, the forces concerned in producing the phenomena which exemplify it, are called *natural forces*. The laws which regulate the operation of these forces are called the *laws of nature*. These laws, however, are in reality laws of divine government—laws which, in his wisdom and goodness, God chooses perseveringly to observe while exercising his infinite, eternal power in governing the material universe.

It is this *normal* divine agency that we have to contemplate when observing and studying physical phenomena. Such phenomena occur in conformity with definite unvarying laws. Amid all the perplexities of endless diversity and ceaseless change, the existence and prevalence of law may be distinctly discerned.

During the rude ages, striking phenomena were considered miracles. A solar eclipse was regarded by the ancients as an alarming prodigy—an omen of the wrath of Heaven. The philosopher now sees in it nothing more than the legitimate result of natural causes. He sees nothing more in the coruscations of shooting stars—in the fantastic play of the polar aurora—in the terrific gleaming and flashing of the destructive lightning. In these the enlightened Christian recognises divine agency; but it is divine agency operating *normally*, not miraculously.

V. The evidence of unity in design is impressively taught by this constancy, this regularity, in the occurrence of physical

phenomena. From it we learn that the divine agency, in all its variety of aspects and operations, is directed to certain grand and benevolent results. From it we learn the amazing perseverance of Deity, as well as the stupendous magnitude of his plans and the illimitable range of his sway. We find the same species of forces operating through countless myriads of astral systems, and during myriads of ages; and we find them producing similar and concordant effects. Thus the aspect of physical objects, contemplated in reference to their general relations, exhibits unity in diversity, and, amidst things the most dissimilar in form, presents us perpetually with unmistakable traces of resemblance, connexion, and order.

One single gravitating force causes the rain-drop to fall, and urges the glaring comet to the sun, from those vastly remote regions where it sojourns so long in darkness and concealment. The same laws of light which govern its passage to us from the sun, also govern its passage from the remotest discoverable star that hides itself in the dim haze of the immensely distant nebula.

Even to persons unacquainted with the laws of physical forces, there is apparent a harmony of design in the aspect of nature. The wide-spread plain, clothed with herbage—the ocean, laving its weed-engirdled shores—the forest, stretching far and wide—the splendid azure sky—the fleecy assemblages of clouds—the golden sunshine—the placid lake—the silver streamlet—the majestic river,—all tell of powerful agencies working harmoniously around us—all speak of unseen influences carrying out one grand design. And not only in the gentle and beautiful, but also in the awful and grand, is the impression of unity and harmony distinctly made. The raging ocean, heaving his mighty waves and uttering his voice of thunder—the dreadful overhanging cliff—the vast and awful mountain—the deep solitude of the far-stretching barren plain, disturbed only by the plover's wail,—all have on man a solemnizing influence—all tend to inspire him with pleasing serious thought—all call even on the uncultivated to lift the heart to the Mighty One, whose hand in forming all things, hath fashioned them according to the pattern of one vast, all-comprising, harmonious design.

But the scientific inquirer is able to perceive more distinctly in the paths of nature the footsteps of an unslumbering, ever-working Deity—carrying forward, during an illimitable succession of stupendous periods, his vast harmonious plan of boundless benevolence, skill, and power.

To such an inquirer presumptive proof is replaced by full conclusive evidence.

"To him, a flower is a complicated and admirably concatenated system. To him, the structure of the tiny insect presents numberless instances of wise co-adaptation—all tending to minister to the life, the safety, or the enjoyment of the seemingly insignificant animal. To him, the earth is rich in examples of creative skill. To him, our solar system appears one grand harmonious whole. To him, each gem in the diadem of night is the indication of an astral system like the solar—it may be, mightier far. To him, the hazy nebula is the far off splendour of a firmament—a little universe,—little, compared with the entire universe—but yet so great that, compared with it, our world is but an inappreciable speck.

Where such a man, who is enabled by the light of science to contemplate the material universe intelligently, contemplates it religiously, he must find it surpassingly rich in instruction, admirably fitted to fill his mind with ennobling thoughts and delightful emotions. Scientific attainments aid us in ascending, by means of the ladder of nature, towards that 'light inaccessible' in which the glorious Jehovah ever dwells, and constrain us to join the celestial company in their rapturous anthem, 'Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.'

BIOGRAPHICAL SKETCH.

REV. JOHN M. MASON, D.D.

THE father of the subject of this memoir, John Mason, was born at Westmill, Midcalder, June 9th, 1734, and distinguished himself at a very early period of life. At the age of twenty, he spoke the Latin language on all the higher subjects of discourse with equal ease and elegance. In Greek, his proficiency was but little inferior; and he was familiar with Hebrew. At the age of twenty-four he taught logic and moral philosophy in the seminary of the General Associate Synod at Abernethy—the lectures being delivered in Latin. In 1761, he was sent out by the Synod, along with the Rev. Robert Annan and John Smart, to strengthen the hands of the Presbytery of Pennsylvania. Soon after crossing the Atlantic he became minister of the old Dutch church, Cedar Street, New York, where he laboured for thirty years. He died in 1792, and was succeeded by his distinguished son, of whom we present the following original sketch, kindly drawn up, at our request, by an eminent American divine.

JOHN M. MASON was born in the city of New York, on the 29th March 1779. From an early period he was remarkable for sprightliness of temper, fondness for study, and freedom from vicious propensity; and even in his boyhood he gave promise of the talents for which he was distinguished in his riper years. His father, for the most part, conducted his education until his entrance into college. This was rendered necessary by the condition of the country at the time, as the war of the Revolution had just begun, and on the occupation of New York by the British army, Dr Mason, senior—in common with all the other ministers except the Episcopal—was obliged to remove his family into the country. It was a happy circumstance for the son that his father was placed in a position which enabled him to superintend his studies. An able teacher he could nowhere have found, and at this period of his life it was that he laid the foundation of the thorough scholarship, and of those habits of intellectual discipline, for which he was subsequently so distinguished. Soon after the close of the war, and the return of the family to New York, he was entered as a member of Columbia College. In a letter of the late Lord Bishop of Nova Scotia (who was one of the professors in the College during Mr Mason's residence in it as a student) to the late Dr Hosack, it is stated that Mr M., at that time, displayed talents of a very high order, and attainments in learning such as would have secured to him eminent distinction in any British university.

He graduated in 1789, and soon after began the study of theology under the superintendence of his father. He at the same time attended the prelections of the late Dr John Livingston, the Professor of Theology to the Reformed Dutch Synod. It should have been mentioned before that he was at an early period of his life the subject of deep religious impressions. He incidentally remarked that, while a mere boy, he used to go to his father's garret, taking with him Ralph Erskine's 'Faith's Plea upon God's Word,' and as he read it to weep in view of his sins, and supplicate the mercy of God. When in his 17th year he made a public profession of his faith, and united with the church of which his father was pastor. One of his fellow-students of theology was the late excellent Dr Alexander Proudfit. Their fathers had been for many years intimate friends, and the sons, following their example, were bound to each other by tender ties. From their correspondence it would appear, that the tone of Mr Mason's mind, while preparing for the sacred office, was that of deep spirituality. He prosecuted his studies not in the temper of one who regarded the ministry simply as a profession, but with

a solemn sense of the sacredness of the office and of its awful responsibilities.

In 1791 he visited Scotland with the view of completing his theological studies at the university of Edinburgh. Here he was honoured with the respect and friendship of several distinguished residents of that city, among whom were Dr Hunter, the Professor of Theology, and Dr John Erskine. By the last named venerable man he was regarded with peculiar affection. Though his connection with the university was brief, his residence in it seems to have had very much to do with the developing and giving finish to his brilliant intellectual powers. His class exercises were characterised by an energy of conception, a power of analysis, and a glowing eloquence, rarely witnessed in productions of that kind, and secured for him the warmest admiration of his instructors and fellow-students. Eminent as he was for talent, he was not less so for his ardent love of evangelical truth; he could not endure the least attempt to rob the Redeemer of his glory. One of his fellow-students, and who was for many years a fellow-labourer in the gospel, relates of him, that on one occasion when called upon by the Professor to criticise a discourse, which, while it displayed much talent, was singularly destitute of evangelical sentiment and unction, Mr Mason rose, and after noticing at some length the evidences of taste, imagination, and power of argument displayed, paused for a moment, and then added in solemn and impressive tone—'but it wanted one essential thing—it needed to be baptized in the name of the Lord Jesus Christ to entitle it to the name of a christian sermon.'

Mr Mason's residence at the university was terminated suddenly and much sooner than he had designed, by the afflicting intelligence of the death of his father, and the news that the congregation were anxiously waiting for his return with the view of calling him to fill the vacant charge. He accordingly returned with all speed; and was licensed by the Associate Reformed Synod of New York in November, 1792. Considering his youth, his inexperience, and above all, the fact that he had been brought up in the bosom of the congregation of New York, it might well have seemed a hazardous experiment to call him to be their pastor; but they had a strong conviction, from their knowledge of his piety and abilities, that he was destined to be eminently useful. Nor was their confidence misplaced. The first sermon which he preached after his licensure settled the matter; and so soon as the preliminary steps could be taken he was ordained as his father's successor, in April 1793. For seventeen years he laboured in

this relation, and during this period probably the richest fruits of his ministry were produced.

The first work that came from his pen was his 'Letters on Frequent Communion,' published in 1796. It was a bold enterprise for one so young in years and in the ministry, to undertake the removal of customs connected with the observance of the Lord's Supper, and venerable for their antiquity; but he was equal to the work, as the eloquence, the impressive reasoning, the varied scholarship of the 'Letters' attest. Within his own denomination a change was effected, yet by no means so extensive as might be supposed. On the other branches of the Scottish Church in America, 'The Letters' exerted little influence: 'the days' are still observed in most of their congregations, and the Lord's Supper is celebrated twice in the year.

Almost from the day of his ordination, Dr Mason held an exceedingly high position as a preacher; by the whole christian community of New York he was admitted to be, in respect of pulpit talents, without a rival. The ministry of New York at that period numbered not a few men illustrious for eloquence, abilities, and learning: it was adorned by Rodgers, Livingston, Linn, Abiel, Hobart, and M'Leod; it was in fact the most brilliant era in the ecclesiastical history of that city. It was no easy task to carry off the palm when such men were competitors; and yet, by universal consent was it owned that, in the pulpit, Dr Mason was without an equal. Though his popularity came with the suddenness of an apparition, it never waned. For many a year he retained the elevated position which he reached while 'the dew of his youth was on him.' His congregation increased with such rapidity, that in less than two years after his settlement a second one was formed. Not a few of the most distinguished personages in the city were among his hearers, and courted his society. Hence, upon the death of General Washington, in 1799, he was called, by the common voice of the city, to pronounce the funeral oration; and again, in 1804, on the lamented decease of General Hamilton, a similar service was required of him. Both of these orations are master-pieces of their kind.

In 1800, Dr Mason published a political pamphlet, which, although left out of his collected works, is regarded by some as the ablest and most eloquent production of his pen. It was written during the contest for the Presidency, between John Adams and Thomas Jefferson. The latter gentleman was a bitter enemy to the Christian faith, an infidel of the French school; and on this ground Dr Mason, with the utmost ardour and energy, opposed his

elevated to the presidential chair. He looked upon the election of such a man, as virtually a national renunciation of the Christian name, and of course involving an act of national rebellion against the Lord Jesus Christ, which must expose the land to terrible judgments. Many excellent men sympathized with him in these views, and were filled with alarm at the prospect of having an unbeliever as their chief magistrate. On other occasions, however, there can be no doubt that Dr Mason allowed his zeal as a political partisan to carry him to an unwarrantable length. So obnoxious to the democratic party did he become, in consequence of some acts which need not be related, that a mob threatened to demolish his house.

When Dr Mason was first settled in New York, the spirit of infidelity was very prevalent in that city, and in many other portions of the land. It was the infidelity of the school of Paine; and most of the leading politicians of the day were infected with it. Almost from his entrance upon his ministerial labours Dr Mason grappled with this enemy; he brought all his powers of eloquence, argument, sarcasm, and learning to bear upon it. His efforts in this particular field of exertion were remarkably blessed. Various interesting anecdotes are told of his encounters with infidels. He was once called to visit a lady upon her deathbed; he had hardly entered her chamber before she avowed her decided unbelief in the Bible. The Dr immediately arose and prepared to leave the room, saying that he had no business there,—when the nurse interposed—'Dr, you can at least pray for her.' He knelt down and offered up a most impressive and affecting prayer. It was the means of sending the arrow of conviction into the heart of the dying infidel,—and of awakening in her soul an humble faith in a long despised and rejected Saviour. In combating infidelity, Dr Mason was not in the habit of giving extended courses of sermons on the external evidences of the Divine origin of the Scriptures; he was rather accustomed to exhibit the gospel in the grace and fulness of its provisions,—in its suitability to supply the moral wants of man,—and to show the immense contrast between it and infidelity. Thus, in every sermon, while he chiefly aimed at the edification of the Christian, he had a word for the sceptic.

In 1802, Dr Mason was chosen Professor of Theology by the Associate Reformed Synod, and was placed at the head of the Seminary which the Church had recently established in New York. During the same year he was sent on a mission to Great Britain, for the purpose of obtaining funds and books for the infant institution,

and also of appealing to the Churches in Scotland for ministerial help,—to supply the many waste places of America. His mission was successful in both respects. Funds sufficient for the purchase of a noble library were raised; and he was accompanied on his voyage home by six ministers and probationers, who had heard and yielded to the call—'Come over and help us.' His fame as a preacher was greatly extended by this visit to the land of his fathers. That noble sermon, 'Living Faith,' was preached in Edinburgh before the Society for the Relief of the Destitute Sick; and that still more eloquent one, 'Messiah's Throne,' was preached before the London Missionary Society. The late venerable Dr Waugh of London stated to a friend, that no preacher, since the days of Whitefield, had attracted so much attention in the metropolis, or had produced so powerful an impression, as did Dr Mason during his brief residence in that city, in prosecution of the objects of his mission. Some of the most eminent clergymen and statesmen in England rendered the highest tribute to his genius and eloquence, and assigned him a rank among the first preachers of the day.

Soon after his return to New York he entered upon the duties of his professorship; and from that time until 1816, it might truly be said of him that he was 'in labours more abundant.' Besides preaching to his people on the Sabbath, he met the theological students on five days of the week. In 1804, the Christian's Magazine was started, and its editorial management devolved upon him—most of its articles being the production of his pen; and finally, he was chosen, in 1810, to be Provost or Principal of Columbia College,—an office which compelled him to take a considerable share of the work of instruction in the college. He was thus what would be regarded in Scotland as an eminent pluralist—pastor—theological professor—editor—provost; but it should be stated, that as professor of theology he for a long time received no pecuniary compensation. His labours as editor were also gratuitous.

The Christian's Magazine was commenced with a view to resist the arrogant claims of Prelacy. For many years after the war of Independence, the Episcopal Church in America was in a very feeble condition; her ministers—with rare exceptions, had sided with the mother country, and thus became the objects of strong political dislike. But after the episcopate had been obtained from England, and as the old prejudices growing out of the war wore away, they began to resume their haughty air, and to reassert their claims to be regarded as the only rightful successors of

the Presbyterians having endeavored to annoyance until patience ceased to be a virtue, resolved to establish a magazine for the discussion of the prelate's claims, and the vindication of what they deemed primitive truth and order. Its publication was continued for four years, and it contains Dr Mason's ablest productions—for example, his *Reviews of Episcopacy*, *Essays on the Church*, *Considerations on Letts*, and numerous miscellaneous essays, some of which have been reprinted as Tracts, and have been largely circulated. Among these last may be mentioned—'Conversation with a Young Traveller,' and 'Death-beds of Hume and Finlay compared.' To this day a full set of the *Christian's Magazine* commands a ready sale and a good price.

As a theological instructor, Dr Mason held a distinguished rank; he was the life and soul of the seminary, which was attended by students from all parts of the land, and belonging to various denominations. In the departments of systematic divinity and biblical criticism he was equally at home; and it is deeply to be lamented that he allowed himself—during the period when his mental powers were in the maturity of their vigour, to become entangled in avocations so various and numerous as to make it impossible for him to do himself justice, as a theologian or a critic. In his method of instruction, he combined the plan of lecturing—so long prevalent in Scotland—with the text-book system that obtains in our Seminaries. This the length of the session—six months—enabled him to do, and also to cultivate great intimacy with his students, who all entertained for him the warmest love, and unbounded admiration. While he was at the head of the seminary it had a reputation which no other institution of the same kind in this country has been able to acquire. There was a singular eagerness on the part of congregations to secure pastors who had been trained under Dr Mason.

His largest work—and in fact the only considerable one, published by himself—viz., that on *Catholic Communion*, appeared in 1806. In this work he asserts the same great principle of communion for which Robert Hall so earnestly contended,—that none who give evidence that they are Christ's are to be rejected. The volume, however, is too well known to need description. The causes which induced the author to prepare the work may be stated in few words. While the new church in Murray Street was in the course of erection, Dr Mason's congregation obtained the use of the Cedar Street Church, of which the late Rev E. B. Romeyn was minister. 'As the hours of service were different, the one congregation succeeding the other,—there

was a partial amalgamation of the two societies in the ordinary exercises of public worship,—mutual acquaintance produced mutual esteem, as united in the same precious faith,—and soon mutual invitations were given to unite in the observance of the Lord's supper, which were accepted; the two congregations sat down at the same table of the Lord. Such an event had never before occurred in the United States. The Associate Reformed Church up to that period had uniformly acted on the principle of restrictive communion,—and it was therefore not surprising that the conduct of Dr Mason and his people occasioned a warm discussion in the Synod of which he was a member. Many of his brethren were exceedingly displeased with him for departing from what they regarded as 'the old paths,' the good order of the Church of God. The result of the controversy in Synod, was the publication of the 'Plea for Sacramental Communion on Catholic Principles.' The only answer to it that has ever appeared in America, was from the pen of the Rev. James Christie. It is perhaps not unworthy of being mentioned, that Mr Christie was brought up under Dr Mason's ministry—studied for the ministry under him,—and when 'The Plea' first appeared, was a warm advocate of its principles. Subsequently he changed his views,—and then set himself to answer the arguments of his old pastor and teacher. He is now a much respected minister of the Reformed Presbyterian Church.

In 1816, Dr Mason's health was so seriously impaired, that he found it necessary to resign his office of Provost, and try the effect of a voyage to Europe. On the Sabbath previous to his departure, he preached an admirable discourse,—which, under the circumstances of the case, it was feared might be a farewell sermon,—from the words, 'Hold fast that which thou hast, that no man take thy crown.' The parting with his family on that occasion—as we have heard it described—was exceedingly touching,—it was one of the finest exemplifications of tenderness of affection combined with a sublime Christian faith. He was a man with a heart as warm as his intellect was commanding.

Besides visiting the friends and scenes of his youth in Scotland, he travelled extensively on the continent, in France, Italy and Switzerland. The journey was a source of constant delight to him, not only as bringing relief from the cares under which his constitution had begun to sink, but as carrying him into a field of most interesting observation. With the classical and religious associations of these countries he was intimately familiar, and he was every where welcomed with a cordial interest, as one of the distinguished men of the age.

His visit to Geneva was singularly opportune. It was at the period when Dr Malan was in the midst of the conflict between the Socinianism, in which he had been educated, and the gospel of Christ,—whose Divine light had just begun to dawn upon his mind. Just at the critical moment when he was forming his religious opinions, he was brought into intercourse with Dr Mason, from whom he derived very important aid, in the way of directing and satisfying his inquiries. The deplorable condition of the French Protestant Church at that period, and especially the almost universal prevalence of Socinianism among its ministers, deeply affected Dr Mason. It was a heavy burden upon his heart, and seems to have given colour to his dreams by night as well as to his thoughts by day. His friend and pupil, the late Rev. Mr Bruen, who accompanied him during this journey, used to relate the following occurrence. At a certain time, while in France, they happened to lodge in the same room, and Mr Bruen awakening very early in the morning, heard Dr Mason speaking in a low tone. He at first supposed that the Doctor was engaged in his morning devotions; but soon found that he was revolving a passage of Scripture in his sleep, and forming out of it a powerful and original argument in favour of the supreme divinity of our Saviour. When the argument became perfectly clear to his own mind, he repeated it two or three times with an air of satisfaction and triumph, as if it were some gain to the cause of the Master whom he loved and served. Mr Bruen being exceedingly struck with the argument, ventured the next day to mention to the Doctor how much he had instructed him the night before in his sleep; and when he reported to him the substance of the remarks, his reply was that the argument was conclusive, though he had never thought of it before.

From the continent, Dr Mason returned to England, just in time to attend the anniversary of the British and Foreign Bible Society, on which occasion he delivered an address which was received with great applause. During this visit he had an opportunity not only of reviving the friendships of other days, but also of enjoying the communion of some of the purest and noblest spirits of the age. Among these was that admirable man, Robert Hall—whose admiration of Dr Mason's character was almost unbounded. Mr Bruen accompanied Dr Mason on his first visit to Leicester, and relates, that at a late hour in the evening, he left Mr Hall's house, with an invitation to breakfast next morning. Dr Mason and Mr Hall were then engaged in earnest conversation. The next morning, on returning to Mr Hall's

house, he found his two distinguished friends in the very position in which he had left them the night before; they had, in fact, spent the whole night in intellectual and spiritual communion.

In the autumn of 1817 Dr Mason returned home, apparently much improved in health; and on the evening of the 2d of November, the day after his arrival he preached his first sermon to an immense audience, from the text,—‘My meat is to do, the will of Him that sent me, and to finish his work.’ He now resumed his accustomed labours in connection with his pastoral charge, thinking that his health was sufficiently confirmed to admit of his prosecuting them without interruption. But it was not long before the painful conviction was forced upon him, that his constitution had been undermined by the excessive efforts of former years. In the summer and autumn of 1819 he experienced in two instances a slight paralytic affection, which soon passed off, though it was an admonition to him and his friends of the advancing process of decay. After the second attack, he was induced to suspend his labours for six weeks; but at the end of that period he resumed them, and continued them without interruption until February 1820, when an affecting incident in the pulpit clearly showed that his work was drawing near its close. During the week which preceded the Sabbath on which this incident occurred, his family had observed that he not only had lost his accustomed cheerfulness, but was in a state of great physical depression. When the Sabbath came round, he went to the sanctuary as usual, and commenced the service; but soon after reading the portion of Scripture on which he intended to lecture, his memory failed, his mind became confused, and bursting into tears he told his people, that such was the infirmity that had been induced by disease, that he could not proceed: he then offered a short prayer, gave out three verses of the 56th Psalm, and dismissed the congregation. His people were now fully satisfied of his inability to bear the burdens of a pastor, yet desirous to retain him among them; and to do what they could to brighten the evening of his days, they resolved, if possible, to procure for him a colleague. Repeated attempts to effect this were unavailing, and on the 25th October 1821, Dr Mason finally resigned his pastoral charge. Previous to his doing this, he had received an invitation to the Presidency of Dickinson College, at Carlisle; and as he thought that the labours incident to that office would not be beyond his strength, and that the change of climate might be beneficial, he resolved to accept it. Accordingly he removed to Carlisle and entered upon his new duties,

but he very soon found that even for these his strength was inadequate. During his residence here, it pleased the Lord to try him with severe affliction, first in the death of a beloved daughter, and then of a promising son. On both occasions he displayed the keenest sensibility; and in the latter case, when the companions of the deceased youth had lifted the bier on which his remains were placed, the father, under the impulse of overwhelming emotions, is said to have addressed them in this striking language,—‘Tread lightly, young men, tread lightly; ye carry a temple of the Holy Ghost.’ The dispensation, while, doubtless, sanctified to the afflicted father, was the means, under God, of awakening among the students a very general attention to the subject of religion. In this revival Dr Mason felt a very deep interest, and regarded it as a genuine work of the Holy Spirit.

In the Autumn of 1824 Dr Mason resigned his place in the college, and returned to New York with the resolution to spend the evening of his days amid the scenes of his earlier labours. He relinquished the idea of acting as a public man, and in the bosom of an affectionate family he sought the repose which his circumstances demanded. During a considerable part of the time, until within a short period before his death, though there was a gradual decline, he enjoyed comfortable health, and was capable of a moderate degree of intellectual exertion. There were times, even after his mind seemed little more than a wreck, when it would suddenly wake up from its habitual drowsiness, like a giant from his slumbers, and soar away into the higher regions of thought, and then, in perhaps a single half-hour, there would hardly be a trace of intellectual existence. After his return from Carlisle, the only public service which he performed was the administration of baptism to a child of his successor. On this occasion, there was in his prayer so much of his characteristic appropriateness and originality, as to remind his people of what he had been, and yet so much hesitancy and confusion of mind, as to impress them with the change he had experienced. Many were affected to tears. He, however, uniformly conducted the family devotions in his own house up to the close of his life; and we have been assured, that his prayers on these occasions were scarcely, in any respect, different from what they had been, except that they were marked by more of the tenderness, spirituality, and depth of devotion. He calmly entered into rest on the 26th of December 1829, in the 60th year of his age.

Dr Mason was pre-eminently ‘a Master in Israel.’ It would be difficult to deter-

mine in which respect he was greatest—whether as a writer, or as a christian minister, or as a theological instructor. A few years after his death his works were collected and published by his son; but the collection was not complete, some very admirable essays having been omitted. The sermons, with very few exceptions, were written during the earliest or the last years of his ministry.

THE CLOSET.

‘WHEN thou prayest, enter into thy closet,’ is the counsel of our best friend—the command of the great ‘teacher come from God.’ The general duty of prayer is rather assumed than enjoined. It rises out of the condition of our being: it is the dictate of nature: it is the demand of revelation: and he can lay no claim to piety, who ‘restrains prayer before God.’

We are creatures of God’s hand, pensioners on his bounty, subjects of his government, and transgressors of his law; and if so, it is surely our duty to adore his majesty, to acknowledge his grace, to recognise his authority, to confess our guilt, to deprecate his displeasure, and to implore the ‘forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ.’ With equal truth and beauty has prayer been designated *the breath of the soul*. It is evidence of life, and it is necessary to its maintenance. ‘As of a man who does not breathe, you say, ‘he is dead;’ so, of any one who lives without prayer, may it be said, he ‘is dead while he liveth.’

‘Long as they live should Christians pray,
For only while they pray they live.’

In inviting to closet-prayer, the Saviour is not to be regarded as discouraging or disparaging other kinds of prayer. He would not have us forsake the assembling of ourselves together, nor divert the ‘house prayer’ from its appropriate purposes. ‘Every family apart’ should own the providence and seek the blessing of ‘the God of the families of Jacob.’ And in every scene through which we pass, and in every situation in which we can be placed, have we reserved the liberty to send upward the silent and secret aspirations of our hearts; and by such impromptu applications to the ‘God of Heaven,’ to secure relief and blessing. The Saviour is altogether misunderstood, if he is supposed to discountenance ejaculatory, or family, or public prayer. Reserving for such duties their peculiar claims, let us consider somewhat more particularly the counsel and command, ‘Enter into thy closet.’

IT IS A CHECK TO SUPERSTITION.—There

is a strange tendency in the human mind to attach the idea of peculiar sanctity to certain places, and to suppose that services performed there will be more acceptable to God than the same services performed in other scenes. We see this tendency illustrated in the false systems of religion that prevail in the world; and where the true religion is corrupted, this is generally one of the forms in which the corruption shews itself. Under the old economy, there was a recognition of this principle, inasmuch as there were certain parts of Jewish worship which could only be performed in the holy city, and within the precincts of the temple. But Christianity announces 'the law of liberty.' The woman of Samaria said to our Saviour, 'Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.' The answer ought to have settled all controversy and banished all superstition on this subject. He intimated that neither mountain was necessary to acceptable worship; that neither mountain could secure acceptance; that wherever it might be—in the garden, or on the sea-shore, or on the mountain side, or in the closet—the worship is accepted which is rendered 'in spirit and in truth.' Let us rejoice in this liberty. We need not undertake a pilgrimage to some 'holy place;' we need not seek to some consecrated building to offer up our devotion. The place is consecrated by the service—it is sanctified by the word of God and prayer. David, 'from the utmost corner of the land'—Jonah, 'from the belly of the fish'—Paul and Silas, from 'the inner prison'—and Jesus, from the 'mountain apart,' cried unto the Lord, and he heard them; and saints, in later times, indulging the same liberty, have sent their cry to God from the closet, the chamber of sickness, and the bed of death, and have found, in scenes like these, an 'audience with the Deity.'

IT IS A REBUKE TO OSTENTATION.—'Beware of the leaven of the Pharisees, which is hypocrisy.' The Saviour gives illustration of their hypocrisy in their manner of almsgiving:—'They sound a trumpet before them, that they may have glory of men.' Another illustration of their hypocrisy is found in the manner in which they offered prayer:—'They love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men.' They appointed set times for prayer: wherever they were, and however engaged, when the time for prayer arrived, they forthwith ceased their engagements, put themselves into the posture and employed the form of prayer; and not only so, but they so ordered matters, that the time of prayer should find them in the places of

public concourse. Thus, the worship attracted public attention, and the worshippers received popular applause. He who 'knew what was in man,' tells us that this was their motive, 'that they may be seen of men.' Oh, what impiety is here disclosed!—that they should take an ordinance which is designed to deepen our sense of poverty, and dependence, and guilt, and convert it into the food of vanity and pride! 'Verily, I say unto you, they have their reward.' They have it now; it is exhausted here. Alas, for those whose only recompense is 'the praise of man,'—'of men that shall die, and of the son of man, which shall be made as grass.' Alas, alas, for those who, to receive 'glory of men,' 'provoke the Lord to jealousy'! Shall not this be the doom of those who make public prayers for a pretence, as it shall be the doom of those who 'for a pretence make long prayers,' that they 'shall receive the greater damnation'? Let it be our great desire to find grace in God's sight—our sole ambition to obtain 'the honour that cometh from God only'!

IT IS A DIRECTORY TO DEVOTION.—'Enter into thy closet,' to have *seclusion from observation*. In our personal addresses to the throne of grace, we are not to court—nay, we ought not to allow—the inspection of our fellow-men. We must with equal earnestness avoid what would engender vanity and pride, and what would cause our 'good to be evil spoken of.' It is important to be, and to feel that we are alone—alone with God. In proportion as we feel ourselves removed from the inspection of mortals, shall we be in favourable circumstances for realising the presence of 'the King eternal, immortal, and invisible, the only wise God.' Happy he who feels 'never less alone than when alone'! who in his closet can say, 'I am not alone, for the Father is with me.'

'Enter into thy closet,' to have *security against interruption*. Those who are most observant of the workings of their minds in religious exercises, will most readily acknowledge, and most cordially deplore, the rising of vain thoughts within them; and in the same degree will they be ready to adopt those measures by which these may be prevented, and they be enabled to 'attend upon the Lord without distraction.' We may not be able to say, even in regard to the 'closet,' that no vain thoughts shall intrude; yet surely its retirement is favourable for their exclusion. 'Though that place be not like the enchanter's circle, which it is pretended the Devil would in vain attempt to violate, yet this evil spirit hath not that advantage here that he has elsewhere to work his ends, not having so many temptations and diversions to second him.'

“Enter into thy closet,” to have freedom of communication. ‘In the great congregation’ our devotions must be general in their character. In acknowledging mercies, in confessing sins, in praying against temptation, in spreading our joys and sorrows before God, and in making intercession for others, the terms must needs be general, in order that they be appropriate to the varied circumstances of those who compose the assembly. In proportion as the company is select may the reference be more particular. The prayers of the family may have, and ought to have, a particularity which the prayers of the church cannot possess; and, on the same principle, the prayers of the individual may have, and ought to have, a particularity of reference which would be unsuitable even in the family circle. A son may have much to tell his father which he would not feel at liberty to utter in the hearing of any third party; and the child of God has many things to pour into the ear of his Father in Heaven, for which he requires a private audience: in his closet he can tell him ‘all that is in his heart.’ With this view he is exhorted to enter into his closet; and, having done this, let him set in order the *mercies* of which he has been the recipient—marking this exemption and that deliverance—that the feeling of gratitude may be strengthened, and that, under its constraining influence, he may ‘offer the sacrifice of praise to God, the fruit of his lips, giving thanks unto his name.’ Let him confess his *sins*—his ‘*secret faults*.’ It is not necessary that he should publish them, but it is necessary that he should glorify God by making confession to him;—the confession so particular withal, that sorrow and shame may be induced by the exercise, and ‘the broken and contrite heart’ be presented to God—a sacrifice which he will not despise. Let him ponder the *temptations* to which he is exposed, whether arising from peculiarity of constitution or from the circumstances of his calling; where he is most vulnerable let him be most vigilant, and let special prayer accompany special watchfulness, that he may be able ‘to stand in the evil day, and having done all may stand.’ ‘The heart knows its own bitterness, and a stranger intermeddleth not with its joy’; and while the occasions of these may be such as to prevent his disclosure of them to his dearest earthly friend, let him spread them out before his Father, and seek that the joy may be purified and enhanced, and that the sorrow may be sanctified and soothed. And in making intercession for those who are dear to him—a parent, a child, a brother, a sister, a kinsman, or a friend—let the special object of regard have prominence,

with whatever may be hopeful or perilous in his condition, that the affection may thus be drawn out, and the prayer in which it finds expression may breathe that holy violence which has power with God. We manifest ignorance of our mental constitution if we do not know that we are less impressed by abstract and general statements, than by particular and pointed illustrations; we betray ignorance of the ways of God if we do not connect the bestowment of the blessing on his part with the right spirit for receiving it on ours; and we discover a sad indifference to the blessings of salvation if we are content to allow those means to pass unimproved, in the use of which the blessing might be enjoyed. It would be well to connect reading and meditation with closet-prayer. ‘Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God’ Let us endeavour to disengage our minds from every thing foreign to the great purpose of our retirement, and, in the exercise of solemn deliberation, ‘set our face to seek the Lord’; and, ere we open our mouth and speak to Him, let us ‘hear what God the Lord will say’ to us. By hearing his voice to us, we shall be the better able ‘to order our cause before him, and fill our mouths with arguments’ ‘Who is this that engageth his heart to approach unto me, saith the Lord’?

‘He from the Eternal shall receive
The blessing him upon,
And righteousness, even from the God
Of his salvation’

We would fain ALLURE our readers into THE CLOSET. Wherewithal shall we attempt it? Must we plead with you to come to your Father, to pour out your hearts before him, and make him your refuge? How the terror which the thought of his majesty is fitted to produce is removed by this paternal reclamation in which he is presented to our view! What attraction there is in the appeal, ‘Wilt thou not cry unto me, my Father’?

‘My Father! Yes, delightful name!
My Father—I’ll repeat the same;
Rejoicing, while thou thus art styled,
That I may call myself thy child.’

‘Thy Father *seeth in secret*.’ ‘Can any hide himself in secret places that God should not see him?’ How confounding to the enemies, and how comforting to the friends of God, the truth embodied in the interrogation! When you have removed yourselves beyond the inspection of all other beings in the universe, you are still under the eye of God. He is not only cognisant of your position, but of the posture of your soul: ‘He discerneth the thoughts and intents of the heart’; and if there should be the desire for blessing cherished there, even although the utter-

ance should be imperfect, 'he knows the mind of the spirit.'

*He knows the soul's sincere desire
Uttered or unexpressed;
The motion of the hidden fire,
That trembles in the breast.
He marks the burden of the sigh,
The falling of the tear;
The upward glancing of the eye,
When none but God is near.'*

'Thy Father which seeth in secret shall reward thee openly.' 'It is no vain thing to wait on God.' When Moses returned from the mount of communion, his face shone with a lustre so great that the Israelites could not steadfastly look upon it; and as the devout Christian comes forth from the closet of communion, he will also reflect something of the glory of God. In his exemplification of the charity and benevolence, and peace, and joy of the Gospel, there will be the manifested result—the open reward—of his closet-prayer. And on the 'great day' shall an ampler reward be more openly bestowed. Then the secrets of all hearts shall be made manifest—secret sin shall be punished, and secret services be rewarded. The books shall be opened, and from the book of remembrance shall it be read as it is written, that 'they feared the Lord and thought upon his name, and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.'

Concerning the TIMES and the SEASONS when the closet should be entered, it is not necessary to say much. Our religion is too liberal to restrict us on this point. But we may suggest as appropriate seasons for this exercise, in the language of the Catechism of our childhood, 'at least every morning and evening'; or, to quote a higher authority, 'It is a good thing . . . to show forth God's loving-kindness in the morning and his faithfulness every night.' Why not have our morning and evening sacrifice? Begin and close the day with God.

There will be circumstances in the history of every Christian which will dispose him to seek refuge in God; and let him know, for his comfort, that whenever he has the heart to pray, God has an ear to hear, a heart to pity, and an arm to save.

*'If pain afflict, or wrongs oppress,
If cares distract, or fears dismay,
If guilt deject, if sin distress,
The remedy's before thee,—Pray.'*

Still further, we would recommend closet exercise in connection with public worship. Let us seek Him in the closet if we would find Him in the congregation. 'The closet is the tiring-room where the saint dresses for the church'; or, to change the figure, 'secret devotion turns the lamps

of the sanctuary, and makes them burn more brightly'; or, to drop the figure altogether, if persons were to inquire how it is that they return from 'the place of the holy' so little profited, they might find the explanation in the fact that they did not 'prepare their hearts to seek the law of the Lord, and to do it.'

We draw to a close, by remarking that the 'closet' is a very important test of character, and by entreating our readers to try themselves by it. Hypocrisy can find pleasure in public prayers—sincerity alone delights in the closet. Attention to closet duties is a more decisive indication of piety than attention to sanctuary engagements. So that if any one is regular in his attendance on the sanctuary, but is altogether neglectful of the closet, the neglect of the closet speaks more severely against him than attendance on the sanctuary speaks in his favour. Declension in religion begins at the closet. There is first of all, the cold and heartless discharge of its duties; then there is the occasional neglect of them; and as the declension increases, the closet is abandoned.

Reader, there is something *wrong* if a day passes over thee without witnessing thy approach to God in secret: there is something *far wrong* if days and weeks in succession can pass over thee and find this disregard continued; and if thou art altogether a stranger to the exercise, *all is wrong*. Well may thy heart 'meditate terror,' for 'thou art still in the gall of bitterness and in the bond of iniquity.' If thou smartest under the rebuke, retire to 'weep in secret places,' and pray God to forgive the iniquity of thy sin.

SABBATH EVENING RECREATIONS.

WHEN under the necessary restraints of the evening, or its more substantial exercises, the youthful group may grow fretful and languid, the circulating round and round among them of one of the following questions till they have exhausted it, or rather, till it has exhausted them—exhausted their ingenuity—will be found a profitable recreation. More than the children may reap advantage from taking a part in it—the position of the father being in the centre of the circle regulating the progress of the question.—When the recreation is conducted in the way of competition, instead of casting out of the circle one who may have failed to answer within the lapse of a minute, or repeated an answer formerly given, it is better that it be only numbered against him as a fault, and that he be permitted to answer when the question comes round to him again, if his reflection serve him better than before.

I.—ON THE BIBLE.

Question First: What kind of a book is the Bible? (Specimen of Answers.) It is a divine book—a true book—an instructive book—an entertaining book—an eloquent book—a necessary book—an alarming book—a comforting book—a book much loved—a book much hated—an old book—an everlasting book—a large book—a book of great variety—a book of prose—a book of poetry—a book of history, of prophecy, of biography, of chronology, of wars, of cosmogony, of geology, of mineralogy, of botany, of natural history, of astronomy, of geography, of voyages and travels—a book of theology—a book of morality—a book of laws, of proverbs, of parables, of songs—a guide-book for kings and subjects, masters and servants, &c.,—it is a royal proclamation—a newspaper—a warrant of apprehension—a warrant of death—a testamentary deed—the world's book—it is God's gift-book to the family of man—it is the best book.

Question Second: What is the Bible like? (Specimen of Answers.) It is like fire—like a hammer—like a sword, arrow, shield, helmet, &c.—like wine, honey, milk, bread, salt, fruits, &c.—it is like poison (2 Cor. ii. 16)—it is like a garden of flowers—like an orchard of fruit trees—like a vineyard—it is like a store-house—like a wardrobe—like a casket of jewels—like a medicine chest—like a pot of ointment—it is like the sun—like the moon—like a star—like a lamp—like a lighthouse—like a beacon—like a signal—like a sign-post—like a milestone—it is like a ship—like a chart—like a compass—like a rudder—like an anchor—like a haven—it is like thunder—like lightning—like wind—like rain—like dew—it is like a river—like the ocean—like a well—it is like a mirror—like a telescope—like a microscope—like a barometer—like a thermometer—like a balance—like a measuring line—like a ladder—like a lever—like a grinding stone—it is like a prison—like a fetter—like a whip—like a cross—it is like a net—like a fishing hook—it is like a plough—like seed—like a reaping hook—like a thrashing machine—like a winnowing machine—like a mill for grinding—like an oven—it is like a forge—like an anvil—it is like an inn for travellers—like an asylum for the blind, the deaf, and the insane—like an infirmary for the diseased—like an hospital for the poor—like a workshop of industry—it is like a bell—like a trumpet—like an organ—it is like an Æolian harp giving forth heavenly music, when breathed on by the Holy Spirit.

Question Third: Whom is the Bible like? (Specimen of Answers.) It is like a lawgiver—like a herald—like a judge—like an advocate—like a witness—like a jurymen—

like a jailer—like an executioner—it is like a warrior—like a general—it is like a pilot—like a ploughman—like a gardener—like a vine-dresser—like a reaper—like an architect—like a quarryer—like a stone-breaker—like a lapidary—like an engraver—like a goldsmith—like a miner—like a moulder—like a potter—like a dyer—like a wardrobe-keeper—like a watchman—like a schoolmaster—like a musician—like a physician—like a shepherd—like a householder—like a father—it is like a king subduing, and ruling, and defending, and cherishing men, in the name and by the power of its Father, who is the Eternal Spirit. •

Explanations and illustrations of the manner in which the father who presides must act.

First, Let him preside with solemnity, repressing all levity and every thing ludicrous; otherwise, that which is an interesting and profitable exercise will degenerate into evil. *Secondly,* Let him occasionally interpose and ask an explanation of the answer. For instance, if the answer is 'like fire,' let him ask, in what respects? so as to obtain such answers as these—Because it *melts* a hard heart, *warms* a cold heart, *purifies* an unclean heart, and *consumes* its sin. Or, again; if the answer is 'like a flower-garden,' ask, what are the flowers? so as to obtain an answer, either from the biography, or doctrines, or precepts, or promises, or graces of the Scripture.—From experience of the advantage of the exercise, both in the family and the class-room, we would be disappointed by hearing that any one who made trial of it had found it unprofitable.

THE EDITOR'S LIBRARY.

OUR library is just beginning to be formed, and as we intend being select in our choice of books, we do not expect its shelves to be very rapidly filled. We shall give place only to volumes of sterling merit. These we invite; and although we do not engage formally to review them,—we leave this department of labour to other and larger periodicals,—we shall not withhold our meed of approbation.

Speaking of an editorial library reminds one of the subject of 'Ministers' Libraries,' and of the importance of active measures being prosecuted with a view to their general formation throughout the Body. It is delightful, in looking back upon the past, to perceive the ability and attainments that have distinguished our ministers notwithstanding the disadvantages under which most of them have laboured; but in more favourable circumstances what might they not have accomplished? Many a fine intellect, we are persuaded, has been, in a great measure lost to the

Church through want of the aliment and stimulus which a thoroughly good library would have supplied. We are also persuaded that, if affectionately and earnestly dealt with, our people will respond to any call that commends itself to their judgment, and which they are in circumstances to meet.

The works that have fallen into our hands since our Prospectus was issued, and which we deem worthy of a place in our Bibliotheca, are Dr Brown's Expository Discourses on the First Epistle of Peter,—Dr Chalmers' Posthumous Works,—Discourses Doctrinal and Practical, by the late Rev. Mr Brodie, Glasgow,—and the excellent Historical Sketches of the Origin of the Secession and Relief Churches, by the Rev. A. Thomson and the Rev. Dr Struthers. Dr Brown's Lectures are of the very highest order; and our prayer is, that the venerable, highly gifted, and accomplished author may be long spared, to earn still more abundantly the thanks of the Christian public. Next to the direct approbation of God there can be no higher honour than what proceeds from the Church in the form of gratitude for a clearer and fuller understanding of the revealed mind of her Lord. Brown and Leighton—these are two men—we would add a third, Principal Campbell of Aberdeen—than whose works we know of none more worthy of being studied, especially by aspirants to the holy ministry.

What a halo do these posthumous volumes, especially the 'Iloræ Sabbatica,' throw around the name of Chalmers! The dazzling orator, the deep-searching economist, the ardent philanthropist, is here seen, now sitting like a little child at the feet of Jesus, wondering at the gracious words which proceed out of his mouth, and now prostrating himself before him, and giving vent in prayer to the inmost feelings of his heart. Chalmers! thou wert a great and a good man, yet didst thou not attain to the measure of sweet and elevated assurance enjoyed by the seraphic Leighton. As we peruse these pages in which thou hast disclosed the workings of the inner man, how earnestly do we wish that, like Legh Richmond, thou hadst fallen in with, and read, 'The Believer a Hero.' But thou art more than a conqueror now. Thy prayer has been heard, 'Do thou, the very God of peace, sanctify me wholly; save me from the evil propensities of an evil and accursed nature; make me like unto Christ, and fulfil the declaration, that because He liveth, I shall live also; because He overcame, I also shall overcome, and be seated with Him on His throne.'

The Rev. Robert Brodie was distinguished alike for his piety and scholarly

attainments, of which abundant evidence is furnished in the Discourses before us. The following incident, related by Dr Struthers, reveals the man of God,—'the good minister of Jesus Christ.' A brother minister called at his house a few days before his illness, and in the course of conversation, Mr Brodie mentioned the subject on which he intended to preach at his coming sacrament. 'The words,' said he, 'from which I intend to preach my next action sermon, are, "What shall I do to be saved," and he wished to be well prepared on the subject. The topic was filling his mind intensely, and occupying his reading. On our mutual friend remarking casually, 'That is a common topic, and one that you must often have discoursed from,' he rose from his chair, and, with an intensity of feeling which our friend had never witnessed in him before, and yet with a subdued and softened manner, he replied, 'We are too apt to take it for granted, that our people know clearly the way of salvation, and those who do, need to have the way of salvation through faith in Christ brought to constant remembrance. It is important—it is fundamental; all else is vain without it. The death! the cross of Christ!—of these things we do not speak sufficiently often to our people.' These words remind us of the touching sonnet composed by Michael Angelo Buonarrotti, in prospect of his dissolution—

Well nigh the voyage now is overpast,
And my frail bark, through troubled seas and
rude,

Draws near that common haven, where at last
Of every action, be it evil or good,
Must due account be rendered. Well I know
How vain will then appear that favoured art,
Sole idol long and monarch of my heart—
For all is vain that man desires below.
And now remorseful thoughts the past upbraid,
And fear of twofold death my soul alarms—
That which must come, and that beyond the
grave.

Picture and sculpture lose their feeble charms,
And to that Love Divine I turn for aid,
Who from the Cross extends His arms to save.

THE CABINET.

DEATH OF AN INFANT.

NEVER shall I forget the feelings that arose as I gazed on that child. It was not the exquisite loveliness of the child, the perfection of its features, the transparent brilliancy of its beautiful complexion, and the singular mouldings of its delicate limbs, which any sculptor might have coveted to perpetuate in alabaster of kindred purity; it was not even the tranquil expression of its placid brow, nor the

soft smile that gently dimpled its little budding mouth, nor the assurance of its delighted mother, that so sweet and calm a temper she had never traced in any infant. No; it was a character spread over the babe of something so pure, so holy, so far removed from weak and wayward mortality; that while I gazed on her, my tears burst forth, partly from the irresistible conviction that I was looking upon a thing of heaven, and partly from the unavoidable association of those thoughts with a coming scene of maternal lamentation and woe.

It may be asked, if in one case, the image of heavenly things be visible in an infant about to be received into glory, why not in many,—in all? I would reply, that among those who are taken home after a more lengthened pilgrimage, we sometimes behold extraordinary foretastes of the joy set before them, which they are able to communicate to surrounding friends, who doubtless, with the Church at large, experience much comfort and encouragement therefrom. They seem, indeed, to be granted for that purpose; and why should not a peculiar demonstration of indwelling grace be occasionally afforded to the watchful eye of a tender mother whose infant is about to be taken from her bosom; and to cheer, as it surely is calculated to do, the hearts of many mourning parents who may be longing to accumulate proofs as to the actual manifestation of Christ's love to little babes, even in the flesh.

In this case, the Lord had emphatically lent the infant heirs of glory to parental care, and very early received them to his own kingdom. Is it too much to believe of Him whose name is 'love,' and whose nature is 'very pitiful,' that under a reiterated blow upon the shrinking heart of a most fond young mother, he should vouchsafe an especial cordial? Was it not a sharp trial to see five little coffins successively borne away from her door, leaving but two of her household flock over whom to watch and to tremble? Mothers, perhaps, can rightly answer this question. We do, most shamefully, limit the Holy One of Israel; and to him alone is it known how many cups of heavenly consolation are dashed from our lips, because blind unbelief cannot discern them. You could not study her countenance without fancying that she communed with a brighter world, and that something of calm sadness hung over her view of sensible things. . . . I was struck by the manner in which she would take hold of her young brother, standing the boy's face between her delicate hands, and gazing upon it with a kind of perplexed earnestness, as if other images were passing in her mind. Be this as it

may, this we joyously know, that no sooner had the soft lid fallen for the last time over the clear, intelligent eye, than the spirit gained an accession of knowledge, to which the proudest attainments of reasoning man in his full maturity, are as the winding of the earth-worm through his dark and slimy crevices, compared with the loftiest flight of the eagle towards the morning sun.

'Beautiful baby! art thou sleeping,
Ne'er to unclothe that beaming eye,
Deaf to the voice of a mother's weeping—
All unmoved by a father's sigh?

'Wilt thou forsake the breast that bore thee?
Seeking a lone, a distant spot,
To bid the cold, damp sod close o'er thee,
Amid the slumbers who waken not?

'Mother, loved mother, I am not sleeping—
Father, look up to the soft blue sky, [ing,
Where the glittering stars bright watch are keeping—
Singing and shining, there am I.

'Warm was the tender breast that bore me;
'Twas sweet, my mother, to rest with thee:
But I was chosen—thou must restore me
To the fonder bosom that bled for me.

'I lingered below, till just discerning
My father's voice, and my mother's smile;
Love's infant lesson my heart was learning,
But oft my spirit was sad the while.

'Hast thou ne'er marked thy baby dreaming?
Sawest thou no radiance o'er her spread?
Oh, rich and pure were the bright rays streaming,
The songs of heaven were round my bed.

'And when I waked, though thou wast bending
With looks almost like my sunny dreams,
My soul to that softer world was tending,
My home was still with the songs and beams.

'My brothers—my heart grew daily fonder,
When gazing on each young smiling face, [der
But I yearned for the brothers, who sparkling yon—
Had sung to me oft from their beauteous place

'Oh! many a lonely hour of weeping
Thou hast passed by their forsaken bed;
But sorrow no more, they are not sleeping—
They linger not with the silent dead.

'Could I show thee mine and my brothers' dwelling—
[here—
Could I sing thee the songs we are singing
Could I tell thee the tales that we are telling—
Oh where, my mother, would be thy tear?

'For we on milk-white wings are sailing,
Where rainbow tufts surround the throne;
And while bright seraphs their eyes are veiling,
We see the face of the Holy One.

'And we, when heaven's high arch rejoices
With thundering notes of raptured praise,
We, thine own babes, with loved sweet voices,
The frequent hallelujah raise.

'And we, oh! we are closely pressing
Where stands the Lamb for sinners slain:—
Hark! 'Glory, honour, power, and blessing,'
Away! we are called to swell the strain.

'Mother, loved mother, we are not sleeping;
Father, look up where the bright stars be,
Where all the planets their watch are keeping—
Singing and shining, there are we!

Charlotte Elizabeth.

THE EVIL OF SIN.

THERE is no subject in regard to which it is of greater importance to entertain correct views than sin. A mistake here may prove fatal. Indeed, unless we are led to see it in its true nature, we cannot repent of it and forsake it, nor appreciate the necessity and suitableness of the gospel method of deliverance from its condemnation and power.

But while there is no subject more important than this, there is none which it is more difficult to treat with success, or in such a way as to inspire just views, or to produce suitable impressions in reference to it. It is the nature of sin to blind the mind to its odiousness, to incapacitate its victims for recognising, even in the most faithful delineation of it, anything calculated to excite hatred or to deter from its commission. Hence the necessity of divine illumination,—Command the blessing, 'Thou who hast the hearts of all men in thy hand, and turnest them whither-soever Thou wilt.'

Sin is hatred of a Being whose attributes entitle him to our profoundest admiration. All intelligent moral beings have been formed to love and revere what is morally excellent and great, and all intelligent holy beings actually do so. The principles of their nature constrain them to delight in the manifestation of these qualities, and especially in the manifestation of them on the part of Deity, where they are to be seen in perfection. Hence the surpassing felicity of seraphim and cherubim, who, dwelling in the immediate presence of Jehovah, are permitted to behold the beatific vision. Imagine these spirits of light turning away with indifference from the throne of the Eternal, speaking of Him who sits upon it in the language of contempt, and moving through the celestial regions without acknowledging the presence of Him who fills them with their splendours! This has not only been virtually realized in the case of those angels who kept not their first estate, but is actually exemplified in the instances of every impenitent sinner of mankind. Instead of looking up to Jehovah, the glory and the joy of the universe, and deriving intensest delight from the study of his character, he turns away with feelings of aversion, and conducts himself as if the great 'I AM,' on whose footstool he lived and moved, were unworthy of his notice. O is it thus that 'the glorious Lord' should be treated, by beings to whom his own inspiration has given understanding, and whom he has endowed

with capacities qualifying them to rejoice in the contemplation of his matchless perfections!

Sin is hostility to a Being whose authority entitles him to our heartiest obedience. Jehovah is not only infinitely great and glorious, and therefore deserving of our highest respect; he is also a Sovereign and Governor—the blessed and only potentate—King of kings and Lord of lords. We are his subjects, and that necessarily, for we are his creatures. His right over us is the right of a Creator, and consequently of an absolute proprietor; so that we cannot, on any ground, or to the smallest extent, claim exemption from his authority. That authority arises out of the very condition of our being, or out of the relations in which we stand to the Author of it. His jurisdiction, therefore, rests on an immovable foundation. When we remember this, and at the same time consider that his law is holy, just, and good, we must allow that it becomes us, in all things and at all times, unhesitatingly and cheerfully to submit to his will. But while all holy beings 'do his commandments, hearkening unto the voice of his word,' sinful man refuses. His language is, 'Who is the Lord, that I should obey him?' He disclaims the divine authority, and sets up his own will and his own pleasure as the rule and end of his existence. The creature disowns the Creator! The vessel rises up against the potter, spurning his interference and defying his power! The subject, who is but a worm of the dust, renounces his allegiance, and seeks to subvert the throne of Him whose laws are as wise and salutary, as his authority is legitimate and his power supreme! What arrogant presumption—what daring effrontery—what flagrant impiety!

Sin is ingratitude to a Being whose kindness and mercy entitle him to our warmest acknowledgments and love. Jehovah is as good and gracious as he is great and powerful. Every thing we possess is his free gift.—Life—health—children—friends. Especially to Him do we owe it that a Saviour has been provided for our world, and that he has been pressed on our acceptance. Where is the father, however affectionate—the friend, however generous, to whom we are so much indebted as to our heavenly Father and Benefactor? And yet, while sinful man will confess that he cannot find language strong enough to express his disapprobation of a child, who cherishes dislike or enmity to his earthly parent, or of a dependent who indulges similar feelings

towards an earthly benefactor, by whose liberality he is supported, he is himself guilty of conduct towards Jehovah unacceptably more worthy of condemnation. O the vileness, the demerit of sin, and the fearful infatuation of those who persist in their indolence! especially of those who persist in enmity to God, notwithstanding his love manifested in the gift of his Son! 'The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.'

EVIDENCES OF CHRISTIANITY.

NECESSITY OF A DIVINE REVELATION.

WE mean to present our readers with one or two papers on the Evidences of Christianity. But why this subject? Has it not been settled long ago, and are not the minds of professing Christians thoroughly at rest on it? Should we not, therefore, 'leave these principles of the doctrine of Christ, and go on unto perfection,' till we raise on the foundation the complete structure of Christian faith and practice? This certainly is the line of duty for those who have *themselves* settled the question, and by diligent and prayerful investigation attained to a firm faith; but there are *multitudes* of professing Christians, who are utterly unable to give a reason to the gainsayer of the hope that is in them, or even to remove the doubts which, from time to time, it they reflect at all, must spring up in their own minds. It is obvious, that a brief and popular view of the evidences of the faith must be of the last importance to such parties. Besides, in our public offices and workshops, the youth of our Church are exposed to the baneful influence of infidelity, in such forms and degrees as are utterly incredible, save to those who have witnessed them. Infidel clubs are more or less openly established in our cities and villages; under the veil of political liberty is often masked hostility to the gospel; and our ardent youth are frequently inspired by the same lips with a hatred of political oppression and a hatred of the gospel, its ministry, and its institutions, as if these were the main bulwark of tyranny. The nineteenth century is proclaimed to be the era of freedom, in which the wisdom of the world has fairly outgrown the obligation of the Sabbath, and the revealed religion. The character of no large portion of the Press, with

other kindred influences, might be mentioned in this connection. Enough, however, has been said to shew, that in lifting our voice on this question we are but meeting a pressing necessity, and fulfilling the pledge in our prospectus. We begin with

THE NECESSITY OF A DIVINE REVELATION.—Dr Paley has said, in the commencement of his admirable work on the Evidences of Christianity, 'I deem it unnecessary to prove, that mankind stood in need of a revelation, because I have met with no serious person who thinks that, even under the Christian revelation, we have too much light, or any degree of assurance which is superfluous.' But infidels are not necessarily *serious* persons; and, though they may not quarrel with the measure of light and assurance on religious subjects that now obtains in the world, they maintain that unassisted nature is fitted to yield as good light and as much light as is to be found in the Bible. If this be so, there is a strong *prima facie* evidence, a presumption, against Christianity, for why should God be supposed to do that, for which there existed no necessity; to supply a deficiency already abundantly provided for, or which can be proved not to exist? Certainly, if the light of nature could have done all that was needed, no other expedient would have been devised. The first question, then, that meets us, regards the sufficiency of the light of nature; and though we might abandon this ground in the meantime, and content ourselves with proving that God actually *has* given a revelation, we see no need for yielding up any outpost even of our cause. The Christian fortifications, from the central citadel to the extremest works, are alike capable of resisting assault. That we attach no undue importance to this branch of evidence, is obvious from the large share of attention it has commanded from eminent authors, who have devoted volumes to it, and from the place it has found in most books on the general subject.*

In this inquiry into the necessity of a divine revelation, the true question is not, what the light of nature *can* do, or *might* do; but what it actually *has* done? With vain speculations on the first of these questions we have no concern. The light of nature has been *tried*; tried for 4000 years previous to Christianity; tried for nearly 2000 years alongside of it; tried in circumstances the most favourable that can be conceived—and with what result?

* *Leland's Advantage and Necessity of the Christian Revelation, Ellis's Knowledge of Natural Things from Revelation, not from Reason, Paganism and Christianity compared, with Authors on the Evidences.*

IN THE WISDOM OF GOD, THE WORLD BY WISDOM KNEW NOT GOD.* We have not quoted this apostrophic sentence, as in the meantime authoritative or decisive of the question, but simply as furnishing a statement of the grand result of the experiment as to the powers of unassisted reason; and we shall now proceed to prove, on independent grounds, that the statement is correct. We shall not lead our readers for proof to the barbarous nations either of ancient or modern times. It were easy to fill our pages with horrid tales of savage lands; to exhibit the religious opinions and morals of the Hindoos, the number of whose idols triples that of the population of the country; to speak of the idolatry and treachery and infanticide of China; and of its 360 millions sitting in darkness, in the region and shadow of death—and then ask, Is there not necessity for revelation here? It will best suit our space, and the reader's patience, to attack the deist in his stronghold at once. We will go with him to where the light of nature has had its fairest trial, concluding that if he cannot *there* maintain his ground, the contest is at an end.

What, then, has this light of nature done for the illustrious sages of Greece and Rome, by whose genius have been produced those inimitable models that still give law to the literature of Europe? There will be no complaint of unfair trial now; for 'whatever may have been the mental stature of Bolingbroke, and Gibbon, and Hume, and Voltaire, they would be diminutive enough when placed by the side of Aristotle, and Socrates, and Plato.' It is admitted that the speculations regarding theology and morals, to be found in the writings of these ancient sages, are sometimes wondrously profound. Occasionally they seem to emerge out of the surrounding darkness; to gain the precincts of light; to push their way somewhat into the region of day—when lo! on a sudden, the gloom settles down again, and all is as dark as ever. But it may be fairly questioned, if even these occasional glimpses of the truth were furnished by the light of reason. Many of the philosophers obtained much of their knowledge, by travelling into Palestine and the countries adjacent. They were likewise indebted to that traditional learning which still lingered among them, though, by the lapse of time, and transmission through many hands, rendered uncertain and obscure. They themselves frequently owned their debt to both these sources of information. Yet, notwithstanding these acknowledged advantages, we are willing, in our argument, to place all the religious knowledge they had to the credit of nature's light. Still, they were deplorably ignorant of

the most essential religious truths—as the doctrine of one God; the creation of all things by him; the doctrine of Providence; the mode of acceptance with God; the immortality of the soul; the resurrection of the body; and a future state of rewards and punishments. The celebrated English deist, Lord Herbert, has attempted to methodise Deism, or reduce it to system. According to him, these were its five articles: That there is one God; that he is to be worshipped; *that virtue is his worship*; that we must repent of our sins; and that there are rewards and punishments both in this life and that which is to come. All these, he says, Deism can establish by the light of nature.† They constitute but a meagre creed at best; yet it were easy to collect from the writings of the ancient sages a mass of absurd speculations on these points; *so ludicrous* they would be, were it not that the mind is affected to pity, by the contemplation of the master spirits of antiquity groping their way, amid the darkness of natural religion, now seeming to find the path, and again losing it, to wander in still deeper shades. At one time, they talked of the unity of God; at another, they admitted a plurality of gods. They held it a sacred duty to worship the gods of their country themselves, and they enjoined the same on the people. Most of them regarded matter as eternal, and accounted for the present system of things by a fortuitous concurrence of atoms, or by the principle of chance. They believed that God abandoned the world to itself, and exercised no care over it. They thought death an eternal sleep; for their speculations about immortality were mere conjectures, that yielded no comfort. Certainly, not one of them dreamt that the prison-house of the grave should ever be burst open. A poet of their own but too faithfully expresses the prevalent belief—

'Alas, the tender herbs and flowery tribes,
I ho' crushed by winter's unrelenting hand,
Revive and rise when vernal zephyrs call;
But we, the brave, the mighty, and the wise,
Bloom, flourish, fade, and fall—and then succeeds
A long, long, silent, dark, oblivious sleep—
A sleep which no propitious power dispels,
Nor changing seasons, nor revolving years.‡

Finally, their 'Virtue' not only allowed of, but advocated revenge, lying, sensuality, and suicide! and if their worship of God consisted in a thing of this kind, we make Lord Herbert and his followers welcome to whatever strength their cause may derive from it.

But it may be best to take an example. Take SOCRATES—the most illustrious moralist of Greece; the founder of its

* Habbington, in his noble tragedy, entitled, 'Natural Religion Insufficient,' &c., has amplified and demolished his reasoning.

† Mosches, a Greek poet.

most famous schools; at whose feet sat Alcibiades, Crito, Zenophon, Euclid, and Plato. Modern infidels admire him so much, that they have challenged Christians to produce from their Scriptures even a fairer character. We have no wish to depreciate him. We are just as willing as any deist can be to acknowledge his genius, and record its triumphs; and our admiration is increased when we take into account the darkness under which he proserated his inquiries. But when Socrates is judged, not according to the opportunities he enjoyed, but according to our standard of religious opinion and practice, what an argument is furnished by his character, and life, and death for the necessity of a revelation. 'He was fully convinced,' says a brief record of his life lying before us, 'of the existence of an all-ruling, almighty, wise, good, and invisible Being. *It is evident that he worshipped one God, as the Creator of the world and the Judge of mankind.*' What evidence did he give of this? 'Because,' continues the writer, 'Zenophon represents him as speaking expressly several times of one God only, although in other places he speaks of gods, whom he seems to have regarded as subordinate to the Supreme Being.*' He might as well have added—because he sanctioned idolatry both by precept and example. The last act of his life was an act of homage to an idol. 'Crito,' said the great Socrates when expiring, 'we owe a cock to Æsculapius; discharge this debt for me, and pray do not neglect it.' The opinions of this great philosopher on the immortality of the soul have been about as much cried up as his views of the unity of God, and with about as much reason. We never read, nor think, of the last days of Socrates, and his mournfully interesting conversations on immortality with his friends, without a fresher conviction of obligation to Him 'who, by his gospel, hath brought life and immortality to light.' When about to die, he said to those around him, 'I am going out of the world, and you are to continue in it, but which of us has THE BETTER PART is a secret to every one but God!' He knew nothing of Paul's divine philosophy, and of the strait between two, and the desire to depart and be with Christ, WHICH IS FAR-BETTER. He thus closes his discussions on immortality: 'That these things are, so as I have represented them, it does not become any man of understanding to affirm.' Again, he says, 'There is much ground to hope that death is good; for it must necessarily be one of these two: either the dead man is nothing, and has not a sense of any thing; or it is only a change or migration of the soul

hence to another place, according to what we are told (not have discovered or proved by the light of nature). If there is no sense left, and death is like a profound sleep, and quiet rest without dreams, it is wonderful to think what gain it is to the (oh, miserable philosophy, according to which annihilation is gain!); but if the things which are told us are true, that death is a migration to another place, this is still a much greater good.' Well may the Christian advocate contrast this melancholy specimen of hesitancy regarding the future, with the Christian assurance of an apostle in analogous circumstances. The language of the dying philosopher is, 'If the things which are told us are true.' But the language of the apostolic conqueror is, 'I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness; which the Lord, the righteous Judge, SHALL give to me at that day; and not to me only, but to all them also that love his appearing. I KNOW in whom I have believed, and am PERSUADED that he is able to keep that which I have committed to him against that day.*'

THE EDUCATION OF A CHILD.

SECTION II.—REFLECTIONS AND CONSIDERATIONS UNDER WHICH IT IS NECESSARY THE EDUCATION BE CONDUCTED.

First, Let those to whom the charge is committed frequently contemplate the child as an immortal being, destined to exist for eternity; and reflect that it greatly depends on their guidance whether that eternity shall be for the child a scene of indescribable happiness or unutterable woe—that under their direction a journey is commenced, to the right hand or to the left, which shall never terminate; through numberless ages ascending into brighter glory, or descending into thicker gloom. Behold the little traveller equipped for the journey! Is it Zion-ward thou hast turned his face? What a revolution this consideration of their immortality would effect in the education which many give their children! Not only would it introduce much into it which is at present omitted and rejected, but exclude not a little which

* Letters on the Evidences, &c., by Oliver Gregory, LL.D. A book written by a lawyer, a scholar, and a mathematician; and which may, therefore, recommend itself to those who are weary of professional writing on this subject as well as to those who may wish to see the rigour of scientific investigation carried into the region of Christianity, in so far as moral subjects will admit of it.

is at present cultivated with zeal. Brother and sister parents, let us exercise ourselves individually with such questions as the following:—Amid all this concern about my child's body, what is the state of my concern about his soul? Amid all this anxious endeavour to have him prepared for passing comfortably and honourably through this world, what preparation am I making of him and for him in regard of the world to come? Am I as much concerned that he should be good, as that he should be expert and clever? Yea, am I as much concerned that he should be pious, as that he should be kind, and affectionate, and courteous? Does his holiness concern me as much as a fortune for him? Does his faith concern me as much as his health? Do I fear sin for him as much as I deprecate poverty? Instead of *as much*, we would be warranted in using the stronger comparative of *more*: but, gently as the questions are put, how clearly they manifest—not the cruelty of many parents, that is not our accusation—but their wicked unbelief? Were they persuaded that their children are immortal, and that a holy God will judge them in eternity for their reward or punishment, they would not, they could not, be so cruel as to be so negligent as they are of their offspring's spiritual interests. Profess what they may, it is because they doubt and question in their hearts, either that there is any immortality destined for their children, or such righteousness in God to judge them, that these children's souls engage so little of their care. But in that day—that judgment day—these ruined children themselves will complain of it as atrocious cruelty. Many a warm-hearted affectionate mother will then be denounced by her son as having been savagely heathen, that she should have permitted him to descend into that place of woe without a remonstrance, unless it might be an affected one, amid smiles at the profane jokes of her clever boy; but without one word earnestly spoken to him about a neglected soul, a defied God, an insulted Saviour, a Bible which he reviled, a hell at which he laughed, and a heaven which he scorned. Alas! that it should be chiefly his father and his mother whom he blames for the cruelty of having ruined him—damned him for ever, as he is driven away to dree his doom: while other fathers and mothers are being compensated for all their pious care in the blessings pronounced on them by *their sons and daughters*, as together they ascend the shining way to take possession of the awarded inheritance. Easy ~~then~~ *now*, so as to emulate them; that you may be saved the bitterness of afterwards envying them without a remedy.

Second. In order to a sufficient and zealous education of a child, it is necessary

that those to whom the training is assigned should frequently reflect that they are accountable to God for the nature of it, and the diligence with which it is prosecuted. The child is not yours—we address ourselves especially to parents—the child is not yours, to be educated according to your own humour and views of propriety, and for the gratification of your own fancy, or securing by him your own ends. The child is the Lord's, to be educated according to *his* mind, and for *the* ends of *his* glory. More especially, reflect that the child is Christ's. His Father has assigned to him the property of the child: and have not you yourself acknowledged this in a very solemn way by having him, when an infant, baptized into his name? O happy child, whose parent thinks little of thee as related to himself, but much of thee as related to the Son of God, and treats thee accordingly! And yet happier parent who feels thus! that the child, though his own, is yet not his own, but more Christ's than his—better to him as a Brother, than he is to him as a father. Mother, mother, call them Christ's lambs, these children; and then reflect what the chief Shepherd, were he some day to visit thee, would think of the treatment they are receiving. Well, His eye is on thee every day. Be watchful, be tender, be faithful, not as constrained by fear of Him, but in hope of his approbation and munificent reward—yes, *reward*—for being kind to thine own children, for they are more His.

Thirdly, For an efficient discharge of this duty, it is necessary that a parent reflect that he is responsible to the Church for the manner in which he trains his child; so that that Church shall not only sustain no damage at that child's hand, but reap honour and advantage. Even the members of an anti-Pedobaptist Church have this fellow-citizen claim on those parents who are members of it. But especially in those Churches which maintain the validity of infant baptism, is the claim made distinctly and emphatically. When you came forward to obtain the administration of that ordinance for your child, it was granted on the condition of your pledging your promise to have him trained for the Church's credit and profit. Yea, that baptism was the Church's mark put upon your child, by which he was claimed for the Church's credit and profit; and he was given back and deposited with you that you might educate him for the Church. And instead of resenting the idea of the Church's interference with his education, when a deputation of elders might visit your house to see if you were treating *their* child properly—instead of resenting the idea of this, were you a wise man, duly alive to your child's best interests,

and their own rights and privileges as a member of the Church, you would complain, when they had made so much ado about his baptism, wondering at your delay in so doing, and demanding the publicity of its administration, they should afterwards show so little regard for him as is usually done, and give you so little help in conducting your important charge.

Fourthly, The sufficient education of a child requires that a parent reflect much on his responsibility for its training to society at large. As we meditate on the subject, how many and how great the benefits appear to be which have been conferred on us by those institutions of civilization, under the protection and cherishing of which we pass our days and nights so differently from the manner in which we would have been doomed to pass them in the midst of savage life! How deeply we are all the debtors of society! And how shall a man discharge his obligations better than, after much careful culture at home, presenting that society with a well-trained son, who shall defend and promote its interests? Whereas he who sends forth into it a vicious child, to disturb its peace and mar its prosperity, is convicted at once of the most flagrant injustice, and the basest ingratitude. With how many may not the remonstrance be indignantly made, What would be your own condition, and what would become of the commonwealth, if all parents sent forth from their houses, as pests of corruption and mischief, children so wretchedly educated as yours? Woe's us for your marriage, and that a child was born to you! Your advertisement of it all in the newspaper was an insult of us, threatening us with evil. O shame to you, with all your wealth and airs of consequence, that we must depend on some poor man's child, whom he trained in righteousness, for chastising the insolence of yours, and defending us from his wrongs.—Think of this fact; it is strikingly illustrative of the mysteries of the two kingdoms of light and darkness,—that the sons of our artisans should be found labouring in their Sabbath classes at their work of holiness and love, for redeeming from ignorance and vice the outcast and neglected illegitimate offspring of the ill-educated sons of our wealthy merchants! It must needs be, that there come a day when the first shall be last, and the last first, not only in respect of the children, but in respect of the parents also who educated them, as they did it for good or for evil.

Fifthly, Reflect how your own comforts and interests may be dependent on the manner in which your child is trained. How ready is the robust father, come home from his toil, to regard that infant

boy as the mere plaything of his affections! Yet, a few years hence, when the child has become a man, and the father a second time the child, how may not the relations of protector and dependent be reversed! And happy that old man who has so trained a son that, with filial affection, he lends his manly arm for the stay of his father's tottering steps (Ps. cxvii. 5); and happy that aged matron who has so trained a daughter that she gladly embraces the opportunity of showing her gratitude, for the care bestowed on her youth, by taking her widowed mother home to enjoy the nursing of her own house! But irrespectively of the anticipated possibility of such dependence, reflect how that child, at present thy delight, may, if ill trained, become in a few years thy sorrow and shame, and the anguish of thy death-bed; or, contrariwise, how the seeing, or hearing, or reading in the newspaper of his well-doing and honours, may so dispose thee as to exclaim, 'Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation!'

Sixthly, No training promises success which is not conducted on the principle that there is an innate depravity in the heart of the child which inclines it to evil, and makes it averse from good. Unless this be taken into consideration, you will not be sufficiently watchful and energetic; and in consequence of not having calculated on the difficulties of the task, may resign it in despair, when you find you are making so little progress. Whereas a little progress will encourage you to perseverance, if from the beginning you are aware of the unpromising nature of the subject on which you labour. Some say that it is cruel—that it is absolutely savage—to inculcate on the mind of a mother that she look on the suckling who nestles in her bosom as being possessed of a serpent's heart. Our answer is, That it is more cruel to conceal from her the truth, so that she is not induced to adopt measures for having the young serpent's heart taken away before it has grown into an old serpent's heart, and having its place supplied with the lamb-like heart of mildness and love. Besides, we appeal to facts—Are not our Christian mothers, when their instinctive affections are as warm, much less wrathful and furious than your worldly mothers at their children's misdemeanours, in consequence of being influenced by the Bible doctrine of human depravity, not indeed to apologize for their children's sin, but to pity them as victims of the evil heart—a pity which makes them more urgent in having them dispossessed of its curse!

Seventhly, Little is to be expected from that training which does not proceed under the solemn conviction, that the bless-

ing of God's Spirit, is necessary to make the lessons effectual. Shall God prosper the labour of that man who proudly weens of himself, that he is adequate to this most difficult of all works, independently of his aid? Shall He bestow this great blessing of a well-educated child on the parent who dishonours Him by refusing to acknowledge Him as the only One whose power and mercy can confer it? Besides, a prayerful education is the only kind which, through the natural moral influence of prayer, is possessed of the requisite earnestness and solidity of instruction, and which is not impaired and deteriorated by frivolities, and worldly attempts to compromise the claims of sin and holiness, and which wishal is possessed of that invigorating hopefulness which is necessary for conducting the great enterprise of educating a child for a worthy citizenship of the commonwealth, the Church, and the kingdom of heaven.

Under the next section we shall proceed to consider the virtues and habits in which a child should be trained. in the meantime, as part of the moral improvement to be made of the foregoing illustrations,—Let us reflect how great is the crime of neglecting or mismanaging a child's education. Let those who feel themselves guilty, permit no shame to restrain them in endeavouring to redeem their neglect or perversion by a serious dealing with their sons and daughters, howsoever far advanced in life. Let the poor man reflect how he may enrich society, and make it deeply his debtor by bestowing on it a well-trained son. Let all reflect on their responsibility for the education of the neglected children of the depraved and profligate.

THE FAMILY ALTAR.

PART I.

AN altar in every family! Is not that 'a consummation devoutly to be wished?' Would it not be well for the Church and for the world, if it were realized? We propose a few remarks in illustration and enforcement of family worship; with the view of promoting its more general observance, and of rendering it a pleasant and a profitable service.

Let these two things be considered in the outset. *First*, Religion is the chief concern—the great end of life:—necessary to the enjoyment of 'sweetest pleasures while we live'—necessary to the possession of 'solid comforts when we die'—necessary, that 'after death our joys may be lasting as eternity.' *Secondly*, Parents are bound to seek the religious welfare of their household; and to exert all the influence of their position in order to attain it. Hav-

ing gone to the Saviour themselves, it should be the object of their earnest solicitude to bring their children to him, that they also may share in the blessings of his grace, and be heirs with them of the glory that is to be revealed. It follows from these observations that whatever is fitted to promote personal and household piety, ought to engage our earnest attention—our best endeavours; nor should it be a difficult thing to show, that family worship is fitted in its own nature, and has availed in actual experience, to gain these ends, and therefore challenges our approval, and merits our observance.

Let us look at the OBLIGATIONS of family worship. There is no positive enactment on the subject in the Bible; no express statute, immediately and directly enforcing it. But this may be said in regard to many other things, the propriety of which we do not question; such as female communion, infant baptism, and the consecration of the first day of the week to the purposes of rest and religion. It is not formally enjoined, not because it is not important and imperative; but because it is so greatly important, and so obviously imperative, that formal injunction should not be needed. It is one of the things, in regard to which it may be said, '*Doth not nature itself teach you*' that it is right? The family is God's ordinance. And while we own him as its Founder, we ought to seek its great design. And is not this the great end which God had in view in the institution, 'that he might seek a godly seed.'—that the family should be the seminary of religion—the nursery of piety—that 'the fathers to the children should make known his truth?' And is not family worship one of the most obvious and necessary means for the attainment of this end? And can any Christian parent imagine that he is acting up to the measure of his ability—which is just the degree of his responsibility—so long as he does not worship God with his household?

No positive enactment on the subject of family worship! No, it is not needed. It arises out of the family constitution—it is necessary to its grand design. Given a Christian man, at the head of a family, bound by the highest authority to seek their spiritual welfare, and burning with strongest desire for their eternal salvation; we need no more, to find a basis wide enough and strong enough on which to rest the obligation of family worship. Parents! what a precious treasure yours is! What an important trust! In regard to the treasure, does not parental love dictate, and in regard to the trust, does not parental fidelity demand, that you should, 'every family apart,' recognize and honour 'the God of the families of Jacob?'

The teaching of nature the Gentiles have received. From ancient history we learn that among the Greeks and Romans their religious rites were observed not only in temples, but in families; they had their household gods and their family altar. And all the corruptions that attended their worship, they retained this truth, 'received by tradition from the fathers,'—that divine protection and blessing are necessary for family welfare, and that such protection and blessing are to be sought and secured by family religion. Professing Christians! we would 'provoke you to jealousy by them that are no people;' and exhort you to build up the family altar where it has fallen down, as you would not have the very heathen, whom you profess to pity, rise in the judgment to condemn you.

Nor is there lacking *Scripture testimony* in its favour. It is involved in the recorded examples of the saints. Of Abraham God says, 'I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.' And have we not illustration of this in his raising an altar wherever he pitched his tent, and calling upon the name of the Lord? So it was with 'Isaac and Jacob, the heirs with him of the same promise.' And if we would prove ourselves 'the seed of Abraham,' the heirs of promise, we shall go and do likewise.

'Where'er I pitch my tent,
An altar I will raise,
And thither my oblation bring
Of humble prayer and praise.'

Look at Joshua's resolution. When exhorting the Israelites to decision on the subject of religion, and demanding that they should 'choose whom they would serve,' he adds, 'As for me and my house, we will serve the Lord.' We cannot think of him serving the Lord, if there was no personal worship; and yet wherein would this be more contradictory, than that *his house* should serve the Lord, although there was no household worship? David, too, when he had 'brought up the ark of God from the house of Obed-edom . . . into the tabernacle that he had pitched for it; and after he had offered burnt offerings and peace offerings before the Lord, and blessed the people in the name of the Lord of hosts'—returned to bless his household. However important and imposing the public religious service in which he has been engaged, it must not be allowed to supersede the services of household duty.

From the examples, we turn to the exhortations of Scripture, we find the call to prayer associated with the representation of household duties—the duties of masters

and servants, parents and children, husbands and wives; as if the apostles saw that no better guarantee could be found for the practical acknowledgment of mutual obligations among the members of a family, than the united worship of the 'one God and Father of all.'

With such exhortation, illustrated by such example—all in beautiful accordance with the teaching of nature in regard to 'the law of THE HOUSE,' we expect to hear 'the voice of rejoicing and salvation in the tabernacles of the righteous,' and we tremble to think of the fate of those 'families that call not on God's name.'

We pass to speak of the PARTS of which family worship ought to consist. We readily own that there may be cordial agreement in regard to its substance, while there is variety in regard to its circumstances. We like the good old way, in which parents on the occasion of presenting their children for baptism, were pledged to observe it 'by singing to God's praise, reading his word, and calling on his name in prayer.' The variety is useful. Each is important in itself, and gathers additional virtue from its union with the others.

What a happy influence the *singing* has, in securing the direct concurrence of the various members of the household—in deepening the impression of the sentiment of the song—and in inducing the right frame of mind in which to go to the word and to the throne. If by the power of music the prophet of old was prepared for announcing the oracle, so may we still sing ourselves into the fittest frame for consulting the oracle of God. Of course where there is such entire destitution of musical ear and voice, as that the attempt at song would be discord rather than harmony, and the effect would be grating rather than grateful, this portion of the service may be dispensed with; but except in such cases (and they are comparatively few) let us sing our song of praise—let us 'sing with the heart, and with the understanding also,' nor let it be thought at variance with the sacred character of the service, that we study to elevate the mind and captivate the affections, in the selection of the song and the execution of the tune.

By the *reading of God's word*, the family is constituted the school of sacred learning. The morning and evening lessons are provided; the 'volume of the Book' is brought under review, 'line upon line, and precept upon precept;' and the material is stored up, of 'exhortation and edification and comfort.' 'Thus, heavenly wisdom lifts her voice,' in daily protest against the follies of the world; the maxims of God's eternal truth are brought to bear down the ever-changing forms of human error; from the conflicting dogmata of human creeds, we are

brought to the only infallible standard of truth and duty, and are guided into that knowledge of God and of Jesus Christ which is eternal life. Do we hunger and thirst after righteousness? the Bible is the great storehouse. Are we called to daily conflict with the powers of evil? The Bible is our armoury. Do we need daily direction in our journey heavenward? The Bible is the traveller's guide. And in each of these views we may see the importance of its regular and earnest study.

Let us pray as families. Thus we shall deepen our sense of dependence on the God of the families of the whole earth, for 'except the Lord build the house, they labour in vain that build it.' If we sin together—and there is not a day in which any one of our families sinneth not—shall we not make common confession, and pray one for another that we may be healed? If we are partakers of common mercies—'if we come together safe in the morning from our respective retirements, and return safe at night from our respective employments, there having been no disaster, no adversary, no evil occurrent,' shall we not 'magnify the Lord, and exalt his name together?' While we thank God for his favours past, we humbly ask for more—daily strength for daily duty—special grace for special trial—the wisdom that is profitable to direct—the blessing which alone enricheth. And looking beyond our little circles, we should make intercession for others—for the other families of our kindred—for the family of the afflicted—for the household of faith—for the wide spread family of man. 'In a word'—to use the language of one whose privilege it was to enjoy the benefits of household piety, and who has been greatly honoured to promote it,—'let us go by this rule in our family devotions; whatever is the matter of our care, let it be the matter of our prayer; and let us allow no cage which we cannot in faith spread before God; and whatever is the matter of our rejoicing, let it be the matter of our thanksgiving; and let us withhold our hearts from all those joys which do not dispose us for the duty of praise.'

A YEAR IN PALESTINE.

NOVEMBER.

PALESTINE is the chief scene of the events recorded in Scripture. A year's residence in that country, therefore, is possessed of peculiar interest to the devout European, as rendering him familiar with facts illustrative of passages in Holy Writ. By means of the Bible history, and the notices of modern travellers, we can easily note what was likely to interest a

traveller visiting the land in the time of Christ.

In commencing a series of articles, intended to describe somewhat summarily the monthly phenomena of Palestine, it may be well to notice the six-fold division of the Oriental year, mentioned in Gen. viii. 22—'seed-time and harvest, and cold and heat; and summer and winter.' In this division, *seed-time* extends from the middle of October to the middle of December; *winter* from the middle of December to the middle of February; *cold* from the middle of February to the middle of April; *harvest* from the middle of April to the middle of June; *heat* from the middle of June to the middle of August; *summer* from the middle of August to the middle of October. Summer may be placed either before or after the hot season; as the whole four months embraced by these two divisions are cloudless and hot, though the heat is generally more intense during the first half.

We shall have occasion frequently to refer to the months of the Jewish year, and therefore insert the list of their names, with a text where they occur, and the months of our own calendar to which they respectively correspond. A measure of confusion has been introduced into this subject, from the circumstance that some writers follow the later Jewish Rabbins, who begin the year with March, in accordance with the practice of the Romans, but the arrangement we adopt* is unquestionably the original and proper one. At first the months had no distinctive names, except those denoting their numerical order; but even in the time of Moses the first month was named Abib, and after the Babylonian captivity they stood as follows:—

1. Abib or Nisan, beginning from the new moon of April	{ Deut. xvi. 1. Neh. ii. 1.
2. Ziv, May	{ 1 Kings vi. 1.
3. Sivan, June	{ Est. viii. 9.
4. Tammuz, July	{ Ezek. viii. 14
5. Abh, August	
6. Elul, September	{ Neh. vi. 15.
7. Tishri or Ithanim, October	{ 1 Kings viii. 2
8. Bul, November	{ 1 Kings vi. 38.
9. Cuslev, December	{ Neh. i. 1.
10. Tebeth, January	{ Est. ii. 16.
11. Shebhat, February	{ Zech. i. 7.
12. Adhar, March	{ Est. iii. 7.

Abh and Tishri do not occur in the Old Testament. The triennial intercalation, by the repetition of the month Adhar, was necessary, to adapt the lunar years of the Jews, of 354 days 8 hours, to solar years: we may notice this in connexion with the Passover.

The month of November is of very great importance to the agriculturist in Palae-

* From Michaelis, who is followed by John Gassner, and others, and by our own writers, Drs Klie and Nicholson.

time. The autumnal rains, which begin to fall in the end of October, or beginning of November, mollify the soil so as to allow the husbandman to commence the operations of ploughing, and otherwise preparing the ground for the seed. There is yet a long day for the labours of the field. Of course, the day is gradually diminished in length from the autumnal equinox, on the 23d of September, but the difference is not so great as with us; and even at the winter solstice, December 22, when the day is at the shortest, the sun rises about seven, and sets about five of our time.

Frequent allusion is made in Scripture to the earnest longing of the farmer for 'the early and latter rain,' and the joy with which he receives the copious showers of autumn and spring. By Moses, Jehovah said to the tribes of Israel, 'I will give the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.' (Deut. xi. 14.) The produce of the corn-field, the vineyard, and the orchard, was abundant only when the earth was refreshed by the early showers of autumn, and the later droppings of spring; that is, the occasional showers at the commencement and close of the hot season. When the rain was withheld, the land was barren, and many of the people perished by the famine which followed. (Deut. xi. 17; 1 Kings xvii. 12, xviii 1, 2; Is. v. 6.) 'God,' said Paul to the inhabitants of Perga in Asia Minor, 'left not himself without witness, in that he . . . gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness' (Acts xiv. 17)—an enumeration, the different parts of which are related to each other as cause and consequence. 'In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.' (Prov. xvi. 15) There is here a beautiful instance of the parallelism observable in Hebrew poetry, and the form of expression employed for the repetition of the sentiment in the latter clause finely indicates the great importance attached to these rains for promoting the growth of the vernal products of the field. As 'the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain' (James v. 7); so should the church wait patiently, in times of trial, for divine deliverance, and in every season, with earnest expectation and fervent prayer, implore the abundant effusion of the Holy Spirit to beautify the moral wilderness, and hasten the church's predicted glory.

The autumnal rains sometimes continue for two or three days in succession, but they fall chiefly in the night, and there are intervals of fine weather for several days.

Mr Young* is the only British traveller who has visited Palestine in November, and he repeatedly mentions the fine weather as well as the drenching rains. At the Dead Sea, November 27, he says,—'The day was such as is known only in the East. There was a sky of the brightest blue; fleecy white clouds, settling on the Moab mountains, produced the richest purple tinge; the plain of Jordan extended to the north as far as the eye could reach, and the long green line of verdure by that river's banks was refreshing and delightful to look upon. The Dead Sea, partly favoured by the weather perhaps, looked anything but gloomy.' At Libérias, on the 10th, the same traveller found that the day, 'though cool for Syria, was like the English July.'

In the valleys of Ephraim, on the 19th of this month, Mr Young found that 'the fig-leaves were fast falling, and the fruit of the olive was thickly strewn around them. The women and children were shaking the trees, and others were gathering the berries; and carrying them off in baskets.' The leaves do not fall from the trees generally till December. There is no 'chill November's surly blast' in the Holy Land, to 'make fields and forests bare;' though the language of our national poet is almost applicable to our October, and certainly is to our November.

The fig-tree has many remarkable characteristics, and it is not easy for those who are imperfectly acquainted with the natural habits of the tree to reconcile the apparently conflicting statements that are made regarding it. Our first parents in Eden sewed or joined together the broad lobed leaves of this tree for aprons. (Gen. iii. 7.) It is still customary in the East to pin together the leaves of trees for baskets, umbrellas, and the like.

In the valley of Eshcol, the Scottish Deputacion, in 1839, found a cluster of six large fig-trees. 'Soon,' say they, 'we felt the pleasantness of this shade; for there is something peculiarly delightful in the shade of the fig-tree. It is far superior to the shelter of a tent, and perhaps even to the shadow of a rock; since not only does the mass of heavy foliage completely exclude the rays of the sun, but the traveller finds under it a peculiar coolness, arising from the air creeping gently through the branches. Hence the force of the Scripture expression, 'When thou wast under the fig-tree' (John i. 48); and the prophecy, 'In that day shall ye call every man his neighbour, under the vine and under the fig-tree.' (Zech. iii. 10.) Restored and happy Israel shall invite one another to sit down beneath their am-

* A Wayfarer's Notes, &c. By Cuthbert G. Young, B.A. Edin. 1848.

to bearing shade, to recount the glorious acts of the Lord.' This illustrates also the church's address to her Redeemer, in which he is compared to a tree affording a grateful shade and delicious fruit.—'I sat down under his shadow with great delight, and his fruit was sweet to my taste.' (Song of Sol. ii. 3.)

In the middle of this month Mr Young found abundance of green figs on the trees, trees, 'but none were ripe.' Our Lord, as recorded by Mark, went to a fig-tree, between Bethany and Jerusalem, expecting to find fruit a little before the Passover, which is in the month of April. (Mark xi. 12-14.) How can these statements be reconciled? It is a remarkable circumstance that this tree bears three crops annually—1. the *early* fig, which comes to maturity in June; 2. the *summer* or *dry* fig, in August; and, 3. the *winter* fig, about the end of November. In the bazaar at Nablous (Shechem) Mr Young saw 'figs old and new' offered for sale in the middle of November. The fact of a triple crop does not entirely explain the passage in Mark, which has greatly perplexed commentators. Referring to them for a statement of opinion, we merely mention the well-known fact, that the fruit of this tree appears *before* the leaves, and the foliage expands about the end of March. The sight of a tree, then, covered with leaves would justify the hope of finding some ripe fruit, though 'the time of figs,'—the time when the greater part of the first crop was ripe, or when it was brought into the market—had not come. But the tree which was blighted by the word of our Saviour, not only wanted ripe fruit, but exhibited no fruit at all; which in the state of its foliage was a plain proof that it was barren. We may add the remark of Dr Shaw, that 'it frequently happens in Barbary, and we need not doubt of the like in this hotter climate, that, according to the quality of the preceding season, some of the more forward and vigorous trees will yield a few ripe figs six weeks or more before the full season;' and that of Dr Kitto, that 'in May they have at Naples figs brought from the Levant, and called *fici di Pascha* (Passover figs), and which, from the time at which they reach that place, must have been ripe on the tree, as the name imports, about the time of the Passover.'

Reserving some notice of the important operations connected with the *sowing* of the seed for our next paper, we conclude the present by remarking that the feast of tabernacles was observed in the beginning of this month. It was held on the 15th day of the 7th month; and had a twofold object—a thanksgiving for the harvest, being celebrated when the people had 'gathered in the fruit of the land.' It was

also a commemoration of the journeyings and tents of the Israelites in the Arabian desert. (Lev. xxiii. 39, 43.) This festival lasted eight days, the first and last being Sabbaths. The worshippers dwelt in tents made of the branches of olive, pine, myrtle, and palm-trees, whose abundant foliage had been refreshed by the showers of autumn. These booths or tents were erected on the flat roofs and in the courts of their houses, in the corners of the streets, and in the courts of the temple. It was imperative that all the male Israelites should appear before the Lord at this sacred celebration. In the time of Christ this was to the pious Jew a season of deep devotion and high hope. It appears that the Jews expected the Messiah's advent at this feast; and while they carried palm branches in their hands, on all the days they cried, 'Hosanna, save now I beseech thee, O Lord.' (Ps. cxviii. 25.) On the last day the worshippers went in procession to the pool of Siloam at the base of the hill on which the temple stood, and from this fountain the officiating priest drew water and carried it to the temple, and having mixed it with wine, he poured it on the altar of sacrifice. This practice was introduced by the later Jews, and founded on Isaiah xii. 3: 'With joy shall ye draw water out of the wells of salvation.' Manifestations of great joy attended the ceremony; so that it became a proverb, that he who had not seen the rejoicing at the drawing of water, had never seen rejoicing all his life. On this occasion our Saviour stood up amid the joyous multitudes that thronged the temple, and cried, 'If any man thirst, let him come unto me and drink.' (John vii. 37.) It is as if he had said—The Messiah whom you seek is now in the midst of you; and it is mine to bestow the blessing of which this water is the emblem. The temple court was brilliantly illuminated during the festival, so as to throw light over the whole of Jerusalem: to this our Saviour is supposed to allude when he said, 'I am the Light of the world.' (John viii. 12.)

THE UNITED PRESBYTERIAN CHURCH.

ITS PROGRESS.

TEN years before the Secession took place, the Marrow controversy terminated. As was formerly remarked, the close of this keenly agitated and vitally important contest in the Church of Scotland should have been the rise of the Secession, and would have been, had not the government interposed to stay ecclesiastical procedure, with the view of preventing divisions in the

realm, during a period of threatened danger from invasion. On this account, several things passed without notice, which in other circumstances would not have been overlooked. The Rev. Gabriel Wilson, for instance, who had been taken to task for a sermon preached before the Synod of Merse and Teviotdale, commonly known as the 'Trust Sermon,' was allowed to escape without difficulty; nay, he and his co-presbyter, the Rev. Henry Davidson of Galashiels, were permitted to continue in connexion with the Establishment, although both had openly adopted the principles of Independency. Still, notwithstanding this prudential policy, the Marrow-men were exposed to grievous persecution. 'One of the questions (says Ebenezer Erskine) at our privy censures in Synod and Presbytery is—whether we obey that act which condemns the Marrow?' and as he in common with others could only answer in the negative, they were greatly annoyed by being charged with alleged departures from the Standards. Such, indeed, was the state of matters, that 'cases of license, ordination, and translation were decided according to the sentiments the candidates were understood to hold respecting the Marrow.'

As to *translation*, Boston, although anxious, for the sake of his health, to be removed to another sphere of labour, was, on account of the part he had taken in the Marrow controversy, 'staked down in Ettrick.' Ebenezer Erskine's translation to Kirkaldy was prevented on the same grounds. The Rev. John Hepburn of Torryburn, a man of a different stamp, received a call to Edinburgh, but it was proposed to continue him in the Presbytery of Dunfermline, lest his place might be filled with one who might strengthen the hands of the Marrow-men in that troublesome quarter. The proposal was dropt in consequence of measures being adopted to avert the dreaded calamity.

As to *ordination*, the Rev. Francis Craig was called to Kinross in 1729. Reports, however, were spread of his attachment to the doctrines of the Marrow, his ordination was postponed, and another candidate ultimately forced upon the parish.

And as to *license*, a student in the Edinburgh Presbytery having employed expressions that seemed to 'savour of the Marrow,' a committee was appointed to deal with him. The result was, the young man, to demonstrate his orthodoxy, and gratify the Presbytery, denounced the Marrow of Modern Divinity as a 'blasphemous book.' Thus (to use the words of Ralph Erskine) the disposition of the Judicatories too evidently appeared whenever any student or candidate was supposed to be tinctured with the Marrow, that is, a gospel spirit.

There was no quarter for such; queries upon queries were formed to discourage them, and stop their way, either of being entered upon trials, or ordained into churches; whilst those that were of the most loose and corrupt principles were most favoured by them. These things (continues Ralph Erskine) are too notorious to be denied; and these were some of the sad and lasting effects of the Acts of Assembly, and the sad occasion of planting many churches with men that were little acquainted with the gospel, yea, enemies to the doctrines of grace.'

Such being the deplorable state of things in the Church of Scotland, immediately before the Secession took place, it is not surprising, that when the fathers and founders of the elder branch of the United Presbyterian Church left the Establishment, the pious portion of the people flocked to their standards, and hailed them as the apostles, at once of christian liberty and gospel truth. Opposing patronage on the one hand, and upholding the doctrines of grace on the other, they possessed from the first amazing popularity and power. It is impossible to peruse their discourses, without feeling, that they were the servants of the Most High God, raised up in a degenerate age, not only to preserve the rights of his heritage, but to shew unto men the way of salvation. Principal Robertson, the leader of the Moderate party during the days of their supremacy, could have had no prejudice in behalf of the Secession, although perhaps less hostile to it than to the Relief, which his own policy occasioned; yet even he acknowledged, that having listened when a boy to the Rev. John Hunter, the first licentiate of the Secession, he never could forget the earnestness of the preacher, nor the solemn and impressive manner in which this young but eloquent divine presented to his audience the offers of the gospel. 'Even yet,' said the Principal in a conversation held long after with a minister of the Secession,—'even yet, when I retire to my studies, the recollection of what I then heard thrills through my mind.' With such licentiates as Mr Hunter, and with such men at its head as the Erskines, the Moncrieffs, the Wilsons, and the Fishers, is it wonderful the Secession spread and flourished, and even that overtures were made on the part of the Church of Scotland, inviting their return? These overtures, Dr Hetherington, the Free Church historian, regrets the Seceders did not embrace. 'Their return,' he conceives, 'would have greatly strengthened and encouraged that faithful band (the evangelical party still remaining in the Establishment) to continue their arduous task of reformation, and might have averted the long reign of

secular principles, cold, legal and moral preaching, and uncensured immorality, which, shaken and dethroned for a few brief years during that anxious struggle, too soon recovered their ascendancy and maintained their dreary and fatal sway for almost a century.' But the fathers of the Secession, more clear sighted than Dr Hetherington, were not to be seduced by mere appearances of reformation from the course on which they had entered, and by prosecuting which, they accomplished for religion out of the Establishment, what Dr Hetherington too sanguinely thinks might have been done for it within the Establishment. Wisely in their circumstances did they reject all solicitations to accede or submit to the judicatories they had left, having, happily for themselves and posterity, declined in the most formal and solemn manner to own their authority. This they did in the year 1739, six years after the expulsion of the 'four brethren.' Repairing to the General Assembly to which they had been summoned, the Rev. Thomas Mair, as Moderator of the Associate Presbytery, read the Declinature, in which the fathers of the Secession refused to acknowledge the judicatories of the Establishment, or to answer to the libel which had been framed against them, for presuming to erect a presbytery of their own, and to act irrespective of the authority of the Church of Scotland. Having read the Declinature in the presence of the Assembly which now courted the men it had previously attempted to crush, the Moderator and members of the Associate Presbytery retired, and then separated to their homes, but not without first giving God thanks for the 'direction and assistance' afforded them on this singularly interesting and memorable occasion.

So far the progress of the Secession was triumphant. An event, however, occurred of a very disastrous description. The Associate Presbytery having formed itself, in 1744, into the Associate Synod, had under its inspection at this period about thirty settled congregations and sixteen vacancies in Scotland, besides several congregations in Ireland. But at the first meeting of Synod, held at Stirling in 1745, the memorable year of the Rebellion, a certain religious clause contained in an oath exacted from burgesses in several of the towns of Scotland, became the subject of dispute. The clause was as follows: 'Here I protest before God and your Lordships, that I profess and allow with my heart the true religion presently professed within this realm, and authorised by the laws thereof: I shall abide thereat, and defend the same to my life's end, renouncing the Roman religion, called Papistry.' The question in this case was,

what is meant by the *true religion presently professed within this realm*? Does the oath imply an assent to the true religion as professed, and thus infer an approbation of those defections and corruptions in the Church of Scotland, against which the Secession is a practical protest? Or does the oath infer nothing more than an acknowledgment of the Protestant Presbyterian religion, defined in the Standards and established by law as being the religion to which the swearer adheres in opposition to Popery? Different opinions were entertained on this question; some having no objections, with their interpretation of its import, to the taking of the oath, or to the making it a matter of forbearance; while others could not see it their duty to submit to this. The result was, the Associate Synod formed in 1744 was split in 1747 into two sections, commonly designated Burgher and Anti-Burgher.

As might have been expected, the contentions engendered by this matter were not merely painful but injurious in the extreme. Not only were the closest ties of friendship and relationship violently severed, but the weapons of Seceders, instead of being wielded against adversaries, were turned against each other. It was a suicidal war. Besides causing the enemies who were seeking their hurt to rejoice, it weakened that position of strength and influence to which the Secession had so justly and rapidly attained. In consequence of this breach among brethren, with its unseemly asperities and its angry disputes, multitudes, it is understood, remained in the Church of Scotland, who were disposed to come out; while a tendency, increased by these acrimonious and wire-drawn discussions, to tighten the terms of communion, gave to the now internally convulsed and fiercely agitated Secession an aspect of exclusiveness that was far from operating in its favour. But why, it may be asked, dwell on such a theme, or expose the faults and failings of those fathers and founders of our Church whom we regard with fondest affection and esteem? 'Because history without faithfulness is fable. The soul of history is truth. Without this, it were better either unwritten or unread. Besides, we wish to profit by the past, and to learn from the blackest as well as the brightest page of our Church's history, that 'the Lord of hosts is wonderful in counsel and excellent in working.' God provided for the exigencies of this dark and critical juncture, by producing another separation from the Establishment, under the designation of the Relief. From the first the Relief, the younger branch of the United Presbyterian Church, professed more liberal terms of communion than its elder sister the Secession, on account of

which the younger did not fail to receive from the elder many hearty rebukes. Who at that period could have predicted the results! How would they feel and how would they rejoice, the Burghers, the Anti-Burghers, and those belonging to the Relief who then lived, were they to be permitted to revisit the scene of their former labours and strifes, and to discover their descendants, without sacrificing a privilege, or compromising a principle, all harmoniously joined together in the bonds of Christian amity and love,—the members of one great ecclesiastical community—the United Presbyterian Church! 'This,' they would exclaim, 'is the Lord's doing; it is marvellous in our eyes.'

The Rev. Thomas Gillespie, the Father of the Relief Church, was minister of Carnock, and consequently a successor of the Rev. James Hog, the distinguished prefacer of the Marrow, and in fact the leader of the Marrow men. Besides sustaining this relation to Hog, Gillespie received his first impressions of divine truth from the famous Boston of Ettrick, another champion of 'the faith once delivered to the saints.' Along with a son of this celebrated man, the Rev. Thomas Boston of Jedburgh, he and the Rev. Thomas Collier of Colingsburgh constituted themselves, in 1761, into the 'Presbytery of Relief.' It was, however, nine years previously to the formation of this presbytery that Mr Gillespie was deposed. The circumstances connected with his expulsion from the Church of Scotland are interesting in the extreme. In contemplating them, the mind is filled with contending emotions,—admiration of the meek demeanour and unbending rectitude he displayed—indignation at the foul treatment he received. The story may be briefly told. The Rev. Andrew Richardson of Broughton, in the presbytery of Biggar, was presented in 1749 to Inverkeithing, in the presbytery of Dunfermline. The people were opposed to his settlement. All the elders, with a solitary exception, were against him. The case being brought before the Synod of Fife, and then before the Commission, the presbytery were enjoined to proceed with the induction. They refused. The case came back to the higher courts. The presbytery were threatened, but without effect. At length, to expedite matters and save the refractory presbytery, the Synod of Fife was instructed by the Commission to act as their committee, and consummate the objectionable settlement. Against this decision, however, Dr Robertson and his friends of the Moderate party dissented, and appealed to the Assembly. The Assembly set aside the judgment of the Commission, appointed the presbytery of Dunfermline to meet without delay and introduce Mr Richardson to his charge,

enjoined all the ministers of the presbytery to be present, and as three of these, which number would have constituted a presbytery and enabled them to proceed, were willing to obey the Assembly, the Assembly further ordained, in the exercise of an unusual stretch of authority, that five should be necessary to form a quorum on this occasion. This was done to compel the refractory to submit. Not more, however, than three attended, and the presbytery were summoned before the Assembly to answer for their conduct. Having been repeatedly dealt with, six ministers stood firm to their resolution not to be a party to Mr Richardson's intrusion. As it would have been impolitic to cut off so many from the Church of Scotland at that period, Mr Gillespie being the most determined, was singled out as the victim to be immolated. He was solemnly deposed from the office of the holy ministry, not because he had disgraced it by misconduct, but because he would not degrade its functions by forcing a hireling pastor on a protesting people. Such was his crime, and such was his punishment. As to the crime, it was one in which he could glory, and of which he never had cause to repent: as to the punishment, he bore it with the meekness of a saint and the spirit of a martyr. Like other acts of persecution, it turned out to the furtherance of the gospel. Driven from the Establishment in 1752, it was not, however, till 1759 that Gillespie found a coadjutor in Mr Boston, the worthy son of a worthy father, who, without incurring deposition, voluntarily demitted his charge in the Church of Scotland, in consequence not merely of the manner in which he himself had been treated by the ruling party, but because of the gross corruptions and abuses that prevailed. Along with the Rev. Thomas Collier, a native of Fife, who was called to Colingsburgh from England, where he had been labouring, these two ministers, the Rev. Thomas Gillespie and the Rev. Thomas Boston, formed themselves, as was previously remarked, in 1761, into the Presbytery of Relief. The presbytery soon grew into a Synod, the first meeting of which was held in 1773. The ministers present on that interesting occasion were, Messrs Bain, Scott, Neil, Simpson, Boston, Bonnar, Graham, Pinkerton, Bell, Paterson, Hutcheson. Mr Gillespie was unfortunately absent from indisposition. 'Here there was certainly (it has been justly remarked) a very large proportion of men of popular and effective talent. Those who, from their writings and from traditionary information, are acquainted with the qualifications for the perspicuous elucidation and forcible application of gospel truth possessed by Bain, Neil, Simpson, Boston, Bell, and Hutcheson, must

allow, that in an assemblage of twelve ministers, it was rare to find such a constellation of talent.'

Thus we have traced the progress of the United Presbyterian Church, to what may be designated the period of the Synods. There were now three Synods in existence,—the Burgher,—the Anti-Burgher,—and the Relief. These are names fast falling into disuse, and yet, not a few will delight to linger over the memories they recall of scenes and services in which many of the present generation bore a conspicuous part, along with others who, having rested from their labours, now lie sleeping in the dust.

SOCIAL EVILS—THEIR NATURE AND EXTENT.

THERE is probably no country on the face of the earth where the extremes of abject poverty and enormous wealth are to be seen in such startling contrast as at the present moment in Great Britain. Let any person take his stand for a few minutes in one of the main streets of any of our larger cities, and mark the evidences which present themselves of vast wealth, refinement, and comfort, and of the high state of perfection to which the arts and sciences, manufactures and commerce, of our country have attained. Huge waggons are lumbering along, laden with the productions of every country and of every clime. Shop windows display, in tempting profusion, articles of all kinds calculated to minister, in almost every conceivable way, to convenience, or comfort, or luxury. Splendid carriages in great numbers whirl past. Crowds of richly dressed, or comfortably attired persons throng the pavement,—the whole presenting a picture of industry, wealth, and luxury, such as the world has rarely, if ever, before witnessed.

Now step aside only a few yards from this scene, and enter any one of the numerous closes or wynds which run off directly from the broad and busy street. You feel as if you had suddenly dropped into a new world. Separated by a narrow passage are two rows of tall houses, which seem to be as populous as a rabbit warren. Odours the most offensive assail your nostrils. Strange-looking men and women, with haggard faces and all the marks of squalid poverty and crime, are lounging at the doors. Scores of ragged dirty children are flying out and in at the entrance of the wynd; near the top are three or four young lads squatted on the body of an old cart, and with a pack of very dark and dirty cards, gambling eagerly for stakes composed of small pieces of tobacco twist; * and

high over head flutter 'clouds of cottons' on the ropes stretched across between the windows on each side, the only bleaching-green which the wynd affords. Abutting on the wynd are a number of courts,

'Where flags the noon-tide air, and as we pass
We fear to breathe the putrefying mass.'

The entrances of these courts are very narrow, and for the most part only about four or five feet high. On three sides are houses of three or four stories—on the fourth a cluster of pigsties, and in the centre a large manure pit—a horrible pool of corruption, entirely open, the contents oozing out in several directions, to be absorbed at the foundation of the houses, and ascend again in the form of typhus fever and similar maladies. On one side of the wynd there stands a 'wee pawn,' into which, in the course of an hour, you will see fifty persons, men, women, and children, enter to dispose of their coats, petticoats, jackets, frocks, and shoes, which you will observe them stripping off in an entry near by; and exactly opposite is a spirit collar, with open mouth catching, with scarcely an exception, the victims of the 'wee pawn,' and wringing from them their last farthing. The whole forms a picture of moral and physical wretchedness, of poverty and crime, to which the genius that gave to the world the terrible print of GIN LANE could alone do justice.

Having satisfied yourself with the external aspect of matters, you resolve to explore the interior. Enter this passage on the left, and knock at the first door you come to, on the ground floor. It is cautiously opened, for the appearance there of a respectably-dressed person, except on an errand of law, is not of every day occurrence. Having satisfied the inmates that you have no connexion with the police, you are allowed to enter the house. It consists of one apartment, nine feet by fourteen, and is inhabited by an old Irishman, who maintains himself and his wife by retailing coals, which he carries through the city in his donkey cart. The floor of the apartment is of wet mud. In one corner stands the 'bread-winner,' tho' donkey. In another, the only bed which the house contains, consisting of a few planks, covered with a little straw, and two or three pieces of dirty sacking; a couple of old chairs, and a rickety table, propped up at one corner by a pile of stones, constitute the whole of the other furniture. On the whole, matters are not so bad here as you anticipated. There is discomfort and sluttishness, but neither abject poverty nor vice. Next door there are both. Here you will find a widow, also a native of Ireland, with her two children, who, she tells you, work in a mill. She herself earns twopence a-day

* See *North British Mail* of September 4.

by gathering rags. The apartment is about six feet wide and ten long. The floor is of damp clay. There is no glass in the window, on which a shutter is kept to exclude the cold, and of course also light and air. The house contains neither table, nor chair, nor stool; not a single article of furniture, except some broken crockery, a whisky bottle, and a glass minus the foot, and a wooden bedstead, on which is spread a little loose straw—not a vestige of blankets or covering of any kind. The rent is 13½d. per week, or nearly £3 a-year.

Leaving this wretched hovel, you ascend the dirty and worn-out stair. Around the landing-place are eight or nine doors, leading to as many distinct dwellings. You select one at random, and find yourself most unexpectedly in a neat tidy apartment, the furniture old and scanty, but scrupulously clean. The sole inmate is a needlewoman, a middle-aged female, pale and sickly, but most respectable in her appearance, and courteous in her manner. Her story is soon told. Since the death of her aged parents, who, in their declining years, were driven from their native place by want of employment, she has not a relative in the world, and here, in the midst of this populous, wealthy, wicked city, she lives a life of more absolute solitude than if secluded in the wildest Highland glen, and by dint of incessant industry and self-denial, contrives just to keep the wolf from the door. In the window stands a green box filled with earth, in which mignonette and a few sickly-looking flowers are planted. Who can tell what visions of home and its simple pleasures—of the happy years of childhood and youth—of a mother's tenderness and a father's love, the sight of these flowers brings before the mind of this poor lone woman? Well said an American poet,—

'Not alone in meadows and green alleys,
On the mountain top, and by the brink
Of sequestered pools in woodland valleys,
Where the slaves of nature stoop to drink :
But in all places, and in all seasons,
Flowers expand their light and soul-like wings,
Teaching us, by most persuasive reasons,
How akin they are to human things.'

In the next house is a porter, in regular employment at twelve shillings a-week, two of which he pays for a confined and unwholesome apartment, in which himself and six other people—four children and three adults—sleep. The children are shoeless, extremely filthy, and badly clad—the wife ill in bed of a scrofulous knee. Two of his children were still-born, and three others have died in infancy. Next to him is a policeman, a steady sober man, who has had all his children ill at one

time, and has lost two. In another house, on the same flat, lives a shoemaker, a good workman, and well employed. He has two apartments decently furnished, the rent of which amounts to exactly one-third of his weekly earnings. He has had seven children, of whom he has lost five. Feeling oppressed and sickened by the foul atmosphere, you suggest the propriety of ventilating the room by opening the window, and are told, 'We are afraid of any opening in the window on account of the bad smells which come up from the close; and the stench is nothing now to what it is at night.' You cannot forbear expressing your surprise that a steady, industrious tradesman should remain a single week in such a pestiferous hovel, and are informed that he has searched in vain through the length and breadth of this large city for a wholesome habitation at such a rent as he can afford to pay, and has been driven by necessity to take up his abode in a house so situate and constructed as not to admit of ventilation, in a narrow and confined space, without any proper supply of water, and surrounded by unwholesome exhalations. Disease, the natural and necessary consequence of such a state of things, has, as we have seen, invaded his miserable dwelling, and carried off the greater part of his children, and the poor man himself is far gone in a lingering consumption—the chronic plague, as it has been justly termed, of grown up men and women—the disease of England's shops, and workshops, and factories—the disease produced by the slow poison of foul air—the disease of the clerk, the compositor, the tailor, the draper's assistant, and the poor needlewoman.

The inhabitants of the rest of the houses in the second and third flats are just the porter, and the policeman, and the shoemaker over again. But the attics are inhabited by persons of a considerably lower grade. In one garret about ten feet by fourteen, not six feet below the short cross-jointing, four or five shoemakers are at work; and you learn, on inquiry, that the husband and wife, each about fifty years of age, a grown up son, about twenty, in a consumption, a daughter about seventeen, and a child, all sleep in the same bed, in the room where these men are at work during the day, and where they frequently work late at night with candles.

You have now seen a specimen of the dwellings which the boasted civilization of the nineteenth century has provided for tens of thousands of the industrious poor of our populous cities. No doubt the higher class of skilled workmen inhabit houses of a better grade, more commodious and airy, but also at a much higher rent. But on the other hand, it must not be for-

gotten, that there are many of the dwellings of the poor even much more insalubrious than those we have examined. In the very next lane, which is only from three to four feet in breadth, you will find in one house a labourer and his family inhabiting a room six feet by eighteen, divided into two compartments, without any proper place for a bed in either, and yet paying for this wretched hovel a rent of £4 a-year. In a second is another labourer, renting a house seven feet square, which neither the light nor the free air of heaven ever reaches. In a third, the rent of which is £4, is a widow with five children, from twelve to two years of age. All these, be it observed, belong to the comparatively industrious and well-doing class. We have said nothing at present of the lodging-houses for the homeless poor, or of those horrible dens of misery and crime in which the 'dangerous classes,' the Bedouins of our towns, herd together like the beasts that perish. In one 'land' in this densely populated lane, one entry and stair admit to upwards of forty dwellings. The average number of inmates in each dwelling during the night amounts to at least eight persons, giving a grand total, on this one stair, of 360 persons. The rent of this building, in which a humane man would hesitate to lodge his cattle, amounts to £120 a-year.

It may seem almost incredible, but it is strictly true, that in another place, it was found on investigation that there were eighty-four instances in which four persons slept in a bed, thirty-five in which more than five so slept, three in which seven, and one in which eight slept in the same bed. Well might Mr Chadwick say, that he had seen in the wynds of Glasgow and Edinburgh infinitely worse scenes than those horrible dens described by Howard as existing in the prisons of his day; and Mr Hawes, that 'having visited with that excellent man, Dr Alison, some of the worst quarters of the city of Edinburgh, he could bear personal testimony to the fact, that in the wynds, narrow streets, and courts of that city, are dwellings, if they deserve the name, rather fit for brutes than human beings. Anything so degrading, so humiliating as the sights he saw on that occasion, no language could describe. Darkness, filth, disease, an atmosphere scarcely endurable, numbers huddled together in a space that even for brutes would be thought too small, characterised the numberless abodes of misery he had visited with Dr Alison.'

One of the most obvious inferences which must be drawn from a survey of the condition of the operatives in our large towns is, that the sickness and mortality among them must be frightfully great, and

steadily increasing. In a house-to-house visitation made by an eminent medical man, it was found that, in the first 100 families of the labouring poor visited by him, there was no less than 212 of the members suffering under disease manifest in various stages; they had already had no less than 251 deaths and a corresponding amount of sickness. In Liverpool, the average age at death from 1784 to 1810, among the gentry, was 43 years, and among the operatives, 18½ years. In 1841-2, while among the former the average duration remained stationary, among the latter it had diminished to 16 years. At the beginning of the present century the deaths in Manchester were one in fifty-eight; the mortality there now is about one in twenty-eight. In Glasgow, which enjoys the bad pre-eminence of the highest mortality in Europe, the deaths last year were one in eighteen, while even in London itself the mortality was only one in thirty-nine, and in thirty-seven towns of considerable extent it was as low as one in fifty. The average age at death of all the inhabitants of England and Wales is 29 years. It is 27 years in the metropolis, 20 in Manchester, and only 17 in Liverpool.

Again, it has been proved that there is at least as wide a difference between the mortality of the gentry and the labouring class, as there is between the mortality of the districts in which they live. Thus, to take a single district of the metropolis—while the gentry live 46 years, the working class live only 20—that is to say, they lose one with another just 26 years of their lives. The evidence of Dr Lyon Playfair concerning Manchester is to the same effect. He tells us that the total loss of life to each member of the community in Manchester is 18 years and 9 months, and in Salford 21 years, and every adult in Manchester is deprived of eleven years and one month of the natural course of his life, and therefore, from premature old age, of more than that period of working ability. The loss of life in this single town, from fevers and other contagious disorders, which might be averted by the adoption of a few simple sanitary measures, will, according to Dr Grey, fall little short of 2000 a-year. In Liverpool, the annual waste of human life will considerably exceed 3000. The same mode of calculation will give for the metropolis an annual sacrifice of 10,000 lives, and for England and Wales no less than 35,000. And if we assume that Scotland and Ireland sustain only a proportionate waste of life, the sacrifice of human life in the United Kingdom, from diseases which might be prevented by proper sanitary regulations, will exceed sixty thousand a-year.

But this is not all. It is not every attack of disease which proves fatal. Hence, in addition to these unnecessary deaths, there must needs be a large number of cases of unnecessary sickness. Dr Lyon Playfair states that for every unnecessary death there are twenty-eight cases of equally unnecessary sickness which do not terminate fatally. Assuming this estimate to be correct, the cases of preventible sickness occurring every year in the United Kingdom will amount to the enormous number of one million, six hundred and eighty thousand. A very large proportion of the subjects of this frightful sickness and mortality are persons in the prime of life, between the ages of twenty and forty, the period when life is of the greatest value to the individual and to society, when the poor have the largest number of children dependent on their labour for support, when sickness plunges entire families into temporary, and death into permanent, destitution. The returns obtained during the Poor Law Commission shew that there are in this way produced and pauperized yearly, in England and Wales alone, upwards of forty-seven thousand widows, and more than one hundred and twenty thousand orphans; and from calculations based on the Registration returns it appears, that the loss in money on the year's deaths is, in round numbers,—From the loss of the productive power of the labourer, thirteen millions—from sickness, a million and a-half—and from funerals, nearly three hundred thousand pounds; making a total loss to the country every year of NEARLY FIFTEEN MILLIONS OF MONEY, by far the greater part of which might and would be saved under proper sanatory regulations.

We have said nothing as yet of the moral evils which either spring from, or are inseparably connected with, this physical wretchedness. But it is manifestly impossible that persons sunk in such abject degradation and misery can possess elevated moral feelings, and pure domestic affections, or be actuated by sound religious principles, spending their lives as they are compelled to do, from the moment of birth to that of death, in a poisoned atmosphere, in which the deterioration of the body and the corruption of the mind have alike become inevitable. How to provide a remedy for these evils, disgraceful to us equally as a civilized and as a Christian nation, and to raise the mass of the working classes in our large towns from their deep degradation, has, therefore, not only become of vast importance in a physical point of view, but is in reality the great moral and religious question of the day.

BIOGRAPHICAL SKETCH.

REV. MATTHEW HENRY.

FROM HIS BIRTH TO HIS SETTLEMENT IN CHESTER.

THE natal year of this eminent and useful man (1662) threw a dark shadow over broad England. Charles the Second was on the throne; and Prelatic intrigues, which had long been at work to silence the Puritans, by the enactment of the most stringent and persecuting laws, now triumphed. The Act of Uniformity, which required that every clergyman should receive Episcopal ordination, although he had been previously ordained—that he should declare his assent to everything contained in the Book of Common Prayer—take the oath of canonical obedience and abjure the Solemn League and Covenant—received the perfidious assent of the king; and in the month of August, two thousand ministers of Christ, embracing a multitude of learned, orthodox, and godly men, distinguished by the ability and acceptance with which they handled the truths of the gospel, were ejected from their livings, separated from their flocks, and obliged to seek in retirement and silence a shelter from intolerance. This act was the precursor of measures still more atrocious. The 'Conventicle Act,' which made it a crime for more than five persons to assemble for divine worship in any other form than according to the liturgy and practice of the Church of England, was passed: and afterwards the 'Five-mile Act,' by which non-conforming ministers were prohibited, under the severest penalties, from coming within five miles of any place where they had exercised their ministry.

The birth-place of the Commentator was Broad Oak—the patrimonial inheritance of his mother—situated near Whitchurch, in the county of Salop. His father, Philip Henry, having been ejected on Bartholomew's day from his charge at Worthenbury (a small parish of Flintshire, where he had ministered for some years to a small congregation which appreciated his piety, talents, and devotedness), retired with his wife to this rural residence, which furnished to them a better home than was found by the families of most ejected ministers. They had just settled in their new abode, when the birth of Matthew, who was their second son, took place. At the age of three years he could read in the Bible with distinctness; and he early manifested a strong passion for books. His first instructor was a Mr Turner, a young gentleman who at that period lived at Broad Oak, preparatory to his going to the University, and who afterwards became vicar of Walburton in

Sussex, and the author of a book entitled 'Remarkable Providences.' The application of the pupil corresponded with his privileges; and it is recorded that his mother, fearing that his excessive confinement and diligence might prove injurious to his health, was frequently obliged to call him out of his closet and send him to the fields. In the character of the father we see the instrumentality by which that of the son was influenced and moulded. Listening from his childhood till he was an upgrown lad to those quaint but pithy and unctious expositions of Scripture by which Philip Henry made the ordinance of family worship an intellectual as well as a devotional feast to the members of his household,—an attentive hearer also of the sermons which his father from time to time preached to the audiences that willingly came together to hear the outed minister,—and a witness from day to day of the devotional habits, the blameless life, and the unruffled mental serenity of his holy sire, he came to the settled conviction which grew with his growth, that of all things the most amiable and august is true religion, and that of all lives the most blessed is a close walk with God. A manuscript is extant, bearing date 1675 (when he was thirteen years of age), in which he details at some length the progress of religion in his soul, together with the evidences upon which he founded a belief of its genuineness. He praises God for Jesus Christ—his incarnation, life, death, resurrection, ascension and intercession: for grace, pardon, peace: for the word, for prayer, for good instructions, for good received at any time under the word: for any succour and help from God under temptation: for brokenness of heart: for any enlightening. He then adds: 'Lord Jesus, I bless thee for good parents, for good education, that I was taken betimes into covenant in baptism; and, Lord, I give thee thanks that I am thine, and will be thine. I think it was three years ago' (when he must have been about ten years of age) 'that I began to be convinced, hearing a sermon by my father on Psalm li. 17: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." I think it was that which melted me: afterwards I began to inquire after Christ.' He was often so much moved by his father's ministry, as to hasten, when the exercise was over, to his closet, weeping and making supplication that the things which he had heard might not escape: and sometimes his fears lest good impressions should be effaced rose so high as to render it difficult to prevail upon him to appear at the dinner table. On one occasion especially, after a sermon by his father on the nature

and growth of grace as compared to a mustard seed, he communicated to his father, in a walk with him, his anxieties about his spiritual safety: and he afterwards told one of his sisters that he hoped he had received the grace of God: that though at present the seed was very small, he hoped it would grow and become a fruitful tree. It shows with what reverential sacredness the Sabbath was regarded in the house of Philip Henry, as among the Puritans in general, that, by his wish, Matthew and his sisters were wont to hold a prayer-meeting for an hour on the Saturday, at which the thoughtful boy presided. If his sisters seemed unduly to curtail their prayers on these occasions, he would gently expostulate with them, and tell them that it was impossible for them in so short a time to include all the cases and persons whom they had to recommend to God: and these holy women acknowledged in riper years how much they were influenced by his example and remarks at these Saturday meetings. In his early youth, too, he coveted the society of warmhearted Christians: met with them in their assemblies for conference and prayer: prayed with them, and repeated sermons which he had heard preached, and occasionally explained the chapters read, much to the profit of his auditors. On a fear being expressed by some one to the father of young Henry, lest he should be too forward in so doing, and fall a victim to pride, the reply was—'Let him go on: he fears God, and designs well: and I hope God will keep him and bless him.'

The piety, learning, and reputation of Philip Henry attracted to his house many of the most renowned Nonconformist ministers of that period; and it can easily be supposed that the society and conversation of such men would produce a deep impression on the susceptible mind of the son, and, together with his home training, would confirm the wish which he is understood to have cherished from childhood to devote himself to the ministry. His father, who, besides being an admired preacher, had amassed treasures of polite and useful learning, and was remarkably skilful and felicitous in his method of communicating instruction, was an invaluable tutor; and till he reached his eighteenth year, young Henry studied at home beneath his father's eye. At that period he was placed in the Academy of the Rev. Mr. Doolittle at Hackney, which, however, was soon afterwards scattered by the persecuting restrictions of the time, when the student returned to Broad Oak. We find a youthful associate of his at Hackney (Mr. Bury) bearing the following testimony to his amiable dispositions after their earthly intercourse had terminated:—'I was never better

pleased when I was at Mr Doolittle's, than when in young Mr Henry's company: he had such a savour of religion always upon his spirit, was of such a cheerful temper, so diffusive of all knowledge, so ready in the Scriptures, so pertinent in all his petitions, in every emergency so full and clear in all his performances—(abating that at first he had almost an unimaginable quickness of speech, which afterwards he corrected as well for his own sake as for the benefit of others), that he was to me a most desirable friend: and I love heaven the better since he went thither.'

At this period he became a student at Gray's Inn, and though not wholly enamoured of the science of law, turned his attention with so much energy and diligence to this new pursuit, as to awaken some fears among his relatives lest he should abandon his design towards the ministry. His original purpose, however, remained unchanged: nor did his new associates and occupations exert any injurious influence upon him, by lowering the tone of his piety, or rendering it less decided. During his residence in Gray's Inn, Richard Baxter, his father's ancient and beloved friend, was imprisoned in London, after being tried at Guildhall by the infamous Jeffreys; and we find the student giving the following account of a visit which he paid to the venerable prisoner, in a letter to his father:—'I went into Southwark to Mr Baxter. I was to wait upon him once before, and then he was busy. He is in as good health as one can expect; and methinks looks better and speaks heartier than when I saw him last. We sat with him about an hour. He gave us some good counsel to prepare for trials, and said the best preparation for them was a life of faith and a constant course of self-denial. He thought it harder constantly to deny temptations to sensual lusts and pleasures, than to resist one single temptation to deny Christ for fear of suffering: the former requiring such constant watchfulness: however, after the former, the latter will be the easier.' This was a period of high-handed intolerance and persecution. The only places of worship recognised by law were the Established Churches. Dissenters were not permitted to meet openly for the worship of God. Young Henry, while in London, could therefore only worship on the Lord's-day in the Churches of the Establishment: and those whose discourses he most relished were Dr Stillingfleet of St Andrew's, Holborn, and Dr Tillotson of Lawrence-jury. He regretted that he could but seldom attend week-day sermons. 'But,' he adds, 'there are not many desirable. Dr Tillotson's are the best: but others preach often for him: what is most discouraging, he speaks so low that it is

very difficult to hear him with understanding.' His letters to his parents and sisters at this period evince an elevation of piety, and strength of filial affection, worthy of the son of Philip Henry.

About the year 1636, while the religious liberties of Non-conformists were still crushed beneath the iron hoof of tyranny, and when he was about 24 years of age, he began occasionally to preach in compliance with the importunities of friends. When on a visit to Chester at this period he produced a deep impression of his excellent ministerial qualifications by conducting public worship on several successive evenings, when Dissenters were not permitted by law to assemble for this purpose; and on his return to Gray's Inn, he was followed by very urgent solicitations from the people at Chester to become their pastor. The cause of dissent in that city had sustained a severe loss at the period in question, by the death of two able ministers—Mr Cook and Mr Hall; and the desire of Mr Henry's friends was all the stronger on this account to secure his valuable services in that important sphere. In course of time, indications began to appear of a willingness, on the part of the government, to relax the severity of those restrictions by which Dissenters had been long oppressed in regard to the public exercise of worship; and as there was now a prospect of some measure of religious freedom being enjoyed, the student of law, in 1637, when about twenty-five years of age, bade farewell to Gray's Inn, and entered on his ministry at Chester. It is worthy of notice, that he took leave of his legal associates in that honourable society in a discourse from 2 Thess. ii. 1, in which he recommended the blessed hope of the 'gathering together' there spoken of as the best comfort under separation. He did not assume the sacred office without exemplary deliberation, and serious self-inquiry. In a document still preserved, intitled 'Self-Examination before Ordination,' he gives an invaluable exposition of his principles and motives, and reveals a temper of mind so conscientious, so humble, and so enlightened, as to present an admirable model to all who are contemplating the ministry and are about to enter on its arduous duties. To such, a better monitor, test, and directory, cannot be recommended.

In his views of church government he was a Presbyterian. It appears that in the prospect of his entering on the ministerial office it was suggested to him by a friend, whether he might not receive Episcopal ordination, without taking the oaths and declarations to which Non-conformists had conscientious objections; and whether if this were found to be practicable, it was

not to be preferred to ordination by Presbyters. Having taken this question into his anxious consideration, he came to the following conclusion: 'Who knows but the day may come when God will vindicate the honour of Presbyterian ordination: and when such a submission to Episcopal ordination by one in other things otherwise minded, and when that which is purer and better might be had—may be branded with the name of cowardice, and called mean if not sinful compliance? And if we must look forward, supposing the worst should come to the worst, it is but being silenced with good company: and I am apt to think a man might comfortably suffer for these two truths—though in all probability they will never stand alone to be suffered for: *first*, that ordination by Presbytery is, though not the only valid, yet the best most scripturally regular, and therefore the most eligible ordination; *secondly*, that Jesus Christ never meant to make any of his ministers priests, otherwise than spiritual priests, as all believers are.'

These were troublous times, when it was dangerous for Presbyterian ministers to ordain one to the sacred office. The ordination of Matthew Henry was gone about consequently with much privacy: and the only certificate which he received at that period was one to the effect that those who appended their names to it 'were well assured of his being an ordained minister of the gospel.' Among these names are found those of the venerable Francis Tallents, the quaint and lively Richard Steele, Edward Lawrence, Nathaniel Vincent, and James Owen.

PHYSICAL STUDIES.

THE VOICE OF THE COMETS.

AMONG the various wonderful objects that present themselves in the nocturnal heavens, none are more wonderful than the comets. Their hazy luminous heads, their *comas* or tails—some of which extend more than the entire distance from our world to the sun—their erratic courses, their sudden appearance, their long periods of concealment, their diversity of aspect, and the obscurity which rests on their nature and uses—all conspire to make them interesting objects.

Advancing science has dissipated much of the superstitious alarm with which the comets once were contemplated by mankind; still, it is not altogether without uneasiness that even the well informed view the approach of these mysterious visitants of our sky. Probably, further investigation into their nature may be the means of quite removing that uneasiness.

Meantime, though we know their nature, qualities, uses, and destination but imperfectly, there are various important physical truths which the comets teach. Let us listen for a few moments to these remarkable instructors.

I. *The comets teach us that the extent of the circumsolar space is amazingly great.*

By the circumsolar space we mean that which intervenes between the sun and the nearest of the self-luminous stars, which appear to be suns placed far apart in the innumerable realms of space. The nearest of those splendid orbs is placed at an inconceivable distance from our own star, the sun.

There is a group of comets which require many thousand years to complete their revolutions round the sun. Argelander computes the periodic time of the comet which presented itself to view, and attracted general public notice in 1811, at 3065 years. Enke assigns to the awfully grand comet of 1680, a period exceeding 3800 years. These comets recede to enormous distances from the sun; the former to 33,600, and the latter to 70,400 millions of miles. Among the countless host of comets, of which the orbits never have been calculated, there probably are many whose orbits far exceed in length even that of the great comet of 1680. Yet the cometary orbits do not appear to be sensibly disturbed by the attraction of the nearest of the fixed stars. Nor should they, if, as has been concluded from other considerations, the nearest fixed star is at least 250 times more distant from our sun than the comet of 1680 is, when in its aphelion—its remotest position. How amazing, then, is the extent of the circumsolar space! Imagination is completely baffled when attempting to explore this stupendous extent—this vast ethereal depth.

II. *The comets teach us that the circumsolar space is immensely rare.*

Were it otherwise, the motions of the planets would be seriously impeded by it, and those of the comets would soon be totally stopped.

Many comets are exceedingly tenuous. Through the heads of some of them, stars of the tenth magnitude have been seen. This could not have happened if the cometary substance had not been amazingly rare. Even a small filmy cloud intercepts the light of such a star. Now, the heads or nuclei of comets are generally of very considerable magnitude. The comet of 1823 had a nucleus estimated at above one hundred thousand miles. But even were the nucleus a thousand times less in diameter than this—which would answer to a thousand million times less in volume—still its mass would be a hundred miles in diameter. A star discerned through its

centre would have to be seen by light traversing cloudy matter a hundred miles in thickness. Unless such matter were hundreds of times rarer than our thinnest clouds, a star of only the tenth magnitude could not be discerned by means of light permeating so great an extent of that cloud-like substance. The cometary matter must therefore be exceedingly thin and rare. If, around the sun, there were a medium possessing a sensible density—then, owing to the powerful attraction of the sun for all matter situated near it, that medium must be greatly more dense near the surface of the sun than it elsewhere is. Its resisting power would accordingly be far greater near the sun than at much remoter positions. The comet of 1843 came so near the sun as to be apart from him only about a seventh part of the earth's distance from the moon. At that distance, the circumsolar medium, unless extremely tenuous, must have had great resisting power. And the force requisite to urge through it—at the rate of sixty thousand miles per second—the vast volume of the nucleus, one hundred thousand miles in diameter, must have been immense. Hence the retardation of the comet should have been very marked and considerable. But this was not the case. On the contrary, it swept past the sun with a velocity not sensibly diminished, and sped away its untiring course into the depths of undiscovered space—possibly never to return.

How rare, then, must be the medium through which this comet moved. Its rarity must be literally immense. When we add the consideration that this thin nebulous nucleus had attached to it a tail, in some parts three million miles broad, and at one time one hundred and seventy million miles long—which yet swept with that almost incredible speed through the circumsolar space, unarrested, nay, without being visibly retarded—we are led to conclude that that space must be very nearly devoid of resisting matter. Thus, the comets distinctly apprise us, that the circumsolar space approaches amazingly near in condition to space absolutely void. But, on the other hand,

III. *The comets teach us that the circumsolar space is not totally devoid of ponderable matter.*

A body revolving round the sun through space absolutely void would always preserve its mean distance from that luminary undiminished. This is the necessary result of the balance existing between the gravitating and the centrifugal forces. The former is opposed by the latter, and the latter by the former. The one may prevail for a time; but, anon, the other first equals, and then exceeds it in efficiency. Each

alternately gains the ascendant. All the while the mean distance of the revolving from the central body remains unaltered. The alternate prevalence of each of the antagonist forces does not interfere with the value of this mean distance. Even the perturbations of the orbit occasioned by extraneous influences, whether cometary or planetary, do not permanently affect it. And thus the solar system, with all its planets, satellites and comets, would remain for ever exempted from permanent derangement, provided the circumsolar spaces were perfectly devoid of resisting matter. Each planet, and each comet that moves in an elliptic orbit round the sun, would preserve—permanently unchanged—its mean or average distance from the sun. This would happen if the planetary spaces were absolutely devoid of resisting matter, but only in that case; for a very slight resisting force acting continually, would soon appreciably lessen the speed of such light, vapour-like bodies as most of the comets appear to be.

The effects of such a resisting force would certainly become evident and measurable after the lapse of reiterated revolutions. The lighter the comet, the sooner would the effects of resistance to its motion become appreciable; and the more frequent its revolutions, the less would be the number of years requisite for discovering the fact of its retardation. This fact would be discovered by the approach of the comet to the sun—the mean distance being diminished. That mean distance is the distance of the comet from the sun at a given point in its orbit. It is a measurable distance. The retardation would also be ascertained, and that with greater ease, by observing correctly the alteration in the periodic time—the time the comet takes to perform one revolution. The less the mean solar distance of a comet is, the less also is its period of revolution. The gravitation to the sun becomes more energetic, and its motion in consequence is quickened. Hence the diminished period of the comet.

Now, the comet discovered by Encke has a comparatively small mean distance and a short period. It always remains within our planetary system; and at its greatest distance from the sun, it is nearer him than Jupiter is. Being a light body, and comparatively small, it is very rarely discernible by the naked eye. Its period of revolution is about three years and three-tenths. It is just such a comet as is best fitted to afford evidence regarding a resisting medium. If there were no resisting medium diffused through the interplanetary spaces, this comet's period should remain permanently unchanged—liable only to certain recurring aberrations. Such aberrations would, in that case, run their cycle,

disappear, appear, and disappear again—leaving the mean distance and periodic time what they previously were. This they do not. The comet's period is regularly decreasing. In 52 years the diminution amounts to above 43 hours. Each year it amounts to nearly 50 minutes—a variation which the accuracy of modern astronomical instruments renders it very easy to detect and estimate.

From this remarkable result it has been concluded, that, around the sun and through the planetary regions there is diffused an ethereal medium—a fluid extremely rare and light—a medium consisting of ponderable matter, surpassingly tenuous, yet capable of resisting, to a small extent, the motion of the bodies which compose our planetary and cometary system. Thus the comets teach us that the circumsolar space is not entirely devoid of resisting matter. This fact leads us to some very interesting and striking conclusions, which we shall state by and by.

IV. *The comets teach us that the gravitating force has a stupendous range.*

Vast, inconceivably long, as are the paths of certain comets—during the entire extent the gravitating force ceases not to affect them. Where they are remotest, it still influences them, bending their course in conformity with its own unchanging law. Never for a moment does this invisible guide quit the erratic, vapourous orb. Every particle of the subtle, cloud-like substance is checked, and chained, and guided in its flight. To this force God appears to have assigned a sort of ubiquity. Go where we will, we find it there. Go where we will, we still are under its management. To the furthest verge of the planetary spaces, where Neptune leisurely wheels along through his stupendous orbit, gravity extends its sway. *There* its operation retains all its regularity. It is perfectly constant—perfectly calculable even there. Hence it happened, that, before this planet was seen, its existence was believed, and its place in the heavens announced. *Here* the calculator outstripped the observer in the career of discovery. Why was this? Because throughout our solar system, even to its furthest regions, gravity prevails—everywhere exhibiting the same perfect constancy, the same regularity of action. Every material atom obeys this force—obeys it everywhere.

Beyond the vast fields of space through which the planets wend their way—far, far beyond those fields—the sway of the gravitating force extends. It bends from the straight-lined tract, arrests, and then drags backwards to the sun the awful comet which in 1680 amazed and alarmed the European nations. Escaped from the presence of the central orb to the amazing and

inconceivable distance of more than 67,000 million of miles, it escapes not from the hold of this far reaching influence. The line which binds the comet to the sun is vastly stretched, but it is not broken. It has not lost hold of the fugitive. That fugitive, though so amazingly distant, will, at the appointed time, be led in triumph back.

From other principles and facts we obtain a warrant to assign to gravity a vastly wider range than even the extent of the cometary orbits; but to these considerations we cannot now advert. As already hinted we may add, that

V. *The comets teach us that the gravitating force operates according to laws perfectly exact, which are undeviatingly observed throughout our system.*

We shall simply state that, setting aside miraculous cases—which do not now fall under cognizance—no instance has ever been discovered in which the laws of gravitation have not been observed with perfect accuracy. This law of procedure God observes with a perseverance—and through an extent of space—and in a diversity of circumstances, which mock all human efforts to conceive. The contemplation of this mighty force—wielded with such marvellous wisdom and constancy by the Most High—operating through regions so extensive, and during periods so stupendously long, in a manner so unvarying—should call forth adoring wonder, and fill the mind with devout solemnity. We observe, further, that

VI. *The comets teach us that the solar system certainly had a beginning.*

The retarding power of the circumsolar fluid is capable of at length occasioning the approach of all the planets to the sun. An extent of duration inconceivably long may be requisite to produce this catastrophe. Yet, compared with the anterior eternity, that duration is but as a moment. It is, contrasted with an eternity, only an incommensurable instant. We do not say it is a small fraction of eternity. Eternity is infinite duration. The time requisite to precipitate, in ever contracting orbits, into the sun—comet after comet—planet after planet—till none be left, is vast beyond all human comprehension. Still, it can be no more than a finite time. Our numerical notation would enable us to represent it. But eternity baffles all the powers of numerical notation. The comet, and the ether which its contracting orbit indicates to us, fairly prove that the time, when the solar system was formed has been separated from the present hour by a duration that, however long, must have been only finite. In other words, our solar system must have had a beginning.

VII. *The comets teach us that, unless mira-*

culously preserved, the present condition of the solar system must come to an end.

The retarding circumsolar force must if uncounteracted by abnormal agency, ultimately terminate all motion both in the comets and the planets, and agglomerate the entire mass of the solar system around its centre. That catastrophe, however, is exceedingly remote. Myriads of ages must elapse before it can occur, unless the period should be shortened by the special fiat of the Almighty Governor.

VIII. *The comets teach us that there are subjects of which man knows but very little.*

What know we regarding the uses of the hundreds of comets which have made their transit through our solar system? Uses they probably have—important uses. But of these we have little, if any, knowledge. Certain it is, that they are under the guidance of the Gracious, Holy One. Even now they tell mankind of His wisdom and His power: the day is coming when they will also tell of His love—that love whose goings forth are plainly discernible in all His works.

THE CABINET.

POPERY—THE INQUISITION.

In the history of the world nothing is more wonderful than the change of Christianity into Popery. Nothing can be more dissimilar to the mild religion of heaven, than the intolerant and absurd superstition which has assumed the name and place of Christianity in countries where true religion once flourished.

No doubt, the doctrines of Christianity are retained by the Romish Church, as the Bible itself is retained, but both are considered too spiritual and elevated for daily and general use, and the saints take the place of the Saviour, and vain legends usurp the authority of the Scriptures, and idolatrous and absurd sacrifices conceal from the view the one great sacrifice, which has abolished sin and death to all believers. Of all the artifices of the father of lies for the destruction of the human race, Popery is the most dangerous and successful, which effectually destroys the essence of Christianity, while it preserves the name, and deludes its votaries with a pretence of trusting in the Saviour, while it is causing them to bow down to idols which can neither profit nor save.

Popery is Paganism under a thin disguise of Christianity, and, accordingly, in all things it is but a gross and material counterfeit of true and spiritual religion. The Church of Christ is ever one and the same, and Popery aims at the same identity and universality; but, instead of the true Church, which is a spiritual body with

Christ for its head, Popery is but a putrefying and noisome carcass—a collection of unregenerate men, the doers of every evil work, with those who love and those who make a lie, with the Pope, not the Saviour, for their head. Whosoever believes in the Saviour is infallible in the best sense; all things are working together for good to him; he shall be led by the Spirit, in due time, into all useful truth, and delivered from every hurtful error. Popery has its infallibility, but this infallibility consists in being infallibly wrong; even when convinced of its errors it cannot change them; having made a wrong step it cannot recede. Thus, while religion is the guidance of the believer unto all truth, Popery, by its assumption of infallibility, is the leader of the credulous into inextricable error. . . .

None can seriously read any of the mutilated portions of history relating to that mystery of iniquity, the Inquisition, without being struck with the commentary which it affords to the scriptural expression of Satan being termed the 'god of this world.' In the Inquisition we see an order of proceeding at war with the good government of the world, and emanating directly from the source of evil. Every natural feeling is violated, every principle of justice reversed. The divine attributes of mercy and justice are trampled under foot. Fiend-like cunning, falsehood, and insatiable malice, triumph and prevail; and the earth, where the Inquisition has fixed its seat, seems changed into the vestibule of hell.—*Douglas' Errors regarding Religion.*

SOLE GROUND OF A SINNER'S CONFIDENCE.

'I HAD scarcely resumed the conversation,' says the biographer of the Rev Leigh Richmond, 'on the immense value and importance of our principles, when he raised himself upright in his chair, and with great solemnity of manner said, "Brother, we are only half awake—we are none of us more than half awake." He seemed unable to proceed, for his feebleness was extreme, and to relieve him I began again; but he made another effort. "The enemy, as our people would say, has been very busy with me. I have been in great darkness—a strange thought has passed through my mind—it is all delusion. Brother, brother, strong evidences, nothing but strong evidences will do at such an hour as this. I have looked here, and looked there for them—all have failed me; and so I cast myself on the sovereign, free, and full grace of God in the covenant by Christ Jesus; and there, brother (looking at me with a smile of tranquillity quite indescribable, and which I shall never forget), there I have found peace.'"

THE BEING OF A GOD.

NO. I.—THE SCEPTIC CONFRONTED.

ONE fine summer evening, about sunset, a traveller arrived at the small town of B——. Though homely in attire, there was something in his features and manners that bespoke intelligence and worth. Alighting at the inn, he asked quarters for the night, which being granted, the landlady was in the act of showing him into the 'Traveller's Room,' when, overhearing considerable vociferation, he requested as a particular favour an apartment for himself. This was impracticable, the house being full. She assured him, however, that the only occupants of the public room were a few commercial gentlemen of the highest respectability, whose conversation, she had no doubt, he would be pleased with. On this, he was ushered into the company. The gentlemen, who were, in outward appearance and manner, what the landlady had represented, were enjoying themselves over a glass of sherry. One was standing, apparently acting the orator; but sat down as the stranger made his appearance. A few minutes after, he again arose—'Yes,' says he, 'I will proceed. The gentleman who has entered will excuse me for finishing a toast I was proposing. I crave a bumper to the memory of Scotland's greatest son—the heroic liberator of the human mind from the trammels of bigotry and superstition—David Hume.'

The stranger said nothing. But in the momentary flush of indignation which suffused his naturally mild and benevolent features, it would not have been difficult to read his thoughts. Without, however, appearing to notice the proceedings, he waited with no small degree of curiosity to see how the rest of the party would conduct themselves. One of them seemed highly delighted, and drank to the toast with considerable zest; tapping at the same time his companion on the shoulder, and saying, 'Come, Hunter, prove yourself the foe of bigotry and superstition.' If Hunter, however, was a freethinker like the others, his infidelity was not of such a bold and irreverent stamp. He was silent for a few moments, as if hesitating whether to join in the ribald laugh, or brave the the ridicule which a refusal to do so was sure to provoke. His better feelings prevailed. 'Gentlemen,' said he, 'I cannot respond to the toast; whatever I may be in practice, I cannot help being a religionist in theory.' This was the signal for a regular onset. 'What,' exclaimed Edwards, 'you throw down the gauntlet and challenge me to a debate? I make no asser-

tions which I am not prepared to prove. The fundamental dogma of all superstition whatever is the existence of an Eternal Being—one who is constantly taking note of our thoughts, words, and actions, for the purpose of calling us to account hereafter, and punishing us through eternity as his own justice or caprice may dictate. Now, Hume has made out to a demonstration that there is no such Being at all, or if there be, that his existence cannot be proved. Why, then, concern ourselves about the matter?' The speaker went on enlarging on the subject, and showing he had studied in some measure the plausible theories and subtle argumentation of the distinguished sceptic. Hunter occasionally made an effort to rejoin; but was not a match for him either in argument or loquacity.

Edwards having silenced his companion, appealed to the stranger whether he had not made good his position. The latter declined giving an opinion, and calmly hinted that the question of the Divine existence, and the collateral subjects therein involved, were of too momentous a nature to be discussed lightly. 'Come, my friend,' said the sceptic, 'no evasion. Have I not demolished the chimerical groundwork of all superstitious fears?' 'Sir,' replied the other firmly, 'you have silenced your opponent, and yet have succeeded neither in satisfying others nor convincing yourself! Your logic is as inconclusive, as your blasphemy is daring. Great Parent of the universe' (here he reverently lifted up his eyes to heaven), 'have mercy on all arrogant and presumptuous worms!'

One might have expected that the emphatic manner in which these words were uttered would have nettled Edwards; but whether it be that there is something in the tone of indignant piety which inspires awe, or that his coolness was only affected, he replied calmly, 'You, Sir, to be a stranger, are a very bold and unqualified denouncer; be kind enough to try your own mettle on the subject, and do me the favour of pointing out where the fallacy lies.'

'Well,' said the stranger, 'though unfond of controversy, I shall endeavour to do so. But have the goodness, first of all, to state briefly by what means Hume attempts to disprove the existence of a supreme intelligent First Cause. One would think the manifestations of wisdom and contrivance in the world could not easily be accounted for, without supposing intelligence concerned with them in some shape.'

Edwards—‘He reasons, Sir, from the nature of causes and effects themselves.’ And here, taking from his pocket a volume of Hume’s Philosophical Essays, which he seemed to carry about with him, he read as follows:—

“Though we learn by experience the frequent *conjunction* of objects, yet we are unable to comprehend anything like *connection* between them. All objects are entirely loose and separate. One event *follows* another; but we never observe any tie betwixt them.” Again—“*Experience, observation, and analogy* are the only guides we can reasonably follow in inferences of this nature,” i.e., in inferring a cause from its effect. How, then, can we infer the cause of the universe? The subject lies entirely beyond the range of our experience.’

Stranger—‘Well, Sir, I fancy Hume has the merit of condensing into a small compass (in the two short extracts you have just read to us) a greater amount of poisonous error and gross absurdity, than it would be easy to imitate, far less surpass. He lays down two positions—the first relates to the nature of cause and effect; and the second to the impossibility of determining, in any case, what the cause is, if experience be wanting. As to the first, is it really true that a cause is nothing else than an invariable antecedent; something merely going before, yet totally *unconnected* with the event that follows, and devoid of any energy or power, by virtue of which the event is produced? If so, *day* must be the cause of *night*; for day invariably precedes night. Yea, *night* must be the cause of *day*; for night invariably precedes day!’

The gentleman looked foolish: the stranger proceeded: ‘The plain and obvious meaning of a cause is not a mere antecedent, however invariable, but an antecedent so *connected* with the subsequent event, that but for it, the subsequent event could not have taken place. In other words, our idea of cause necessarily comprehends the idea of *power*, or some sort of energy residing in the cause, by virtue of which the event comes to pass.’

Edwards—‘No, Sir, I will not admit the idea of *connection* or *power* at all. We cannot see power. We cannot know it. We have no idea of any link or tie whatever connecting one object with another.’

Stranger—‘But what matters it, my dear Sir, though we cannot see power, or even know its essence. We may, nevertheless, be certain of its existence. When, for example, I see wood consumed by fire—sugar dissolved by water—the magnet attracting steel—and these so invariably when the respective substances become conjoined, am I not warranted to conclude that there is something in the fire which

we may denominate its power of consuming wood—something in the water denominated its power of dissolving sugar—something in the magnet denominated its power of attracting steel—and so in a thousand other instances? The truth is, Hume’s theory is the most remarkable specimen extant of a highly acute and ingenious mind rendering itself ridiculous, through its love of paradox and antipathy to all religious truth. Carry it out to its legitimate results, and what would it imply? Why, that all the changes that take place are produced by NOTHING! Mark the dilemma in which you involve yourself. You hold that the changes which take place are not produced by antecedents; you also must hold that they do not and cannot produce themselves. How, then, do they come to pass? The only *philosophical* answer on the part of those who contend that cause and effect are mere antecedence and consequence is an answer totally subversive of your creed, viz., that all objects, changes, and events, being absolutely independent of one another, are the immediate production of almighty power.

‘You may lay it down, sir, as a fundamental principle, that there is a natural bias in the human mind to believe, in other words, the mind is so constituted that it cannot but believe—that every event, every change which we see around us, must be produced by some power or other—a power adequate to its production. This axiom is accordant with the dictates of natural philosophy, one of the essential properties of matter being *inertia*, or a total inability to move or change but as it is acted on. It is equally accordant with the common sentiments of mankind, who, when they hear of any unusual phenomenon, instinctively inquire, How was it caused? What produced it? They would regard it as the greatest of absurdities to be told that the event was produced by nothing—that something may indeed have *gone before* it, but that nothing in the universe had any *connection* with it in the way of bringing it to pass. But if this axiom be true, it follows that your hypothesis is not only absurd but an outrage on the rationality of the human mind itself, which is so constituted as to trace effects to causes, and so ascend by logical deductions from the effects observable in the world around us to a great First Cause; ascend, in short, from the unequivocal marks of wisdom and contrivance to the existence of a great Supreme Intelligence.’

Edwards—‘Waving this point—the nature of the connection between objects or events—the main difficulty of the case lies here: how does a thing become known to us as a cause? *Experience* alone.

or observation of the usual succession of events, is the origin of all our knowledge on this subject.'

Stranger—'In other words, my friend, for I anticipate your argument, because man was not present at the making of either of our own or any other world, he has no *experience of the cause of worlds*, and cannot reason on the matter!'

Edwards—'You may smile, sir; but the conclusion is perfectly legitimate—that is exactly Hume's idea. Listen, sir, to the following extracts:—"It is only when two species of objects are found to be *constantly conjoined* that we can infer the one from the other, and were an effect presented to us which was *entirely singular*, and could not be comprehended under any known species, I do not see that we could form any conjecture or inference at all concerning its cause." Therefore, "while we argue from the course of nature, and infer a particular intelligent cause, we embrace a principle which is both uncertain and useless; because the subject *lies entirely beyond the reach of human experience*.*'

Stranger—'This is Hume's second position. To see the force of the argument, let us apply it to another case. Let us suppose that the first steam engine ever made had been discovered some years ago amid the relics or rubbish of some ancient castle, and that nobody knew how it came there. The discovery excites the notice of men of science, and a meeting of inquiry is summoned. They investigate its parts, the action of its piston, the management of its valves, &c. They even see it in actual operation, and observe how admirably all its parts are constructed and adjusted for the accomplishment of many evident objects of utility. Well, the question is mooted, how can the existence of such a machine be accounted for. One venerable sage stands up and says, 'It may well be made the subject of dispute, who was the particular maker of this machine. But on one point we are all agreed, that, undoubtedly, a maker of some sort it must have had, and a very intelligent and ingenious one too. Such an adaptation of means to ends, such a beautiful adjustment of parts for the production of great objects of utility, cannot either be the effect of chance, or the blind unguided force of matter. Intelligent mind is in some way or other connected with it as its cause.' 'Stop, stop,' (interrupts a disciple of Hume) 'You are drawing, sir, a most unwarrantable conclusion. Have you ever had *experience of steam engines in general being constantly conjoined to intelligence as their cause?* No, we never saw a steam engine before. Consequently, the

matter lies entirely beyond the range of our experience. Before we can infer an intelligent cause in the case, we must first have been conversant with a great variety of engines similar to the present, and known these to be constantly conjoined to intelligence as their cause; then would we have some grounds in *experience and analogy* to conclude, that this one, too, in all probability, is a similar effect from a similar cause!'

'I perceive,' said Edwards, interrupting the speaker, 'you are a parson in disguise. I make it a rule to have no dealings with gentlemen of your cloth. My time is up. I must be going.'

'One word more, and only one word,' said the stranger. 'I regret that we have not time at present to enter on the *positive evidences* of the being of a God. As yet, we have only been obviating the preliminary stumbling-blocks which a sceptical philosophy throws in the way. Perhaps, at some future period, we may have an opportunity of resuming and pursuing the discussion. In the meantime let me tender you an advice. Resolve, my dear sir, to investigate anew the important subject we have been discussing. Continue, not as heretofore, to quash the voice of conscience and of truth, in the boisterous laugh and festive song of frivolity and pleasure. Reflect on the words of the immortal Bacon: 'I would rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind.' Let me take the liberty also of reading to you a passage from an eloquent French writer, which I have jotted down in my note-book:—"The impious are struck with the glory of princes and conquerors that found the little empires of this earth; and they do not feel the omnipotence of that hand which laid the foundations of the universe. They admire the skill and the industry of workmen, who erect those palaces which a storm may throw down: and they will not acknowledge wisdom in the arrangements of that infinitely more superb work, which the revolution of ages have respected, and must continue to respect, till He who formed it shall will it to pass away. In vain, however, do they boast that they do not see God; it is because they seek Him who is perfect holiness in a heart that is depraved by its passions. But they have only to look out of themselves, and they will find him everywhere;—the whole earth will announce to them its maker; and if they refuse still their assent, their own corrupted heart will be the only thing in the universe which does not proclaim the author of its being.'

Here the stranger bade the party good-night, and retired.

* 'Hume's Philosophical Essays.'

THE FLIGHT OF TIME.

THIS is the last month of 1848. How swiftly Time rolls on! Day after day, week after week, month after month, year after year, fade away into the distance like the posts which mark and measure the course of the racer, and which the noble animal, one after another, leaves behind him in his career. Time moves forwards irresistibly. Nothing stops it—nothing lessens its speed. We may grow inactive, but it never stands still. Impossibilities have been attempted: Xerxes tried to bind the Hellespont in chains, but no one ever dreamt of arresting time in its progress. Noiselessly it moves on, more quietly than the gentlest river in its course, or bird of downiest wing in its flight, yet leaving its impress on all things, especially on the works of mortals. Monuments crumble, cities dilapidate, and man himself disappears. Swift as time is, its moments are the measure of our earthly existence. As they elapse, generation after generation passes away. O the myriads of human beings that once walked this earth, and now sleep within its bosom. Reckoning from the beginning of the world to the present time, the number is incalculable. How numerous the blanks that have been made, since we ourselves began life, within the circle of our acquaintance! Where are the companions of our youth—the partners of our connubial joys—the children of our love—those with whom we used to take sweet counsel together, and to walk into the house of God in company? As we pause and look around us, our feelings resemble those which, at the close of a battle, overpower the survivors as they gaze on their thinned ranks, and find comrade upon comrade wanting. And as the emotions of grief abate, those of surprise and gratitude spring up, that while so many have fallen we are spared. Whence is this? Is it owing to our superior skill that warded off the blow; or to our superior virtue that did not provoke it? Ah no! While we are permitted to live, wiser and better men have been taken away. Not our youth, not our strength, not our learning, not our goodness, not our riches, have ensured our preservation. This also cometh from the Lord, who is wonderful in counsel, and excellent in working. It is of the Lord's mercies that we are not consumed, because his compassions fail not. Let the sinner 'account that the long-suffering of our Lord is salvation,' for he is not willing that any should perish, but that all should come to repentance. Let the saint consider that 'it is now high time to awake out of sleep; for now is his salvation nearer than when he believed.'

THE TRUE PENITENT.

IN delineating this character the sacred writers, with their usual simplicity and force, have chosen example rather than description. They set before us the living beings agitated by the emotions natural to a state of penitence. They give us the sentiments they uttered, and relate the actions they performed. Here they show us Job in sackcloth and ashes, there Moses wrestling in prayer. Now they exhibit David, with his head uncrowned, composing penitential Psalms; again they present Jonah consenting to be cast into the sea to appease the anger of its God. Yonder, in the temple, stands the publican afar off, beating on his breast, and crying, with downcast look, 'God, be merciful to me, a sinner.' Here, at the Pharisees' feast, is the woman, who was a sinner, who has come in behind the Saviour, and is washing his feet with her tears, and wiping them with the hairs of her head. Behold Peter, pierced to the soul by the look of his Master, retires from the judgment-hall, bitterly to weep in secret. Hark! the dying malefactor ascribes the kingdom and the power to the crucified Jesus, and reproves his scoffing companion in guilt. See the jailer of Philippi breaks off their chains, and entertains the apostles in his house. Listen! how eloquently Paul pleads now for that cause which once he destroyed!

The way in which this emotion exhibits itself varies. The intensity of the feeling is also greater in some minds than in others. Sometimes there is a difference in natural temperament. Sometimes there is more aggravated guilt. Now conviction reaches the soul with the quickness of lightning, and stuns the mind with terror. Again, persuasion steals into the heart with the silentness of dew, and subdues the spirit by the tenderness of love. Still certain grand elements will ever be found to have entered into its composition, and similar results to have followed its presence.

The true penitent retains a *permanent conviction* of his sinfulness. 'My sin,' said David, 'is ever before me.' Like the prodigal, when he came to himself, the repenting sinner has a keen sense of the *wretchedness* of his condition. Alive also to impending *danger*, the convicted soul is haunted by the warning cry of the angel, 'Flee for thy life;' while, in the earnestness of sincere *solicitude*, the inquiry of his fear is, 'What must I do to be saved?' But the evangelical penitent has also laid hold upon gospel *hope*, trusting, by faith in a crucified Redeemer, to be delivered at once from his misery and danger. The burden of his guilt would otherwise be-

come intolerable. He would go out from the presence of God a restless fugitive before a persecuting conscience; or, in an agony of remorse, rush, with all his sins upon his head, a self-destroyer to the bar of the Almighty. But though a glittering sword is suspended over his head, he can exclaim, 'See my shield! Look on me in the face of thine Anointed.' If despair threatens behind, he the more eagerly rushes to the embraces of hope beckoning before. If the avenger of blood is at his heels, he the more eagerly presses within the gates of the city of refuge. If the poison of the serpent is rankling in his veins, and spreading to the heart, he turns with intenser ardour his streaming eyes upon the uplifted Saviour. Yon bowing head crowned with thorns—yon hands and feet transfixed with nails—yon side, whence gushes the saving blood, the sanctifying water, rivet his attention. His fears are dispelled, and his heart is melted. Mingling with this hope of *pardon* there is a *hatred of sin*. He is ashamed, yea, confounded, because of his ways. Nor is it a selfish, but a godly sorrow. He feels sin to be bitter indeed, but he sees it also to be abominable. He contemplates God as grieved by it rather than angry. He dreads his displeasure more than his punishment. His sentiments concerning sin have been acquired on Mount Calvary rather than on Mount Sinai. He regards his iniquities as the nails, and the thorns, and the spear, and the cross, which were instrumental in agonizing his Lord, nay, as the cause of that mysterious anguish, by which his soul was melted like wax in the midst of his bowels. The language of *confession*, therefore, is natural to him. It flows from his once flinty bosom, now smitten by the rod of the Lord. A perpetual fountain of purifying and refreshing water of life has been opened in his heart. But the *practical* effects of all these emotions are most of all distinctive of the true penitent. He forsakes as well as laments sin. He walks in newness of life. He makes no reservations in favour of favourite or trifling sins. He sacrifices the offending member lest the disease should spread, and the whole body be cast into hell-fire. Nor is this the conduct of an hour, or a day, or a month of remorse, but the permanent and abiding habit of his renewed nature. Counting the time past more than sufficient to have wrought the will of the flesh, he now devotes himself, body and soul, to the will of the Spirit. He remembers that the merciful but warning reply of his gracious Master was, 'Go, and sin no more.' True, the pestilent principle is not entirely destroyed. The root of bitterness still springing up may trouble him. But it has been smitten

and blasted by the fire of heaven. It flourishes not now in its rank luxuriance. A new principle is inserted—the planting of the Lord, whose roots are ramifying throughout the soul, striking deep and growing strong, blossoming and yielding fruit unto righteousness, the end whereof is eternal life. Such is the object of the angels', the Redeemer's joy; and as they contemplate even one such penitent, the spirits of light strike a bolder note on their celestial harps, they swell more rapturously the song of glory to the Lamb, gladly contemplate, and carefully guard his path of progressive holiness, and anticipate the period when they shall convey his spirit made perfect up to their native seats.

Oh! are all who peruse this delineation such penitents? Have they their angels that behold the face of our Father in heaven? Has the name of every one been sung in angelic songs? Or is there one reader who is yet an impenitent sinner? Is there one who, if angels had tears, might cause them to weep day and night? Is there one grieving his God, his Saviour, grieving the Spirit, grieving his parents, or his children, or his wife, by his sins? Is there one of either sex, of any age, of any condition, who is not a penitent? Oh! if such an one would pray while he reads, that God would grant him repentance unto life, the gift might be given before the page had been laid aside, and the intelligence conveyed to the Eternal Palace would there cause joy in the presence of the angels of God.

THE FAMILY ALTAR.

PART II.

TURN we now to the BENEFITS which attend family worship. It would be an easy thing to establish the benefit of each of its parts separately—the singing, the reading, the praying. Let us rather look at the happy influence which the service, as a whole, is fitted to exert on the family circle, and on those who respectively compose it. What will be its influence on the *temper of the family*? 'Piety at home' will be the surest guardian of 'peace at home'; or if the harmony should be interrupted, 'its sweet restorer.' The harp of David charmed away the evil spirit which at times took possession of Saul's heart; so will the evil spirit which at any time shows itself in the family, be most effectually charmed away by the minstrelsy of our family worship. To exorcise the demon of domestic strife and contention, let the following prescription be observed:—Sing in concert one of the songs of Zion—read, verse about, the 13th chapter of the 1st

Epistle to the Corinthians, and commend yourselves and one another, on your knees, to the forgiveness and protection and grace of God. The repetition of this, morning and evening, will assuredly 'cast him out.'

What will be its influence on the head of the family? Let him realize the sacredness of his office, as a priest in his family, and he will seek to behave himself wisely in a perfect way; 'he will walk within his house with a perfect heart.' As one who has been ministering at the altar, he will feel that he has a character to sustain; and his love of consistency will combine with other and holier motives, in the culture of personal and relative holiness. Fathers of families! what manner of conversation ought yours to be, 'that your prayers be not hindered?' 'Let it be consistent with devotion, preparatory to it, and indicative of its influence.' You have dedicated your houses to God; let them not be the scenes of 'extortion and excess.' There are heard in them 'thanksgiving and the voice of melody;' let there not be heard the noisy laughter of the fool, 'neither filthiness nor foolish talking.' You bless your households; 'out of the same mouth' let there not 'proceed blessing and cursing.' Let your habitations possess the character that becomes little sanctuaries; and let your own conduct shine in the holy beauties that become 'the ministers of our God.'

What will be its influence on the *other members* of the household? 'It arrests every member, with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "There is a God!" "There is a spiritual world!" "There is a life to come!" It fixes the idea of responsibility on the mind.' It is the most effectual way of deepening and perpetuating the impression of parental instruction. Does the parent teach his children that there is a holy, wise, powerful, and kind providence? It will be better understood with the commentary of daily devotional acknowledgment. Does the parent seek to impress his children with the evil and ill desert of sin?—the lesson will be better understood with the help of the confession of sin and deprecation of God's wrath in family prayer. Does he plead with his children in God's behalf, that they would give him their hearts?—they will be the more affected by the entreaty, that they hear him pleading with God in their favour, that he would give them of his Spirit. They will read the importance of religion in the light of the lustre of parental holiness; and every argument in its behalf will be strengthened by the earnest pleading of parental love. We retain through life the impressions of the nursery. Our old age finds us acting on the maxims we learned in our childhood. Our prayers

for ourselves and others, are in many respects the echo of the prayers which our fathers presented on our behalf. Yes, family prayer is one of the means of teaching children to pray—how they ought to pray, and what they ought to pray for; as well as supplying them with those arguments with which they may fill their mouths when they come near to God. If it be true that 'religion generally runs in the line,' it may be traced in no small degree to the maintenance of family worship; and while religion is handed down from age to age, those sentiments are also handed down, in which devotion has been expressed and by which it has been nourished.

May we suggest a few HINTS, with the view of rendering the service pleasant and profitable? Be *regular*. It leads to the furtherance of good order in a household, that there be stated times for family meals. It will serve the same good purpose to have stated times for family worship. In neither case must they be so fixed, as that they may not be moved forward or backward to meet emergencies; but in both cases there should be a rule, and the rule should be generally adhered to. All belonging to the family should know the time of the morning and evening oblation.

Be *particular*. Family prayers should be prayers having a special reference to the family. Much of the interest of the service, and much of the benefit of it, is lost by overlooking this. Such particularity as would be improper in a mixed multitude, is allowable and necessary here. It will be proper to take notice of any peculiar events in the family circumstances. Is any member of the family afflicted?—the sympathy should breathe forth in the family prayer. Is any member of the family absent?—let him be remembered in prayer. Has any one been brought out of trouble?—while all rejoice with him, let them testify their common joy by united praise. The afflicted and the absent should know that they are prayed for; and few things can be conceived better fitted to restrain an absent youth from the snares of the seducer, than the thought that at the very time of the temptation, his father is pleading that he may be kept from falling.

Be *attractive*. We plead for the young. Let them not be allowed to associate with family worship austerity and gloom. Let it be a 'joyful sound' that summons them to the family altar; let them be made to feel that 'it is pleasant, and praise is comely.' 'The children are tender;' therefore beware of tediousness. Better a prayer as short as the Lord's Prayer, to which they can intelligently and heartily add their amen, than one ten times the length, which would induce in their minds the

feeling 'what a weariness is it?' He understood the subject well, who said, 'I would avoid absolute uniformity—the mind revolts at it; though I would shun eccentricity, for that is still worse. At one time I would say something on what is read; but at another time, nothing. I make it as NATURAL as possible:—"I am a religious man; you are my children and my servants: it is NATURAL that we should do so and so."'

Must we suppose that OBJECTIONS will be offered? Will any plead *want of time*? This has been variously answered:—"What you do with God's blessing, is much better and faster done than what you do without it, and it is not so likely to need doing over again." Or, 'What may seem a loss, will be more than compensated, by that spirit of order and regularity which the stated observance of this duty tends to produce. It will serve as an edge and border to preserve the web of life from unravelling.' Or, to quote a proverb, true as it is terse—'Prayer and provender hinder no man's journey.' The engagements of the world are so numerous and pressing! Ah, then there is just the greater necessity for some counteracting influence, to prevent you from being 'overcharged with the cares of this life.' But the principle on which the objection proceeds is wrong, all wrong, altogether wrong. It supposes that the things of the soul *may* be attended to, and that the things of the world *must* be attended to; it inverts the true order; it contradicts the Saviour's counsel, 'Seek ye first the kingdom of God.'

Will any plead *want of ability*? 'Let no man beguile you,' and do not beguile yourselves 'of your reward, in a *voluntary humility*.' Is the plea any thing else? If other parties were to diminish so far your gifts or graces, would it awaken no resentment? Is the modesty which makes you shrink from the leadership of a religious society—that society your own family—of a piece with your general disposition? And if it be, and the plea originates in a consciousness of inability, then there are HELPS to family devotion of which you may—of which you ought—gratefully to avail yourselves. Whatever the virtues or imperfections of 'forms of prayer' generally, if the question lies between using them in family worship, or neglecting family worship altogether, sincere piety cannot be at a loss to give its decision—no, not for a moment.

Will any plead that they are *ashamed* to begin? If the objection is of any force, the force of it is daily increasing. Every new refusal is an aggravation of the evil. If you have not settled it in your hearts, that the family altar is never to be erected—and alas! alas! for you if you have!—oh, let

it be erected now; let this appeal be regarded as the voice of God, 'Arise and build.'

Ashamed! yes, you may be ashamed that you have done evil; but why be ashamed to do well? Glorify God and make confession. Summon the members of your family; tell them you are impressed with a sense of the duty; that you have 'sinned against Heaven' and against them in neglecting it hitherto; intimate your purpose of new obedience; invite them to join you in the exercise; embody this confession and purpose in prayer; and implore new grace for new duty. Your conscience will be relieved; you will enter into a rest to which you must otherwise be a stranger; God will smile his approval; and you and your household will be partakers of the benefit.

The true objection *may* not be touched. Is it that you do not pray to God in secret, and you scorn the hypocrisy of appearing careful of household religion while you are careless of the personal? Is it, that your heart is the seat of alienation and enmity toward God? Is it that the new life has yet to be implanted, without which the service would be 'all in vain?' Ah! in such a case, your first duty is not the institution of family worship; it is that of personal surrender. Go, ~~whither the marks~~ of the footsteps of God's incarnate Son conduct you, to Calvary. 'Behold the Lamb of God.' He dies that you may live. Believest thou this? And are there not the constraints of love attending the convictions of faith? You own these constraints. You yield yourself to God. And having dedicated your heart, you will also dedicate your house to the Lord.

We have done. Let the importance of the subject answer for the earnestness of our address. And may all who read it set themselves to realize that which it is its great design to secure—AN ALTAR IN EVERY FAMILY.

A WORD TO OUR YOUNG WOMEN.

OWH! a woman professing godliness to give any measure of attention to the manner and style of her dress? May it engage her thoughts at all, so as to become a matter of importance with her, that she select for her attire what is graceful and becoming, and truly ornamental?

In answer to this question, it may be remarked generally, that Christianity is not unfriendly to correct taste in other matters. No one feels that he is infringing its spirit or its precept, when he arranges the furniture in his house, or the volumes in his book-case, or the flower-plots in his garden, in harmony with the laws of good

taste. There is no religion in neglecting the body any more than in pampering it: there is no more piety in rags than in finery. The elements of Christian character have no more affinity for slovenliness, than they have for the cloth-worship of him whose mirror is more frequently consulted than his Bible: or rather, should we not say that Christian character stands in antagonism to both; and has no more tolerance for filth or vulgarity, than for 'broidered hair, or gold, or pearls, or costly array.'

There are colours and forms that suit the person, the age, the office, and condition in life; and we know of nothing which forbids us from choosing what is most appropriate and becoming. Look abroad on God's works. How the graceful in form and in hue is blended with the useful in structure and design! God has shown in every star that sparkles—in every flower that blooms—in every form he has made—in every scene he has spread—in the green earth—in the blue heavens—in every leaf of the forest—in every cloud of the sky, that he has sought to combine beauty with utility. Nay, more than this, does it not seem as if God's design, in many of the accessory qualities and circumstances, with which he has *attired*, if we may so speak, the works of his hands, were merely to awaken and to gratify the sense of the beautiful? Why should the rainbow be an arch of beauty? Why should the lily of the valley eclipse the glory of Solomon in his kingly robes? Why should the eye of man be so delicately pencilled by the Creator's hand? Its power of vision might have been the same, though its tintings had been all awaiting, and it had been as lustreless as lead.

The Apostle Paul, when writing to Timothy on the subject of female attire (1 Tim. ii. 9), plainly intimates that a measure of attention to external appearance was not inconsistent with the Christian profession. He is speaking, as appears from the context, of the manner in which the female disciples should be attired when appearing in the assemblies for public worship. And having intimated, in the preceding verse, that in these assemblies the men should conduct the public devotions, he immediately adds,—'In like manner also (I will) that women adorn themselves with modest apparel, with shame-facedness and sobriety.' He takes it for granted that they would *adorn* themselves—that they would lay aside their ordinary every day attire, when repairing to the church meeting: he does not condemn it as wrong: he only seeks to regulate it by requiring that the *adorning* be in 'modest apparel.' And in addition to this it may be noticed that the virtuous

woman, who is held up as a model of matrons in the Book of Proverbs, 'clothed all her household in scarlet, and her self in silk and in purple.'

The question will now present itself, How far should a Christian woman carry this permission to adorn her person? What are the considerations which will operate with a godly female to limit her use of ornament? If the sacred writers had laid down a precise rule for Christians on this subject, these questions would have been altogether precluded. But their directions are rather of a negative than a positive character—not so much specifying what we should wear, as what we should not wear. And the wisdom of this is very apparent; for a positive rule would have produced that monotonous uniformity of appearance which prevails among the Society of Friends, and would have been inconsistent with the character of Christianity as the universal religion. For what might suit one country and climate, would be altogether unsuitable for another; what might have done in the sunny plains of Syria, would have been wholly inadequate amid the frosts and the snows of Lapland. This adaptation of gospel rule to universal humanity, is one of the many features which attest its divinity. There is not a region nor people on the face of the earth, where the teachings of the Bible on the subject of attire cannot be fully reduced to practice.

The matter is left, then, to be regulated by good sense, good taste, and above all, by Christian principle. In choosing her apparel, a woman professing godliness, will consider her *age*—her *station in life*—her *means*: and, looking at still higher principles, the humble spirit of the pardoned sinner—the recollection of the shroud and the winding-sheet, will temper the tone of her dress; while the claims of Christ's cause on the exercise of her liberality, and the urgent and ever-recurring duty of diligently attiring her soul in the graces of the Spirit, will restrain her from any undue expenditure of thought, or time, or money on the ornaments of the dying body. While these views and considerations will not hinder her from attending to what is graceful and becoming, they will restrain her from the silly, and sinful, and ruinous vanity of those, to whom the shape of a sleeve is of more consequence than the salvation of a soul.

What is the finest costume in which a Christian woman can be arrayed? Paul answers—a robe of 'good works.' By good works he means deeds of Christian kindness—watching over the young and tender—smoothing the pillow of sickness—wiping the tear from the orphan's eye—'washing the saints' feet'—administering

the cordial to the fainting heart—all those acts and offices which spring from the pure and the pitying heart. Woman may enliven the feast with her presence, and shed the radiance of her smile o'er the banquet hall; but never is the true nobility of her character so fully felt, never is she so likely to have angels waiting on her steps and watching for her safety, as when ministering to the distressed and engaged in schemes of Christian benevolence. These are the peculiar offices of the Christian woman—these are the engagements for which God has fitted and designed her—these are her brightest raiment—her richest jewellery—her costliest pearls. Attired as a peasant or as a princess, she may clothe herself with these; and in either condition, and in either costume, she will be equally lovely.

DECEMBER IN PALESTINE.

Few travellers visit the Holy Land during the winter or rainy season. They generally remain only a few months in the country; and select some part of the dry season—that is, from April till October—for the time of their residence. 'During the whole winter, the roads, or rather, tracks, in Palestine, are muddy, deep, and slippery; so that the traveller at this season is subjected to the utmost discomfort and inconvenience. When the rains cease, the mud soon disappears, and the roads become hard, though never smooth. Whoever, therefore, wishes to profit most by a journey in Palestine, will take care not to arrive at Jerusalem earlier than the latter part of March. During the months of April and May the sky is usually serene, the air mild and balmy, and the face of nature, after seasons of ordinary rain, still green and pleasant to the eye. In ordinary seasons, from the cessation of the showers in spring until their commencement in October or November, rain never falls, and the sky is usually serene.*

The rains in the beginning of November prepare the soil for the labours of the husbandman, who now begins to plough the ground, and cast and cover the seed. These laborious operations are continued during December, and the two succeeding months. The frost is hardly ever so severe as to render the land unfit for the plough. In December there are occasionally several days in succession of fine and even warm weather. In the southern plain, toward el-Arish, on the 5th of this month, Mr Young found the heat to be very great from eleven till three o'clock; and on the 10th, at the latter place, he says,—'The heat by day was intense as in

our July, or greater, and the weather was very cold at night, accompanied by heavy dews and damp mists until the sun dispersed them.'

The fields now present a scene of great activity and interest. Having stripped off his upper garments—or, in the language of the East, being naked—the peasant may be seen in the fields prosecuting his work with the greatest ardour.

To the unclothed peasant at his work, our Lord alludes when exhorting his disciples to immediate flight, so soon as the Roman army should reach the gates of Jerusalem—'Neither let him which is in the field return back to take his clothes.' (Matt. xxiv. 18). His upper garments were left at home, as they would have been but an encumbrance to him at his work: he needed them in his flight, but he is exhorted rather to want his garments than endanger his life.

The Eastern plough is simple in its construction. The Scottish Deputation were in Palestine at a time when they could not witness the operations of the plough; but they happened to see the instrument itself, on the 16th of July, in a field near Mount Tabor. 'We stopped a little,' say they, 'to examine a plough, which lay thrown aside under a tree. It was made entirely of wood, the coulter only being sheathed in a very thin plate of iron, and was therefore exceedingly light, and fit to be guided by a single hand. We at once saw how easy a matter it would be literally to fulfil the words of the prophet, "They shall beat their swords into ploughshares."'

Mr Munro says, the Syrian plough is so light that the husbandman can carry it home in the evening on his shoulder, and return with it to the field in the morning. It consists of four parts—the beam or pole, the yoke, the handle or ploughtail, and the share or coulter. The ploughshare is said to have resembled the short sword used by the ancient warriors; and with little trouble it might be shaped so as to serve for that deadly weapon. The prophet Joel, summoning the nations to those wars which preceded the Christian dispensation, thus addresses the peasant at his peaceful occupation in the field—'Beat your ploughshares into swords, and your pruning-hooks into spears.' (Joel iii. 10.) Isaiah describes the peaceful reign of Messiah by reversing the image. (Isa. ii. 4.) A similar comparison is used by the Roman poet:—

'The peaceful peasant to the wars is press'd;
The fields lie fallow in inglorious rest;
The plain no pasture to the flock affords;
The crooked scythes are straighten'd into swords.*

The earnest and constant attention which

* Professor Robinson.

* Virgil.

the Syrian plough requires from him who guides it, is the foundation of that proverbial expression which our Lord employs in the impressive caution—'No man having put his hand to the plough, and looking back, is fit for the kingdom of God.' (Luke ix. 62.)

The plough was of much service in measuring land; and a definite space was specified when it was said to be as much as a yoke of oxen might plough. (1 Sam. xiv. 14.) The space enclosed by 'the furrows of two teams of mules' was a Greek expression for more than double the extent embraced by the Hebrew one; inasmuch as the mules being swifter, each team would turn over a greater extent of land in one day than a yoke of oxen.

The Hebrew plough was drawn by bulls, cows, or asses. (1 Sam. vi. 7; Isa. xxx. 24.)* The modern plough of Syria is drawn by cows or asses, sometimes by a single ass. In the English version of the Bible we often read of oxen, but bulls are meant; for the Hebrews understood their law as forbidding them to have oxen. This opinion they founded on the last clause of Lev. xxii. 24.†

The Hebrews were strictly forbidden to 'plough with an ox and an ass together.' (Deut. xxii. 10.) The reason of the enactment is not specified. Some find the principle on which the statute depends in the circumstance that the one animal was ceremonially clean, and the other unclean; some in its connexion with Lev. xix. 19; some in a symbolical intent (as in the verse which precedes and that which follows), to keep constantly before the Jewish mind the duty of separation from the idolatrous nations around them; ‡ some in the heathen superstition that their fields would be more fruitful if ploughed by the unnatural union of animals so different in their nature; some in the humanity so observable throughout the Mosaic law, which forbids that animals so unequal in strength and disposition should be brought under the same yoke. § Perhaps the last of these opinions is the preferable one. Travellers have occasionally seen in the East an ox and an ass yoked together; but Dr Kitto says, 'he should not judge it to be anywhere a common practice. It seems rather to be in most instances the resource of a poor man, who, not possessing, or being unable to borrow,

* In the English version of the latter of these texts, the word 'ear' signifies to plough or till, a sense in which it is now obsolete.

† Michaelis insists that this is the right interpretation, and he is followed by Jahn, Harris, and Lorne.

‡ Compare 2 Cor. vi. 14-16.

§ For a fuller statement of these views, the reader may be referred to the various writers in the *Critical Sacri*, especially the annotations of Simeon de Muis.

two oxen, joins his ass to the yoke with only one ox; and on witnessing such a scene, it often occurred to us that this law was intended to preclude such an association on a similar emergency, which was likely enough to occur in a country where the land was divided into a vast number of small hereditary portions.'

The ploughman carries with him a goad or spiked stick, which is seven or eight feet long, armed with a sharp point of iron at one end, and at the other with a plate of the same metal, shaped like a caulking chisel. With the sharp end he spurs on the oxen, and with the flat end he clears the earth and weeds from the ploughshare. The animals, when refractory in disposition, or goaded with undue severity, kick against the iron points, which sometimes inflict very severe injury on themselves. Hence arose a proverbial expression for unavailing resistance to superior power, which results in injury only to him who makes the resistance. The proverbial phrase is found in the heathen poets, and our Lord employed it when he thus addressed the astonished and trembling Saul—'It is hard for thee to kick against the spikes.' (Acts ix. 5).

When bullocks are fierce and indomitable, it is usual to perforate their nostrils, and introduce a ring of iron, wood, or twisted cord, to which a rope is attached, and which gives complete command over the animal. By such a ring camels, elephants, and lions, when taken alive, are easily subdued. The following passages contain allusions to this powerful instrument of restraint:—2 Kings xix. 28; Job xli. 2; Isa. xxxvii. 29; Ezek. xix. 4.

After the land was ploughed the peasant required to break the clods in clayey soils, and to level the surface. This was done by means of the hoe and harrow; and in modern times, a wooden mallet is sometimes employed in these operations. (Job. xxxix. 10; Isa. xxviii. 24; Hosea x. 11.) Thus sang the Mantuan bard, recommending a similar treatment for the soil of Italy:—

'Nor is the profit small the peasant makes,
Who smooths with harrows, or who pounds with
rakes,
The crumbling clods: nor Ceres from on high
Regards his labours with a grudging eye;
Nor his, who ploughs across the furrowed grounds,
And on the back of earth inflicts new wounds;
For he, with frequent exercise, commands
The unwilling soil, and tames the stubborn lands.'

Much of the soil of Palestine is so sandy that it needs to be but once ploughed, and after the seed has been cast, it is covered by a cross furrow.

Wheat—which in the Holy Land is called *corn* by way of eminence, as oats in Scotland—is earlier sown than any other

grain, as it lies long in the ground. Dr Russel says of the neighbourhood of Aleppo, that 'the earliest wheat is sown in October; other grains continue to be sown till the end of January, and barley even so late as the end of February.' The autumnal rains begin to fall, as already remarked, about the beginning of November. The farmer waits for the rain; immediately after its descent the plough turns up the soil, and without delay the wheat is cast into the ground. Numerous interesting allusions are made in Scripture to the sowing of the seed, but our notice of these must be deferred till next month.

THE UNITED PRESBYTERIAN CHURCH.

ITS FURTHER PROGRESS.

IN former papers we adverted to the origin of our Church, and traced its progress downwards to what may be designated the period of the Synods. The existence of these Synods, the Burgher, the Anti-Burgher, and the Relief, ought to have aroused the Church of Scotland to a sense of its dangers and its duties. Too proud and corrupt, however, to profit by the warning events that were taking place, the Arminian and Erastian Establishment refused to retrace its steps, and to adopt proper measures of reform. The dispute which divided the Secession into two rival and mutually anathematizing sections, fostered the delusion, that the ecclesiastical communities which had so unexpectedly sprung into being, would gradually sink into discredit, and ultimately become extinct. To secure this consummation, the Church of Scotland should have spared no efforts to win back the people to its communion, and prevent the further progress of revolt. Failing to pursue a popular and conciliatory course, its dangers were increased rather than diminished by the unhappy breach to which we have alluded. In not a few places where the Secession had obtained a footing, two congregations and not one, as formerly, might now be seen. Thus, the division which occasioned so much joy to the Establishment, and which led it to indulge in a false security, instead of destroying the Secession, multiplied its ministers and places of worship in many districts of the country. Moreover, the Relief, without being involved in the warfare which the Burghers and the Anti-Burghers so vehemently waged, was prosecuting its career with zeal and success. The result was, the fears that had been dissipated for a season began to revive, and an overture,

called the Schism Overture, was introduced into the General Assembly of 1765, with the view of checking if possible the growth of those bodies, which, it was feared, would endanger at no very remote period the existence of the Church of Scotland as a 'legal establishment,' unless timely remedies were applied. According to this overture, no fewer than 'one hundred and twenty meeting-houses' had been erected, to which upwards of a hundred thousand persons previously belonging to the Establishment resorted; and as the 'alarming evil' seemed 'to be on the growing hand,' the Assembly was urged 'to provide such remedies as in their great wisdom might be judged fit.' Having appointed a committee to consider the matter, a report was presented to the Assembly of 1766, recommending that as patronage had 'been one chief occasion of the progress' of dissent, some means should be taken to mitigate its rigour. Patronage, however, too powerful at this period to be curbed or muzzled, set its assailants at defiance, and the discussions created by the Schism Overture terminated in smoke. Rumour indeed whispered, that while patronage was to be preserved, persecution was to be employed. Force, it was reported, was intended to be brought to bear on the 'schismatics.' Had this been done, the Westminster Confession might have been pled in its behalf. According to the twenty-third chapter, the civil magistrate 'hath authority, and it is his duty to take order, that unity and peace be preserved in the Church,' and that all 'heresies be suppressed.' If compulsory measures were contemplated, they were not enforced. Passion may have at first suggested what prudence afterwards condemned. Certainly, as the Rev. Adam Gib, one of the most distinguished and valiant of the Seceders of his day, remarked in a letter then published, force was 'near seventy-seven years out of time,' referring no doubt to the glorious era of 1688, when a termination was put to the crimes and cruelties of the Stuarts. On the present occasion persecution was discarded, and patronage spared. It was too late for the employment of the one, and too early for the destruction of the other. Patronage and Establishments will stand and fall together. Neither the terror of the Secession, nor of the Relief combined, could induce the Church of Scotland in 1766 to abolish it. Equally futile was the attempt to get rid of it in 1783, when overtures under the most favourable auspices were pressed on the General Assembly for the removal of patronage as being the chief cause 'of the desertion of great bodies of the people from the Establishment,' while recently the Church of Scotland has suffered itself to be

rent in twain rather than permit patronage to be sacrificed. From the past and the present we conclude, it is only with the overthrow of Establishments that this yoke will be broken, and the enslaved remnant of God's heritage set free.

But to return to our narrative,—the Schism Overture having come to nought, the leaders of the Establishment endeavoured to reconcile its supporters to defeat, by contending that patronage was not now producing the discord and dissatisfaction it was wont to create. It was a deceitful calm. The General Assembly was not troubled, as aforetime, with so many cases of disputed settlements. But why? Was it because the people were less bitterly opposed to the intrusion of hirelings into the pulpits and parishes of Scotland? No, but because, without wasting their strength and resources in hopeless conflicts, they had learned 'a more excellent way' by which to secure the blessings they sought. Allowing the objectionable presentees to enter on their charges, they withdrew from the Establishment altogether, erected places of worship for themselves, and obtained from the Relief or the Secession, pastors, who could feed them with knowledge and understanding. In this way the Relief and the Secession steadily advanced, drawing to themselves the life and vigour of the Church of Scotland, which was fast sinking into a state of spiritual formalism and death. To little purpose, indeed, has the ecclesiastical history of our country been read, if the conviction is not overpoweringly borne in upon the mind, that but for the rise and spread of dissent, Scotland, religiously considered, would have been a desert. To the Secession and Relief are we indebted, under God, for the best blessings we enjoy. But for these two bodies, now happily one, where would have been the christian rights of the people? or where would have been the doctrines of grace? Nor were our fathers indifferent to the claims of other lands. Besides planting churches in Ireland and the Orkney Islands—Nova Scotia and America, particularly the states of Pennsylvania and Kentucky, shared largely in their affections. So anxious, indeed, were they to answer the calls coming from abroad, that they stinted the supplies for the vacancies at home to provide preachers for the more distant and destitute portions of the world. Before the close of the last century no fewer than fifty ministers, it is reckoned, had gone out to America from the Anti-Burgher branch of the Secession alone. In proof of the ardent anxiety felt on the subject of missions, a synodical resolution was passed so early as 1752, forbidding students to be licensed

who were not prepared to pledge themselves to go abroad if their services were required. Not long ago we met a minister who had been suspended for a year, because of his reluctance to comply with an invitation to leave his country and his home. These things we do not state with the view of recommending the adoption of similar stringent measures, but merely to show how deeply our fathers were imbued with the missionary spirit.

Prosecuting their manifold labours at home and abroad, nothing deserving of particular notice occurred till about the close of the century, memorable for the French Revolution, and for the impulse which it gave, notwithstanding its desperate drawbacks, to free and independent thought. It was during this eventful era the controversy arose in our Church respecting the magistrate's power in matters of religion. In one of the earliest documents emitted by the fathers of the Secession, the province of the civil magistrate was very clearly and correctly defined. According to the Declaration and Defence of their principles concerning the Civil Government, 'the public good of outward and common order in all reasonable society to the glory of God, is the great and only end which those invested with magistracy can propose,' in prosecuting which they must not assume 'any lordship immediately over men's consciences,' nor make 'any encroachment upon the special privileges or business of the Church.' Such being the views held on this important subject, candidates for the ministry who scrupled to acknowledge their belief of the whole doctrine of the Confession of Faith, were uniformly given to understand, that their assent was qualified by the statement of principles from which we have just quoted. This, however, to several did not seem sufficient, especially after the publications of the Rev. Archibald Hall of London, and the Rev. William Graham of Newcastle—publications in which the spiritual nature of Christ's kingdom, and its entire independence of all civil interference and control, were at once distinctly affirmed, and ably vindicated. A strong desire, therefore, was felt, that means should be taken to make it unmistakably and palpably to appear, that no minister, in subscribing the Confession, and in commending the covenanting procedure of our forefathers, was committing himself to an approval of sentiments ascribing to the magistrate a power, the exercise of which would be an invasion of the rights of conscience, and the prerogatives of our Lord. This was not, strictly speaking, the voluntary controversy, as many who contended against what they designated com-

pulsory and persecuting measures in matters of religion were, notwithstanding, in favour of ecclesiastical endowments. So late as 1810, a reference from brethren in Ireland respecting the propriety of continuing to accept the *Regium Donum* with certain conditions that were disliked, was brought before the Anti-Burgher Synod. No objections were advanced to the taking of the money, which was represented as 'a proof of the fostering care of government,' and although the terms on which it was offered were not such as the Irish brethren relished, the Synod, so far from discountenancing the whole affair, recommended them to accept of it,—a recommendation, however, which led to the noble stand of Mr Bryce, who was lately so much honoured by the United Presbyterian Church, and whose self-denying sacrifices have been beyond all praise. But although the controversy was not, strictly speaking, the voluntary one, it certainly included it. The premises contended for by the advocates of what was denominated New Light doctrine, drew after them, as legitimate consequences, all those principles which voluntaries maintain. The parties opposed to change, seem to have had a foreboding of this. Looking forward to the future, they appear to have anticipated at no distant day, as the development of the innovation they condemned, a deadly and openly avowed hostility to all ecclesiastical establishments. The result of the stormy discussions that took place, was a separation of small minorities from both the Burgher and Anti-Burgher Synods, the Old Light Burghers, as they are called, having separated from their section of the Secession in 1799, and the Old Light Anti-Burghers having gone off in 1806. The former, known as Mr Willis' party, insignificant, from the first, is chiefly memorable for its absorption, with one or two honourable exceptions, into the Establishment, a short time prior to the Disruption. The latter, designated Dr McCrie's party, has all along been deservedly esteemed for the eminence of its leaders, and the more than average share of learning and ability by which its adherents have been distinguished. It is worthy of remark, that Dr McCrie, who objected to the introduction of New Light views into the Secession, would not himself submit to be licensed, unless permitted to make an exception of precisely the same kind as that to which he was afterwards so determinately opposed, when demanded by his brethren.

In this vitally important controversy, none of the founders of our Church were privileged to partake. Their work was done. A new race had sprung up in their room, but not unworthy of their predeces-

sors. The names of Lawson, Dick, Peddie, Jamieson, Pringle, and others, occur at once to the mind, names not soon to be forgotten.

The controversy concerning the covenants, and the magistrate's power in matters of religion, agitated the Secession without troubling the Relief, in consequence of the latter having from the outset occupied much broader and safer ground than that maintained by the Secession. The Relief, however, was not without its contests. Besides repelling attacks from without, proceeding from all religious denominations in Scotland, the Relief had to encounter contentions within. Attempts were made, as early as 1773, to narrow the principle of free communion in its practical operation. Messrs Cruden and Cowan, two ministers belonging to the Relief, were anxious to have it restricted to Presbyterians who were visible saints, to the exclusion of Episcopalians and Independents. But to this mutilation or rather destruction of a prominent principle of the Relief, the Synod would not consent. The consequence was, Mr Cruden withdrew from the body, while Mr Cowan was ultimately expelled, his own factious procedure having drawn down upon him the first act of ministerial exclusion the Relief had been called on to inflict. The loss sustained in this way by the three Synods—the Burgher, the Anti-Burgher, and the Relief—were thus inconsiderable, while the sentiments upheld were of the first importance, destined to exert a mighty influence on all coming generations. Loud, indeed, were the complaints uttered in consequence of the alleged tide of degeneracy that had set in, and which threatened, according to some, to sweep away all that was valuable in our institutions, both in Church and in State. Latitudinarianism and apostasy were the charges that then rang in men's ears; the faint echoes of which were still heard during the din of the Voluntary warfare. Looking back on this portion of our Church's history from the vantage ground we occupy, we discover nothing to cause shame or regret. As to the latitudinarianism of the Relief, we discern in its free communion the fellowship of the gospel. As to the apostasy of the Secession, we hail it as the harbinger of that movement which is yet destined to revolutionize many Churches and States, not by overturning them, but by placing them on their proper foundations, by assigning to each its appropriate province. Dissent is now striving to gain the ascendant, not to trample opponents in the dust, but to promote the best interests of the State, and to secure the true glory and prosperity of the Church.

CHRISTIAN GERMANY.

NO. I.—INTRODUCTORY.

CONTINENTAL affairs, we are persuaded, are in general very imperfectly understood in our country. They belong to that class of subjects, a very little apparent acquaintance with which serves to hide a very great deal of real ignorance. In regard to the religious state of the Continent especially, much misapprehension prevails. Christians at home form their judgments of it too hastily. Those of them who go abroad and bring back reports, rush to their conclusions and their journey's end with equal and injudicious speed. Hence the ridicule which so large a portion of *British* ecclesiastical news from the Continent excites in Continental circles!

Much to be regretted as this fact is, it is not to be wondered at. Correct opinions as to the state of religion on the Continent it is by no means easy to form. The Continent is a very wide world. It embraces many countries. In most of these countries Christianity exists under different forms. Each of them has a civil constitution, a religious confession, a political and ecclesiastical history of its own. The parties into which they are broken up, the dangers they have to dread, the principles and facts by which they are to be explained, are all different. It cannot, therefore, be matter of surprise that our notions of Continental religion should frequently be at once inaccurate and confused. Nor can this evil be altogether averted by the circulation of such newspapers and magazines as *The Christian Times* and *Evangelical Christendom*. These publications, admirable as they are, meet the wants mainly of those who are already informed on Continental subjects. They are in advance of the masses who read them. In perusing the last-named periodical particularly, we have often been at a loss to conceive how its most interesting intelligence can be appreciated by the majority of its readers. An interpreter seems ever and anon to be needed to indicate the meaning of the simplest facts, and to explain the importance of the most familiar allusions. But surely this is not as it should be. A little pains would be well spent in mastering the key to these records of events. It is evidently on the Continent that the gospel has its worst and greatest battle to fight. The powers of good and evil concentrate their forces for the conflict. If we would sympathize with our struggling friends, or trace the progress and the issues of their efforts, let us mark their battle-field, know their strength and relative position, and learn their war-cry. To aid our readers in this endeavour, we

select a portion of the Continent for illustrative and explanatory remarks, directed especially to its religious aspects, and devote a few articles to the subject of CHRISTIAN GERMANY.

We use this title to point out clearly the purpose for which the subject is chosen. From almost every point of view, Germany is to be regarded with interest. Its chief interest to us, however, consists in its being a Christian country. It is partly Protestant, and partly Roman-Catholic. Prussia may be regarded as the principal representative of its Protestantism, and Austria of its Popery, although there are Papists in the one country and Protestants in the other. Things have strangely altered in Germany since the times of Luther and his immediate successors. Districts which then adhered with one consent to the reformed faith are now possessed by the Man of Sin; while in other places, where the Papacy appeared to have its firmest seat, the inhabitants are sturdy Lutherans. By Christian Germany, however, we understand Protestant Germany. It were a needless refinement to re-consider the trite question as to the possibility of salvation within the pale of the Romish Church. For all practical purposes, it is enough to say that by Christian we mean Protestant Germany.

In arriving at a correct state of knowledge in regard to Christian Germany, we must be almost exclusively guided by sketches of individuals. Neither from the civil nor ecclesiastical history of the country shall we be able to gather much valuable information. Since the times of Frederick the Great, and mainly owing to the evil influence of his godless example, religion has been put under the ban by 'the powers that be' in Germany. When brought into prominence at all, it has been invariably for the furtherance of purposes of State. The Church was turned into the State's handmaid, was assigned a very obscure place in the household, and was condemned to do very dirty work in the company of very unworthy associates. She was looked after by the Minister of Spiritual Affairs, under whose supervision were placed, along with the Church and Schools, theatrical entertainments and houses of bad fame! Under such nursing the Church could not be expected to thrive. During almost the whole of the last two centuries, the Church in Germany has been a useless spiritual organization. Her overseers were civil functionaries—her ministers took their crown-appointments* as a respectable provision for life—and thus it is that we must turn elsewhere than to the

* Our readers will bear in mind, that not a few of the Church-livings in Protestant Germany are in the gift of Town Councils and private patrons.

Church for information as to the Christianity of Germany.

Under the worst systems there are occasionally to be found the best men. The Protestant Church of Germany furnishes no exception to the remark. In every period of her history earnest and devout spirits have sprung up amongst her pastors and teachers, and prevented the light of divine truth from being utterly quenched. The names of Francke; Bengel, Knapp, and Moewes, may be mentioned as representatives of different classes and periods.

Of these men the most influential resided at one or other of the numerous German Universities. There their light shone, and thence it spread. To the university-life of Germany, be it observed, much greater importance is to be attached than to that which exists amongst ourselves. The proportion of 'college-bred' Germans has always been exceedingly large, as compared with the general population. Germany not being a commercial country, and its despotic form of government preserving a monopoly of offices in every profession, the youth of the country seize eagerly the first pre-requisite to social advancement by going through a university course. Hence, both as to numbers and position, the students of Germany have always been a separate and important body. Professors of eminence are regarded by them with profound reverence, and their opinions and conduct are fondly treasured and keenly marked. The religious bent consequently of a professor's views tells most powerfully not only on his immediate audience, but on the generations they are preparing to instruct. Religious movements in Germany have invariably begun at college. The observation holds eminently true of the religious revival which has been going on there during the last five-and-twenty years. Its most efficient agents are men whose conversion took place when they were students, and whose untiring energies have ever since been brought to bear on the field from which they took away their first religious impressions. A view of their lives and works will tend more than anything else, we believe, to afford an insight into the real Christianity of their country; and such a view it is our design in subsequent articles to give. Tholuck and Neander, Hengstenberg and Julius Müller, Nitzsch and Krummacher, shall pass in succession before us as the representatives of their country's piety, the interpreters of its history, and the exponents of its prospects.

The names now mentioned are those of men still actively engaged in carrying on the great work of evangelizing Germany. Did our plan admit of it, we should fondly linger around the memory of one other who

has already 'fallen on sleep.' The thoughts of every one at all conversant with the literature of German theology will at once gather around *Schleiermacher*. From that great man almost every evangelical divine of note in Germany at the present time received his first religious impulse. There were to be found in him, in rare combination, the first attributes of the accomplished orator, the acute thinker, the profound scholar, and the genial man. It was his elastic intellect and noble eloquence that first effectually divorced a deadening Rationalism from the studies of the German theologian. From the pulpit and the professor's chair—first in Halle, and afterwards in Berlin—he began the good work which it was left for others to complete. Yet, it is well that we do not need to examine Schleiermacher's merits more minutely. Those most ready to admit his claims to the high honour of originating the evangelic movement in Germany will most deplore the daring character of many of his speculations, the uncertainty of his critical code, and the waywardness even of his advocacy of essential truth. It is pleasing to know that, as the evening of his life crept on, the simplicity of his views of gospel-truth grew more and more child-like.

The subtle but malignant spirit of Strauss has brought all its criticism to bear in vain on the testimony to a simple faith in Jesus Christ which Schleiermacher rendered on his death-bed. In that last unmeasured avowal of trust in a crucified Saviour which the dying philosopher uttered, as he took the sacrament of the supper for the last time shortly before he expired, the sceptical author of 'the Life of Jesus' can detect only the symptoms of incipient madness.

To him, however, who traces with unprejudiced eye the history of Schleiermacher from its beginning to its close, it seems only the brighter reflection, as the shadows deepen, of the spirit of the Master who in similar circumstances said, 'Father, into thy hands I commend my spirit.'

SOCIAL EVILS, AND THEIR REMEDIES.

SECOND ARTICLE.

OF late years great improvements have taken place in many of our large towns and cities, especially in London and Edinburgh. New streets have been opened up. Old streets and lanes widened, cleansed, and paved. Extensive clusters of dilapidated buildings, which were a nuisance and a standing reproach to their owners and to the public, have been removed; and splendid shops and dwelling-houses erected in their room. These costly and imposing

structures stand out prominently to view, attracting the admiration of strangers, and affording a striking proof of the wealth and increasing prosperity of our country. But it appears to have been completely forgotten that these very improvements, while they minister to the social and domestic comforts of the middle and upper classes of society, have helped to deteriorate the physical condition, and consequently to retard the moral and intellectual advancement, of the humbler and labouring portion of the community. The bad old dwellings of the poor have been destroyed, and their places supplied not by good new ones, affording to the working classes comfortable homes at a moderate charge, but by high-rented shops, and 'places,' and squares, and crescents. Hence the removal of every street or lane inhabited by the working portion of the population serves only to make their crowded, ill-ventilated and insalubrious dwellings more crowded and pestiferous than before. Libberton's Wynd and its purlieus have been swept away, and replaced by the spacious shops and dwelling-houses of Melbourne Place. The improvement is, complaisantly pointed out and loudly commended. But no one seems ever to have wasted a thought on the condition of the former inhabitants of these wynds, who were obliged to seek another home where they could find one, no man caring for them. While these dwellings of the poor were pulled down by streets at a time, as far as we are aware, not a single structure has been erected in their room, for the accommodation of this class of the community. It is owing to this cause, as well as to the rapidity with which our town population is augmenting, that the working classes find the difficulty of obtaining comfortable dwelling-houses at a moderate rent increasing year by year. And hence, in the greater part of our larger towns, every improvement effected by the removal of dilapidated buildings, or by the widening or total destruction of narrow streets and lanes, has only served to increase the difficulties and to deteriorate the condition of the humbler portion of society. The well-fed, well-clad, comfortably housed, have had their comforts and enjoyments greatly increased, but the poor and degraded have been made poorer and more degraded still.

While we are writing, the cholera has reached our shores. Its approach was distinctly foreseen for more than a year, but in spite of the most urgent warnings on the part of the public press, not a single step was taken to ward off or to diminish the violence of the impending attack. Now, however, the actual arrival of the dreaded foe has quickened our authorities into something like galvanic activity. Closes and wynds are being hurriedly swept and washed, and masses of filth which have

long lain undisturbed are now in the act of being removed. We have little faith, however, to put in such spasmodic exertions, which past experience warrants us to believe will be laid aside as soon as the terror which has given rise to them has subsided. At the best they cleanse only the outside, while the inward part is still very rottenness. The physical degradation of the poorer classes in our towns and cities is not to be overcome by the application of a few pails-full of white-wash once in sixteen years. Leviathan is not thus to be tamed. When cholera left our shores at the termination of its former visit, our legislators and public authorities would seem to have concluded that there was no longer any necessity for vigorous exertions to maintain our towns in a state of cleanliness and salubrity, forgetting that a much more formidable enemy—malignant fever—is never absent from our crowded streets and lanes—that while cholera slays its thousands, fever slays its tens of thousands—that the victims of the former are chiefly from among the dissipated and degraded, while the latter carries off the sober, active, and industrious, in the very midst of their years and usefulness, leaving every year many thousands of widowed wives and fatherless children dependent on public charity. Year after year have these facts been pressed on the attention of the public, and the intimate connexion between physical wretchedness and moral degradation—between filth and fever, the frightful scourge and fell destroyer of manhood in its prime, the fertile source of widowhood and orphanage, of pauperism and crime—has been over and over demonstrated, but still nothing has been done; and now, after the lapse of sixteen years, the Asiatic pestilence is again among us, and finds us as little prepared as before to resist its fearful ravages.

A very striking proof of the influence which narrow streets and filthy crowded houses have in nourishing every epidemic, is afforded by three statistical maps of our northern metropolis, which have just come under our notice. In one of them the filth of the city is depicted according to its intensity. In the well-aired spacious streets in the western part of the city there is no stain, but in the approach to the poorer districts a gradual shading deepens almost to blackness in such neighbourhoods as the West Bow and the Cowgate. Another map exhibits, in a red colouring of more or less depth, the prevalence of malignant fever, and the pictures are identically the same in their shading, the one deepening in red precisely where the other deepens in brown. The third map exhibits the cases of cholera which have lately occurred, dotted in with blue marks. And it speaks volumes to observe, that each dot falls in

precisely the places marked in the other maps by the darkest brown and the deepest red. If a fourth map were constructed exhibiting the moral statistics of the city, we are well assured that ignorance, poverty, and crime would be found to prevail almost exclusively in those districts which filth, fever, and cholera have marked for their prey.

The first step, then, towards the improvement of the social condition of the poor, is to furnish them with a better description of house accommodation. So long as this is left undone, it will be found almost impossible to train up the labouring classes to that self-respect which is the best preservative against moral contagion. All experience shows that it is the want of a home, which, beyond all other causes, makes thieves, drunkards, and vagabonds, peoples our jails and bridewells, and crowds our penal settlements. It is the want of a home that sends thousands to a premature grave, and leaves their wretched widows to the workhouse, and their miserable offspring to the streets. If we desire to elevate the intellectual and moral condition of the poor, we must begin by providing for them healthy and comfortable homes. 'Talk about the schoolmaster as we may,' it has been justly said, 'we must begin with the mason. It is of little use to be able to read books, if we have not a house to read them in. It little matters whether we are dealing with farm labourers in the rural provinces, with artisans in the manufacturing districts, or with soldiers in the barracks—no social or moral reformation can be brought about until we give men fit places to live in.' If we would raise up a healthy, vigorous population, 'their country's pride,' exemplary in all the relations of life, temperate in their habits, and provident in their arrangements, frequenting the church, the school, the mechanic's institute, and the lecture-room, instead of the pawnbroker's office and the gin shop, living like immortal beings conscious of their high destinies, not herding together like the beasts that perish, we must sweep away those closes and wynds, where filth, disease, misery, and crime exist in every variety of form; we must erase those houses where 'dirt, damp and decay reign triumphant,' and replace them, not as heretofore, by spacious shops and costly dwellings for the rich, but by well-aired, comfortable and moderately rented habitations for the poor. At the present moment the great mass of the labouring classes return from their daily toil, not to decent, clean, and healthy homes, where, in the bosom of their families, they may rest their weary limbs, and refresh their exhausted spirits; but to filthy, squalid, pestiferous hovels, garrets and cellars, which no exertion can keep clean—where the pure air of heaven

never enters—where there is nothing to allure or to cheer—where not merely comfort and happiness but even decency and order are unknown—the focus of disease—the nursery of the infirmity, the workhouse and the jail. Need we wonder that they should so generally abandon their miserable dwellings, with all their accompaniments of dirt, darkness and noise, and repair to the gin palace in search of a more comfortable house and more cheerful company, and seek to drown, in the intoxicating cup, all recollection of the wretched wives and the hungry children they have left behind in their miserable high-rented hovels, which it would be a mockery to call a home. Give the labouring man a comfortable dwelling-place—let him have the means of cleanliness and privacy at home, and of maintaining order, decency and regularity in his little household, and this will go a great way to make the tavern and the gin shop lose their influence over him. The subject is well deserving the attention not only of the philanthropist but of the capitalist. To build houses for the working-classes is not merely a humane project, but also a profitable speculation. Whether in town or country our labouring men pay a rent out of all proportion to the real value of the tenements they inhabit. To be assured of the fact we need only read the following extracts from the advertising columns of one of our public journals:—

'For sale for 250 guineas, five small houses bringing in a clear income of above £70 a-year.'

'A lot of houses to be sold for £250, producing £76 a-year above the ground rent.'

'Twelve houses to be sold for the small sum of £200, to pay nearly 25 per cent.'

The experiment of providing comfortable houses for the working-classes at a moderate rent has been tried in various places, and has proved a most profitable speculation. The London society for the improvement of the labouring classes have turned their attention to this important point, and have been most successful in their exertions. At the time of their annual meeting, in 1846, they had just completed, at a cost of several thousand pounds, a range of buildings for the accommodation of working men and their families. These buildings were opened in the spring of that year. The gross rental is somewhere about £400 per annum, and at the time of the last meeting a sum of £7, 14s. only remained unpaid by the tenants. An experiment of a similar kind, but on a much more extensive scale, has lately been made at Birkenhead, opposite Liverpool, where the Birkenhead Dock Company have erected nearly three hundred dwelling-houses for the residences of their

workmen. A still more interesting attempt to provide comfortable and moderately-rented dwellings for the labouring classes is about to be made in Glasgow, at the expense of Mr Lumsden, who lately held the office of chief magistrate of that city. The building referred to, which is now nearly completed, is situate in the New City Road, and consists of four storeys, containing in all thirty-one dwellings. Each house consists of a large room and two bed-closets, &c., and is so constructed as to obviate as much as possible the necessity of performing any cleansing operation within the main apartment, and at the same time to provide for the free circulation of air through every part of the dwelling. The bed-steads are fixtures, and of rod iron filled in with hooping. Each dwelling has also a well-aired larder in the outside wall; a scullery opening out of the main apartment, and containing a dresser, sink, coal box, and press; a kitchen grate, with oven and boiler; an ash box, with a cinder sieve in the hearth, which is of cast-iron, and includes a fender; and opening from the entrance lobby of each separate house is a water-closet, with apparatus of simple and economical construction, and in one corner of it a trap covers a shoot into a dust-shaft, through which all dry rubbish is conveyed to a cellar in the basement. Water is to be laid on in the scullery, and a jet of gas for certain hours in the main apartment, as well as in the central or common passages. The ventilation both of the lobbies and of the various apartments is carefully provided for. There is a wash-house outside, on the ground storey, with all necessary appurtenances, including Robinson's rotatory drying machine, which will be common to all the tenants in succession. The rent which is looked for, as sufficient to meet the views of the energetic and benevolent founder of this establishment, is only £6 per annum—very little more than the cost of one of the wretched, pestiferous hovels in the Old Wynd. It is impossible to over-estimate the importance of this experiment in its bearing on the best interests of the working-classes; and we would earnestly commend it to the imitation of our public-spirited philanthropists and capitalists.

THE ANTI-STATE CHURCH MOVEMENT.

Our readers expect that in our pages due prominence will be given to the subject of State Churches. That it is an important subject is on all hands admitted. The friends of State Churches deem it such, and so are straining every nerve to vindicate their views; and that their

opponents are at one with them as to the point of importance, is equally manifest from their exertions. They have put themselves to trouble, and toil, and expense, in order to give publicity and diffusion to their sentiments. They have suffered much loss, and incurred much odium, for the sake of their cherished nonconformity. Nor are there yet any signs of their wearying of the warfare. Nay, instead of wearying, they are giving new evidence of their zeal and determination. Every year that passes makes them more numerous, and compact, and energetic; and in all this we see that, whether they be right or wrong, they are at least profoundly in earnest. In short, the question, whether there ought or ought not to be a State Church at all, is rapidly coming forward to be the great question of the day; statesmen themselves are beginning to see that it must be reconsidered; they are receding from the only ground on which a godly Churchman can stand by them; they are proposing measures, and concerting schemes, which impel Dissenters to instant resistance; and in these circumstances, discussion—unsparing discussion—but calm, considerate, and prayerful discussion, is imperiously called for.

The parties 'are wide as the poles asunder,' and to bring them to unite at a middle point is neither possible nor desirable; for there can be no compromise, and there ought to be none, between antagonist principles. Our opponents tell the world that their State Churches are the bulwarks of our religion, and that to put them down is to open upon the land the flood-gates of a licensed ungodliness; while we tell the world, with equal confidence, and, as we think, with better reason, that these same State Churches are the bane of our religion, withering its energies, retarding its growth, causing its good to be evil spoken of, and furnishing to multitudes a plausible pretext for casting its ways behind their backs. Let discussion, then, go on; let no man stay it, and let the truth, wherever it lies, arise and achieve its own victory. To the State Churches of our native isle we bear no antipathy, so far as they are simply and solely branches of the Church of Christ; but we hear a voice—a voice from heaven—a voice which, as we listen, waxes louder and louder—a voice, which the hand of the reckless may obey if the foot of friendship comes not to the rescue, saying, 'Take away their battlements, for they are not the Lord's.'

To guide our progress, then, let it be supposed that an opponent puts to us the three following questions, namely,—What is the precise thing for which you Voluntaries are contending?—How do you make

out your claim to it?—And why have you chosen the present time for reviving the discussion? To these questions we mean to reply in this and subsequent articles. In dealing with the second of them, we may have to traverse ground with which the confirmed Voluntary is already familiar, and which, on this account, he might wish we had passed over. But let it be remembered, that it is not the confirmed Voluntary we have chiefly in our eye—that all who are favourable to Voluntarism are not yet confirmed Voluntaries—that perchance our pages may meet the eye of some enquiring Churchman—and that even confirmed Voluntaries may find their account in having their convictions quickened a little, when called afresh, and in new circumstances, to put them into operation.

I. What is the precise thing for which we Voluntaries are contending? This is an important question, and it still requires an answer; for ignorance of it, in various quarters, lies at the foundation of much of the opposition which, down to this day, we have to encounter. They who will not take the trouble to ascertain what we mean by a separation of the Church from the State, are easily persuaded, while interested parties are eager to persuade them, that our aim is wild and revolutionary, scarcely compatible with social order, any more than with the claims of religion. Now, for the sake of such persons, we shall state, as briefly as we can, first, what we do not want, and then what we do want, in seeking the ascendancy of the Voluntary principle.

We do not want to see the function of the civil magistrate entirely separated from religion. On the contrary, we contend that every statute of man should be framed in accordance with the Word of God; and our leading objection to our State Churches is, that the statutes which bind them to the State are opposed to the Word of God. This we hold ourselves ready to prove; and as to the person of the civic ruler, our deep conviction is, that—other things being equal—the more religious he is, and the purer his religion happens to be, so much the better for himself, and for all who have to do with him. Again, we do not want to see any section of the Christian Church without a definite creed, or indifferent about the kind of doctrine which may be diffused among its members. Purity of faith, we ever contend, is essential to purity of practice; but we deny that the one or the other can be either preserved or promoted by a decree of the civil magistrate. This we regard as in itself a moral absurdity, to which nothing but ignorance, or the darkest super-

tion, can ever give credence. Again, we do not want to see any man, in the name of religion, permitted to annoy his fellow-man, or, under the pretext of serving God, to make himself the enemy of social order. We hold that the plea of conscience, or the higher plea of religion, has no force whatever, and ought never to be regarded by the ruler of the people, when set up against the peace of the civil community. Again, we do not want the State to interfere with what are ascertained to be the vested rights of any man, or body of men, in matters of secular property. So far as any Church in the land has a valid right to estates or revenues, we say—let her retain these estates or revenues; and so far as ministers have a life-interest in stipend-emoluments, let that interest be held sacred. It is not spoliation but equity we advocate; and our maxim is, let every proprietor, public or private, civil or sacred, have the due use of that which is his own. If our State Churches have a claim in equity to what they call their property, we are not the men to disturb that claim; and if equity be against them, we have only to say, let the property revert to its legitimate owner. Again, we do not want to raise controversy about forms of Church government, whether Episcopalian, or Presbyterian, or Independent. A person may adhere to any of these, and yet be at one with us in that which we contend for; and in point of fact, adherents of them all are to be found in cordial co-operation with us. Farther still, we do not want to invalidate, nor in the least degree to relax, the obligation which lies on Christians to provide for the support of Christian ministers. Our object rather is to strengthen this obligation, to purify and exalt it, by clearing it of the earthiness by which men have degraded it, and vindicating its claim to sacred regard, as a principle of Christianity. Calumny may take its course, and it will take its course; but Voluntarism is not a licentious thing. It does not set volition free from its fealty to the law of Christ. No, but it rescues volition from an infamous slavery, and places it under a law which is spiritual and divine. Finally, we do not want the State to confer upon us any privilege or immunity, which is not shared, and shared alike, by all our fellow-subjects. We do not ask our legislators to take our religion into their pay, and to place it under their patronage because we think it true, and to lay their interdict on the religion of the rest because we think it false. No; it is not for others, but for ourselves that we venture to judge in religious matters; and we refuse to both the ruler and the subject the right of judging for us in any such matters. We claim no more than protec-

tion to our life and our property as members of the civil community; we believe that in the bosom of this protection our religious liberty lies secure; and we press the claim on behalf of others, as earnestly as on our own behalf.

Such is at least a summary of the things we do not want; and after setting them all aside, what we do want will be easily seen. We just want that, so far as the State is concerned, every man in the British empire should be left to choose, and to pay for his own religion; or, that while civil authority in civil matters is to be strenuously upheld, this same civil authority shall keep its own civil place, and do its own civil work, but shall in no case prescribe to peaceable citizens what they ought or ought not to do, in matters of religious belief. This is what we want; it is all that we contend for: and is it unreasonable? Is it defective in justice or in charity? Is there in it anything at all which savours of anarchy or irreligion?

II. You ask how we make out our claim to such a change as this? Look, we say, at our own State Churches just as they are, and amidst many things which may be regarded as their accidents, there are two which all allow to be essential to their existence, namely, a statute creed, and a statute provision for the support of that creed. To both these we are out-and-out opposed, and against the first of them, that is, a statute creed, we prefer the following indictment:—It is contrary to the nature of religion—It is disowned by the Word of God—It is incompatible with the constitution of the Christian Church—It carries in its bosom the elements of persecution.

1. A statute creed is contrary to the nature of religion. What is religion in the principle of its being? It is a spiritual thing; not an outward ceremony, but an inward sentiment; not a matter of national compact, but the free and spontaneous surrender of individual will to the authority of God. Freedom of choice is essential to its existence, and in so far as it is not free, but hampered and controlled by the coercive power of man, it is not the service of God at all, but a thing which he disowns. We cannot worship God in obedience to man, for this plain reason, that the warrant for worship is not human but divine; and being divine, is infinitely superior to any authority which man can wield. None but he who made us to adore can legislate for our adoration. What, again, is a civil statute? Is it not just the will of a man, or of a nation of men, enforced by the sword? It is the sword—the instrument of coercion even unto death—which God has put into the magis-

trate's hand; it is the sword which enables him to maintain his position; it is by the sword that he dispenses the good provided by his means for civil communities; and, as soon as he can do without the sword, society can do without him. For, be it remembered, that it is not as a sinless, but as a sinful being, that man requires the civil magistrate—not as a being that worships God, but as a being that will not worship—and as soon as sin is purged away by a higher agency than his own, the man of the sword will disappear, as stars are lost in the meridian sun.

Put these two things together, then, religion and the sword, set them up before your minds, each as it is, but yet in conjunction, and you have our British State Churches just as they are at this moment. They are the Churches of the sword; it is the sword which set them up; it is the sword which keeps them up; it is in the sword, by divine permission, that they live, and move, and have their being. Nay, who sees not that, but for the sword, they could not, as State Churches, continue for a single twelvemonth! We have said, put the two things together; but can you put them together, so as to make the one auxiliary to the other? Can the statute of the civil magistrate produce religious belief where it was not before? Can it rectify religious belief where it was wrong before? Can it revive religious belief where it was languid before? Can it make a Catholic, or a Protestant, or an Arminian, or a Calvinist? Can it produce or contribute to the production of that celestial state of mind, in which love to God and love to man are in the ascendant? No; but there are deeds which it can do, and is doing every day. It can scandalize reason; it can outrage the rights of conscience; it can rivet the chains of ignorance and error; it can create a deep and dangerous hatred of the gospel of the grace of God; and it can furnish the infidel with a plausible pretext for holding religion up to scorn. In short, the idea of aiding religion by secular compulsion is a monstrous absurdity, hatched amid the darkness of the darkening ages, and destined to perish as the light returns. It is worse than absurd, it is impious; it is an error of the heart more than of the head; it proceeds from a gross and vicious misconception about the very nature of religion; and it ought to be held in fixed abhorrence by every lover of the gospel and of man.

2. A statute creed is disowned by the Word of God. If what has already been said be true, this remark follows as a matter of course; for the Word of God can sanction nothing which is contrary to the nature of his worship. This, however, is

not the best way of presenting the subject. The Word of God is the one rule of Christian faith and practice, and if we did not find our previous statements fully borne out by that Word, our confidence in them would be thoroughly shaken. But they are borne out by it; nay, it is the fountain—the holy and heavenly fountain—from which we derive those views, both of religion and the magistrate's power, which have just been stated. Jesus Christ, the Lord of Christians, never gave a single hint, much less a formal injunction, that the kings of the earth should compel their subjects to make a profession of his religion, or that nations of men should bind themselves to it by the tie of a civil statute. He never required that *his* statutes should be turned into the statutes of men. He found rulers and their subjects in the same moral predicament, and he dealt with them all alike. It was not legislation but submission that he demanded—inward submission, outward submission—the submission of kings, the submission of their subjects—the submission of all, high and low, rich and poor, learned and unlearned, to one and the same system of faith and practice. He gave no license to any man to become a dictator to his fellow-men, in things pertaining to the conscience. He did the very reverse of this. Just at the time when circumstances required him to speak out upon the subject, he did speak out in terms so explicit, that we cannot but wonder they were ever mistaken. 'My kingdom,' said he to Pilate, 'is not of this world. If my kingdom were of this world, then would my servants fight: but now is my kingdom not from hence.' Can these words mean less than that if Christ is to be heard in his own cause, then fighting with the sword, and every thing which involves an appeal to the sword, are foreign to the nature of his reign.

Here, then, is a proof, a pertinent and decisive proof, that not only the maintenance of error, but the maintenance of truth—of the truth of the gospel—by statutes of men enforced by the sword, is altogether disowned by the Lord Jesus Christ. And if our opponents shall reply, 'We disapprove of the sword as much as you do, but still insist on having the statute,' the obvious rejoinder is, 'You surely do not know the bearing of your own words; for what is the statute without the sword? A nullity—a dead letter—nay, a mockery of legislation. There is no room for evasion here; and nothing is gained by shutting our eyes, and then saying we cannot see. You hold the sword over the statute which makes your Churches State Churches, or you do not: if you do, they are clearly anti-Christian: and if you do not, they are not State Churches at all, inas-

much as the State has no power to enforce their creed or provide for their subsistence. In short, it just comes to this, that if the statute can do without the sword, you may as well abolish the statute; for then is it shorn of all its power for good or for evil.

So much, then, for Christ himself; and if we turn from him to his apostles, we find them careful to keep the course which their Master had prescribed. They never asked a decree from Cæsar Augustus, or any other potentate, binding his subjects to a profession of the gospel. There never escaped from them a single hint that such a thing was desirable. It seems never to have entered into their heads, that nations must be atheists, unless they turn theism into a national law. No; they knew the gospel too well, and loved it too dearly, to deal in quibbles of this kind. They were not men of surface expediency; they were not sticklers for names or appearances; they put no confidence in the patronage of princes; it was not a statute but a living faith which they laboured to propagate. As they firmly believed so they earnestly taught, that any authority, be what it may, which comes in between the conscience and the authority of Christ, tends to enervate his gospel, to tarnish the glory of its divinity, and so to obstruct its saying operations. They inculcated obedience to civil rulers, and to all civil rulers, without any exception—not only to the good and gentle, but also to the froward; yea, even to the heathen idolaters who then sat on the thrones of the earth. But how could they do this, except on the principle, that while the regulation of civil society belongs to the office of the civil ruler, dictation in religious matters does not belong to it. So we find that while in things secular they were all obedience, yet they adhered to the maxim, and died for the maxim, that in matters of religious faith and practice, God is to be obeyed, and not man. Now, if State Churches, in christian times, be so excellent and so useful as their advocates would have them to be, how comes it to pass that so much is said *against* them, and not a word *for* them, by the founders of the Christian dispensation?

'O,' say our opponents, 'you take the wrong way. Go to Moses, and he will tell you all about them.' What! must we go to Moses with a question like this? Is it not the Christian dispensation under which we are living? And if it be, surely our safest and shortest course is to go directly to the Christian record. But let us go to Moses, and what do we find? A State Church to be sure, if we choose to call it so; but a State Church set up by God himself; and let those who are so fond of carrying us to Moses show us a

Christian State Church set up by God himself—let them do this, and as for us we are all submission. Let them produce a statute, not from man, but from God, setting up the Church of Scotland, or the Church of England, and the controversy is at an end. They cannot produce such a statute; they know that they cannot; nay, it were impious even to suppose that they could. Not only is it true that no such statute anywhere exists; but can any christian man imagine, for a moment, that the most high God could establish Episcopacy as the true religion in England, and Presbyterianism as the true religion in Scotland? Could he establish contradictions? Could he sanction contradictions when established by man? Could he bless contradictions as an instrument of union in the mystical body of his own dear Son? The man who can believe such things as these is scarcely to be reasoned with on sacred subjects.

You see, then, what our Churchmen get by going back to Moses. It is just a new and severe condemnation of the very thing they would have Moses to defend. Some of them tell us, however, that it is only the example of Moses on which they found, and even that with such modifications as are suited to Christian times. The example of Moses cut up, and carved upon as they think proper! By this wretched subterfuge their leaders deceive themselves, and are but too successful in bemisting their votaries. But we must keep them to the point, and compel them to look at two things which they are strangely prone to forget. The one is, that it was not Moses, but God by Moses, who set up the economy they are so anxious to imitate; and the other is, that God, as a lawgiver, is not an example to them. He cannot possibly be so, for this plain reason, that they are but men; and being men, their province is, not to do what God has done, but to do what he has required of them. He gave the ten commandments under the penalty of death, but it does not follow that our civil rulers are to give them too, under the penalty of death, or to make them the matter of compulsory obedience. No; it is his to command, and ours to obey. Moses himself would teach them this, were they so wise as to learn from him. He set up a polity in which the nation was the church, and the church the nation. Why? Because God had said to him, go and do so; and our rulers may do the same when God has spoken thus to them, but not till then. Away, then, with appeals to Moses in defence of our national churches! Such appeals are good for nothing, and they can do nothing, on a subject like this, but darken counsel by words without knowledge.

3: A statute creed is incompatible with the constitution of the Christian Church. It has often been alleged, that alliance with the State is adverse to the purity of Christian fellowship; and, beyond all question, this allegation is true. There is something in the nature of such an alliance which goes to confound the distinction between the Church and the world, and thus to present a formidable obstruction to the progress of vital godliness. That an open profession of faith in Christ, sustained by Christian deportment, is the term of fellowship in the Christian Church, our opponents admit in theory; and yet their system all but compels them to deny it in practice. They talk about a Christian creed, enacted by Parliament, and sanctioned by the throne, as making us a Christian nation; they are ever telling us that, without such a creed, we behaved to be regarded as an infidel nation, although every man and woman of us were a fervent believer in Jesus Christ; and it follows, as a matter of course, that multitudes among them claim to be Christians, and have the claim allowed, merely because they were born in Britain, and brought up in statute connexion with the one or the other of our two Established Churches.

Who knows not that this is the case to an alarming extent? and not only does it put in peril the souls of not a few, but it goes to subvert the very principle on which the Christian Church is founded. The New Testament speaks of but one way of making a nation Christian, and that is by bringing its citizens to give themselves to Christ; but there never was a nation since the gospel began, of which it could be said that all its citizens had given themselves to Christ. No; the way of the Spirit, as declared in his Word, and exemplified in his work, is to gather converts one by one, out of many nations, to form them into Churches where they happen to dwell, and to keep them separate from the nations; while of them all he says—whoever be the kings that govern them, or whatever the creeds which these kings profess—'Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him that hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.' (1 Pet. ii. 9, 10.) This, be assured, is the only nationality which Christ has given to his Church—a spiritual nationality—a heavenly nationality; and they who attempt to give it an earthly one, are daubing it with untempered mortar. Yes, they are daubing it with untempered mortar; and the day is coming—may it come soon!—when it

shall be said unto them, not in the earthquake, nor in the fire, nor in the wind from the wilderness, but in the still small voice, 'Where is the daubing wherewith ye have daubed it?'

There is a cry for defence to our venerable establishments, sometimes loud and sometimes low, sometimes grave and sometimes ludicrous; but it is an ignorant cry; it is an absurd cry; it is an unscriptural cry; and with not a few it is an impious cry, got up, and kept up, solely for the sake of secular emolument, or political ascendancy. There are some, however, whose cry is not impious; they are wrong, but they are disinterested; they are mistaken, but they are sincere; and they tremble for our State Churches, when they think them in danger, because they tremble for the ark of God. They honestly believe that these State Churches are some way or other the sanctuaries of the faith, and essential to the continuance of the gospel among us. Now, while we join issue with these persons, we cannot but respect them; we revere their piety; we appreciate their motives; and just because we do so, we should like to say a word or two to them by themselves.

You desire to see religion prospering in the land of our fathers; this is your uppermost desire; well, just take your own Scottish establishment—the least bad of its kind, perhaps, the world has ever seen—and put to yourselves the question, What has it done, more than churches unestablished, for the very thing you have so much at heart? Has it not, in many a parish, and obviously in virtue of its alliance with the State, been secularizing the profession of the gospel, while others were labouring to spiritualize that profession? Has it not gone far to efface, at least within its own pale, the line of distinction between those who are of God, and those who are of the world? Has it not, for many a day, and in many a district of the land, made itself the open-mouthed, and ready receptacle, of moral refuse from other communions? Is it not with you, more than anywhere else, that persons are admitted to the standing of Christians, who 'walk the enemies of the cross of Christ?' Do you say that the fellowship of Dissenting Churches is not so pure as it ought to be? You say the truth; but before you, at least, become their accusers, you ought to consider, and that very seriously, the obstructions which are thrown in their way by your most pestilent example.

Then again, as to doctrine, you cannot say that your establishment has been the bulwark of orthodoxy; for, in defiance of common honesty, and in the face of obligations the most solemn and stringent, not your Church so much as the estab-

lishment of your Church, has been the grand corrupter of the faith, even as it lies in your own standards. That establishment, with its proffered emolument, and its bribes to indolence, has, in numberless instances, enticed into your pulpits men of little principle, and less piety, who had neither head nor heart for the Christian ministry; and if it be better with you now than it once was, as we believe it is, you owe it not to anything restorative in the spirit of your system, but to the zeal and the energy of those secessions which have well-nigh eaten you up.

And tell us not here of the eminent men whom, as your friends complacently phrase it, your establishment has been honoured to send forth. We know something of their number, and can rejoice as heartily as you in the good which God has done by them. But is it the fact that your church happens to be established which produced these men? Do you really think they would never have been heard of but for your connection with the State? You will scarcely venture to affirm this. Nay, it is far liker the truth to affirm, that it is not in consequence, but in defiance, of your establishment that these men were what they were; and the best thing that can be said for it, so far as they are concerned, is, that as it did not make them, so, by the grace of God, it was not able to destroy them. They were not the product of your establishment, any more than figs are the product of thorns, or grapes of thistles; and it ought not to be forgotten by you or by us, that the best of them were the readiest to acknowledge and deplore the evils here presented to your grave consideration.

(To be concluded in our next.)

PHYSICAL STUDIES.

*AEROLITES.—PART I.

I. THERE is a presumptuous scepticism which most irrationally rejects facts—refusing to listen to evidence on the subject, or resolutely and obstinately withstanding conviction, although that evidence is quite conclusive. It asks, in a very different spirit from that of Nicodemus—'How can these things be?'—and, if no immediate answer is forthcoming, pronounces our inability to supply the explanation of a fact a valid reason for rejecting it; our inability to tell *how* the thing can be, proof sufficient that the thing is *not*. Now there may be a full and satisfactory explanation of a fact to be had, although we cannot give it. The knowledge of a fact necessarily precedes the explanation, and often does

so by a very long interval. In all ages, the appearance and effects of lightning have been known, but not till an era comparatively recent was the proper explanation of the phenomena supplied. The ancients knew the existence of the tides; but to the moderns it was reserved to supply the exposition of their cause. Aristotle studied them; Newton explained them. Would it have been reasonable if Pliny, who lived before the explanation of the tides was given, had refused to believe in their occurrence? The Roman philosopher was guilty of no such folly. We may be perfectly justifiable in firmly believing what we, as yet, are not able fully to explain.

II. Of this truth a striking illustration is supplied by the case of the *Aerolites* or meteoric stones. That stones have fallen to the earth from the lofty regions of the atmosphere is now admitted on all hands to be perfectly certain; although, for a long time, the fact was stoutly denied by some who counted themselves wise, and superciliously derided the easy belief, as they deemed it, of humbler men. The case is now found to be too clear to allow denial. The stones which have fallen still exist. Some of them fell at periods comparatively recent. They have been found in various countries, both in ancient and in modern times, in Greece, in Italy, in Germany, in Mongolia, in Siberia, in Brazil, in Mexico, in the United States, in France, in Ireland, and in Britain. The philosophers of Europe and America have them in their cabinets of curiosities. In the British Museum portions of them may be seen. They have often been carefully examined: some of them have been accurately analysed. This year analyses of recently discovered ones have been published in our scientific journals. The testimony of the ancients regarding the fall of these stones has been amply confirmed by the testimony of the moderns. In this case, the presumptuous scepticism to which we referred has been put to complete confusion. The fact of their fall is admitted by all reasonable men to be amply proved; yet it is a fact but partially explained. *There* the stones are. The name *Aerolites*—air stones—which they have received, proclaims the prevalent conviction and actual fact that they have descended from the atmosphere. But what are they? Whence came they? These are questions to which it still is hard to furnish clear and satisfactory replies.

III. In chemical composition, many of them resemble each other very closely. One class contains a large proportion of iron and of nickel, nearly in the metallic state. In this respect, the iron in meteorites differs widely from such iron as is com-

monly found in mines. The latter is in the state of ore; the former is nearly pure. Other substances, however, are found combined with the metals we have named in these mysterious masses. Copper, tin, arsenic, cobalt, manganese, chrome, phosphorus, sulphur, carbon, potassium, sodium, magnesium, calcium, silicon, oxygen, and hydrogen, have all been found in them.

No substance that is not found in terrestrial bodies has been detected in these meteorites. They thus agree, to a certain extent, with our common ponderable objects. But, though composed of elements identical with those of which terrestrial bodies are constituted, they differ decidedly both in their general aspect and in their specific modes of combination. They evidently are immigrants, not natives of our world. Of this, the proof consists, both in their appearance when they are first discovered, in the depth to which they have sunk into the ground—amounting, in some instances, to from ten to fifteen feet—in the aspect of their exterior—and in their uncommon chemical constitution. In some cases, they have been thrown down from a cloud with tremendous noises—resembling terrific discharges of cannon. In other cases, they have fallen almost in silence. In size, they differ greatly. One weighing 56 lb. fell near Wold Cottage, Yorkshire, on December 13, 1795. At Sales, in the department of the Rhone in France, one weighing 120 lb. fell, on March 15, 1798. Several stones from 10 to 17 lb. each, fell in the spring of 1803 in Normandy. Near Larissa in Macedonia, one fell, in January 1706, weighing 72 lb. Two stones, the one of 200, the other of 300 lb. weight, fell near Verona, in 1762. In 1510, about 1200 stones, of which one weighed about 120 lb., fell, we are told, near Padua. One found in Brazil measures about seven feet in length. About the time Socrates was born, a meteorite fell in Greece, equal in size to two millstones united. Often the aerolites are, on the contrary, extremely small, forming only meteoric dust. Still their chemical composition and their aspect are, in general, much alike, betokening one common origin.

IV. Whence come they? Are these stones terrestrial? Are they lunar bodies? Have they travelled from regions more distant than the moon? Are they conglomerations of matter originally rare, of matter such as that of which, according to some, the sun and planets have been formed? These are perplexing questions. To answer them in a manner completely clear and satisfying may be as yet beyond our power. Probability is all we offer.

THE NEW YEAR.

EIGHTEEN HUNDRED AND FORTY-NINE! Reader, art thou not ready to exclaim, 'The time past of our life may suffice us to have wrought the will of the Gentiles?' Art thou old and impenitent? if so, we would reason the matter with you. You are stricken in years. The time past of your life is the greater part of it; a very brief period, in comparison, is all that remains. Consider, then, how much of your own will you have had, and say whether you have not had enough. Probably, when you set out in life, you promised to yourself that you would attend to religion after having seen a little of the world, and when the heat and fervour of youth had abated. But it has proved otherwise. Hitherto your thoughts and pursuits have had respect exclusively to the riches, and pleasures, and honours of the present life; so that, even were you henceforth to serve God and him only, you cannot render to him service equal either in length or in ardour to that which the god of this world has received. You have served Mammon for fifty, or sixty, or seventy years; you have not other fifty, or sixty, or seventy years to devote to God, and though you had, you have no longer the strength you once possessed. It is time then, it is more than time, that you ceased walking according to the course of this world. Even should you now truly turn unto the Lord, what have you to offer? The dregs of existence. Your best days are gone. Would we drive you to despair? By no means. We seek to urge you not to lose a moment now, seeing you have lost so many already. Surely the time past of your life may suffice to have wrought the will of the Gentiles.

Reader, art thou young, and disposed to say, 'True, I am not what I ought to be; but there is not much time lost, nor much evil done.' If he who uses this language be determined, in dependence on divine grace, to behave himself for the future 'wisely, in a perfect way,' we might overlook the terms of the statement; but we fear that he who expresses himself thus, is not on the road to amendment. Not much time lost! You are now, it may be, fifteen years of age, and perhaps shall die at twenty. If so, the most of your time is lost, and lost irrevocably. You may be only ten years of age, and may be ordained to die long before the close of the year on which you are just entering; so that the time already lost is almost all you have to lose.

Not much evil done! There is as much
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evil in one sin as will sink you, if unrepented of, into bottomless perdition; and hence a single year, a single day, a single hour, yea, a single moment spent in sin, is just a moment too much. O sinner, however young in years, you have been too long what you are. Do not, we beseech you, persist in your present course an instant longer. You are insulting infinite excellence, defying infinite power, contemning infinite love. Moreover, you are shutting yourself out from the only fountain of true happiness. You cannot be happy away from God. You cannot be happy under a sense of unpardoned guilt, and under the power of unbroken corruption. Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity.

Reader, art thou a child of God through faith that is in Christ Jesus? Reflect frequently on the time previous to your conversion. How affecting to think of it! God was not in all your thoughts. Does not the recollection of the past inspire resolution for the future? Is it not your determination to redeem, so far as practicable, the time that has been lost, and counteract the evil that has been done?

Reflect also on the time that has elapsed from the period of your conversion to the present hour. Painful as are your recollections of your unregenerate state, they are not so painful as many of those connected with your converted state. How dreadful, after having had your eyes opened to perceive the evil of sin, to plunge into its commission; after having publicly avouched the Lord to be your God, and testified at a communion table supreme love to the Saviour, to lose sight of your obligations, and return to foolishness! What an excitement this to increased circumspection and augmented effort!

There remains much work to be done, but your time for working is drawing rapidly to a close. Whatsoever, then, your hand findeth to do, do it with your might. Begin the New Year with a solemn and entire dedication of yourself to God. Resolve, through his grace, to live to his glory. 'I am the Almighty God: walk before me, and be thou perfect.' The path before you may be dark and rugged—but the promise is, 'as thy days, so shall thy strength be;' and it will not be long. It may terminate ere 1849 reaches its close. Short is the race—but unfading the crown.

PARAMOUNT IMPORTANCE OF RELIGION.

ON examining the progress that is taking place in systems of education, we discover the gratifying fact, that the greatest attention is being paid to the actual constitution of man. This lies at the basis of all right training. To know how to educate, we must know what it is we mean to educate, and accommodate our tuition to the nature and qualities of the being who is the subject of it. What, then, is man? his nature, his susceptibilities, his capacities? Is he a mere animal, or in what respects superior to the brutes that perish? Is he an intellectual being, capable of thought, reflection, ratiocination? Is he even something more than this—a moral or religious being, alive to a sense of right and wrong, and conscious of responsibility to a Supreme Power. A right system of education will aim at the improvement of the human being in accordance with his nature; at his improvement physically as a mere animal—at his improvement intellectually as an intelligent creature—and at his improvement morally or religiously, if found to be a moral or religious being.

Here we take our stand in advocating the necessity of religion. Beyond all doubt we are religious beings. As certainly as we have bodies we have minds, and as certainly as we are capable of thought we are susceptible of moral sentiment; we can distinguish between virtue and vice, and recognise the relations in which we stand to the Author of our being. The fact is incontrovertible. It follows that the religious part of our constitution deserves attention and cultivation as well as the physical and the intellectual, and that unless the whole three are attended to, and in the way their relative importance demands, the well-being of the individual must, to a greater or less extent, be neglected. Thus an examination into the constitution of man shows that religion is necessary to his happiness—nay, that it is the thing which, of all others, it is most important for him to possess. Because he is a religious, he is an accountable being. Failing in duty, he must expose himself to the penalty, whatever it be, which the moral Governor of the universe has denounced against transgression;—while, if he prove obedient and loyal, he will continue in the enjoyment of the divine regards, and the reception of such favours as infinite benevolence and wisdom see meet to dispense. But man has actually failed in duty. He is a sinner, and as such lies under a sentence of condemnation. He is liable to God's wrath and curse, both in this life and in that which is to come. In these

circumstances, what is it he most needs? Is it secular knowledge, or thousands of gold and silver, or honours great and manifold such as the world bestows? No. It is something that will deliver him from the penalty of a broken law, that will reinstate him in the favour of his Maker, and that will qualify him for the enjoyment of His fellowship both here and hereafter. And what can do this but an interest in Him 'whom God has set forth a propitiation through faith in his blood, that he might be just, and the justifier of him who believeth in Jesus.' Here, and here alone, do we meet with a satisfactory answer to the inquiry, 'How shall man be justified with God, or he be clean that is born of a woman?' The man who knows God as he has been pleased to reveal himself, who takes him as his God, submitting to him as the Lord his righteousness, has his sins forgiven—becomes an object of Jehovah's complacent regards, and is trained for the pure and enrapturing employments of the heavenly world. Political, historical, literary, scientific information is good enough in its own place, but it cannot transform a child of wrath into an heir of glory. No attainments in geology, in chemistry, in mathematics, in astronomy, in the fine arts, can save a soul. There is but one thing in the universe that avails for this end. 'This is life eternal, to know Thee, the only true God, and Jesus Christ whom thou hast sent.' Reader! see that you neglect not 'the one thing needful.' To the young especially we would address ourselves and say,—You are but entering on the world, do not choose it as your portion. In little more than half a century at the very most, and the business and speculations in which you are now embarking will be to the whole of you as 'a tale that is told.' What matters it what your outward condition in this life may be? If you are poor, it is only for a moment; if you are afflicted, the period of suffering will soon expire. The journey of life is short, and who knows how near he may be to its termination? Why, then, be anxious about the accommodation by the way. The future—ETERNITY—should be the grand concern of an immortal being. To be happy then were easily purchased by being miserable now. It is not a desirable thing to be destitute of all the comforts of life, and to have nothing more than is absolutely necessary for the support of existence; still it were better to be thus destitute and be saved, than spend a life exactly the opposite, and yet perish. To be immortal is a solemn thought—to be eternally miserable, as he whose soul is lost must be, is more awful than can be conceived. 'Now therefore,' says Wisdom, 'hearken unto me, O ye children; for

blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me, wrongeth his own soul: all they that hate me love death.'

EVIDENCES OF CHRISTIANITY.

NECESSITY OF A DIVINE REVELATION.

No. II.

IN our first paper we entered on the Necessity of a Divine Revelation; vindicated the place which the subject has had assigned to it by authors on the Evidences; stated the question to be, not what the light of nature, in certain favourable circumstances, *might* do, but what it actually has done; and in order that there might be no complaint of unfair trial, as well as to save ourselves the trouble of a circuitous, and withal, useless journey, since the direct road lay invitingly before us, we were willing to leave out of view the barbarous nations, both of ancient and modern times, and go with the Deist at once to the sages of antiquity. In conformity with this plan, we presented a brief and general view of religious opinion and practice among the ancient philosophers; produced Socrates as an example, and found how erroneous and defective his views were on the two grand subjects with which his name has been associated—the unity of God and the immortality of the soul—when our observations closed. We add but one sentence on the moral character of this sage. Very painful it is to lift the veil with which respect or compassion might cover the infirmities of so great a man; but his character is part of a great argument; and Tertullian has affirmed, apparently not without good reason, that he was guilty of the most unnatural crimes, to which it is enough to have alluded; they ought not once to be named amongst us!

But the disciples and successors of Socrates may have improved on the doctrinal and moral system of their great master. Take, then, another example. Take PLATO, the illustrious disciple of Socrates. Antiquity has no higher name. He was the sublimest of the ancients. Raphael, in his inimitable picture (*The School of Athens*), represents him lifting up his right arm to the stars, as if prophesying of worlds above. Many of the ancient Fathers admired and imitated his lofty genius; and possibly his influence on the world of letters will be felt to the end of time. What a trial, then, had the light

of nature here! But what in reality *did* it accomplish for Plato! What for his opinions! what for his morals! what for his peace! His opinions on God and the soul of man were nearly the same with those of his illustrious master, whose conversations he has recorded and preserved. He held 'two principles—God and matter; but the first and highest was in no way concerned in the government and creation of the world.* On the all-important subject of a sinner's acceptance in the sight of God, he knew literally nothing. He had sagacity enough to suggest, that the sacrificial rites which prevailed in the heathen world were utterly vain, and honesty enough to acknowledge, that while he felt the deficiency, he knew not how or where it could be supplied. His views of prayer were necessarily dark and comfortless; nay, so deeply was he impressed with the darkness of the mind on this subject, that he thought it better to abstain from the duty altogether, than encounter the hazard of an improper performance of it!† The moral system of Plato has been highly extolled. His character has been supposed stainless; and certain writers are indignant if the slightest suspicion of his purity be breathed.‡ But let his moral code speak for itself: it contends for a community of wives; allows unlimited sensuality; maintains that helpless babes may be lawfully exposed to perish; vindicates lying in certain circumstances—i.e., whenever it is convenient or profitable. His celebrated maxim on this last particular is—'He may lie who knows how to do it in a suitable time.' A man, he thought, might lie in words, provided his own mind did not assent to it, for then it became lying in the soul!§ What a mixture of puerile trifling and gross conceptions do not these few sentences disclose! And yet men can be found to talk of the sufficiency of nature's light. This Plato was more able to test its power than any of our modern pretenders, yet what a failure was his!—failure *acknowledged and deplored by himself*; while at the same time he believed—we had almost said predicted—that, in the goodness of God, a divine Teacher would yet be sent into the world to dispel the mists of ignorance from the human mind, and teach men what it was impossible they should otherwise discover. Speaking of the Teacher he expected, he says, 'Oh, how greatly do I desire to see that man, and who he is! He must be more than man; for since every nature is governed by another nature that is superior to it, this lawgiver—who is to teach man what man could not know by his own

* Gregory's Letters.

† Plato's Alcibiades. See Hallyburton, pp. 309, 462, of complete Works. Glasgow, 1833.

‡ Ency. Amer.

§ Gregory; Horne; Whithy on Eph. iv. 25.

nature, must be of a nature superior to man—that is, of a divine nature.’ He adds elsewhere, ‘that this just person must be poor, and void of all recommendations but that of virtue alone; that a wicked world would not bear his instructions and reproofs; and therefore, within three or four years after he began to preach, he should be persecuted, imprisoned, scourged, and at last put to death.’* However we may account for these remarkable words that have attracted so much attention, and commanded so much wonder—whether we ascribe them to traditionary teaching, or suppose them a happy conjecture, or with Robert Hall, after Justin Martyr, regard them as ‘the fruit of prophetic suggestion,’ of the ‘seeds of truth, which the prolific spirit on some occasions scattered amidst that mass of corruption and darkness which oppressed the pagan world’†—whichever of these views we take, the words contain a confession of nature’s inability, and a cry for help, and an assurance that it would not be withheld, on the part of the sublimest thinker of all antiquity.

Take only one other name, and then we shall have the three greatest names of ancient times—ARISTOTLE, the disciple and rival of Plato. He was tutor of Alexander; and Lord Bacon has said of him, that he was ambitious of ‘establishing the same dominion over men’s minds as his pupil over nations.’ Nor did he fail in his ambition. For nearly two thousand years he maintained his supremacy in the schools; it was reserved for the illustrious author of the inductive philosophy to expose and dethrone him in the end. What, then, did the light of nature for this prodigy of intellect, this so long acknowledged potentate in the domain of logic and reason? He believed, it is said, in God, and spoke of him as the *primum mobile*, or first mover—as the *causa causarum*, or first cause of all things.‡ But how much of our admiration for so just and sublime a view must be withheld when we learn, that in connexion with it he maintained that the stars also were ‘true eternal deities!’ Like the rest of the philosophers, he countenanced idolatry: he wished to ‘make his own wife, Pythias, a deity, and elevate her to the same rank, and confer on her the same honours, with Ceres.§ ‘He denies,’ says Dr Gregory, ‘that providence extends its care to things below the moon; approves, nay prescribes, the exposing and destroying sickly children; encourages revenge, and speaks of meekness as seeming to err by defect; and of death he says, “it is the most dreadful of all dreadful things, for that it is the end of our existence: to him that is dead there seems nothing further to

remain, whether good or evil.”’* The life of Aristotle was stained by the grossest crimes: he practised the foulest impurity. Several accounts agree in asserting that he died by his own hand, though they differ in regard to the means by which he accomplished his death.† Deeply affecting and instructive were his last words. The renowned Aristotle left the world saying,—‘Meanly I entered into this world; in anxiety I have lived; in *perturbation* I depart; Cause of causes, pity me!’ Great but unhappy philosopher! and is this all the light of nature did for thee? Blessed be God, ‘we have a more sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn and the Day-star arise in our hearts.’

It will serve to make our view of the necessity of a revelation somewhat complete, if we inquire next, what the light of nature has done for our modern infidels who cry it up so much? It is true we might dismiss them as unfair examples of the powers of unassisted reason, because they have had the Bible in their hands, from whose pages they scruple not to steal, while they affect to despise. ‘Revelation since its publication,’ says Hall, with equal truth and beauty, ‘has never ceased to modify the speculations and aid the inquiries of those who are least disposed to bow to its authority. On all questions of morality and religion, the *streams of thought have flowed through channels enriched with a celestial ore*, whence they have derived the tincture to which they are indebted for their rarest and most salutary qualities.’ These observations are fitted to lessen, if not entirely remove any feeling of surprise, which the pretended discoveries of Deists may have occasioned. Yet, in truth, there is far less need of fortifying ourselves in this way for an inquiry into deistical writings than is commonly supposed. Let us deal with modern Deists, as we have done with the philosophers of antiquity, and gather their views not from some insulated passages, but from the *whole of their writings, and ask how they lived and how they died*; and the necessity of a revelation will appear as strong in their case as in that of the ancients; nay, in spite of the advantage of conducting a religious inquiry alongside of revelation, it is not too much to say that one had better take his religion from Socrates, Plato, and Aristotle, than from Herbert, Hobbes, and Hume. We shall put this assertion to the test, and if it appear that the great chiefs of the infidel school have failed in constructing a rational system of doctrines and morals; and have lived little better, and died no happier than the ancient sages; the question regarding

* Plato, p. 40, quoted by Gregory.

† Vol. i. 151.

‡ Ency. Relig. Knowledge.

§ Lempriere.

* Letters, p. 37.

† Lempriere and Ency. Amer.

the necessity of a revelation must be regarded as finally settled. At the same time, the brief sketches we mean to present will let the reader see what kind of thing infidels would substitute for Christianity, and what kind of men they are who ask us to make the substitution.

THE EDUCATION OF A CHILD.

SECTION III.—THE DISCIPLINE OF OBEDIENCE.

HAVING stated what are those general considerations and reflections under which the education of a child must be conducted so as to execute the work sufficiently, in proceeding to give an account of the particular habits and virtues in which he should be trained, we place at the head of them, as having an influence on all the rest, that of OBEDIENCE—obedience to parents, or guardians, or whoever they may be to whom the training is intrusted.

So far as obedience is a social virtue, that is, one which is to be practised in intercourse between man and man, it is especially a virtue of the young. Being dependent on others for their food, their raiment, and the shelter of a roof, they are not entitled to the disposal and management of themselves; and irrespectively of this consideration of their dependent position, they are not qualified to guide themselves, in consequence of their ignorance and want of experience. Though specially, however, it is by no means exclusively a virtue of youth. It follows us all with its obligations into advanced life: so that every child has need of being disciplined in its habits, with the view of his practising it when he becomes a man. Not to speak of the master's interests—what a grievance it is for an indulged child to be afterwards placed in the circumstances of a servant, to have all his movements controlled by the commandment of another, without his being permitted even to whisper that he thinks a different would be a better way! How much happier it would have been for you this day had your father and mother exercised you in implicit obedience, and given you habits of bending your will to that of another, and prostrating all your own humours and views of propriety before the orders of a superior! They foolishly imagined they were kind to you when they never crossed your inclinations, and allowed you to have your own way in every thing. The miserable result is, that your duty is now felt to be a galling and mortifying slavery. Well, since they meant it for kindness, let them be treated or remembered with affection; but learn from the sore experience of the effects of their folly, should you ever be a parent yourself, to be

merciful to your own children in training them differently, and teaching them submission. That submission is a hard lesson for the temper of a man or woman who did not learn it in childhood.

Besides those who are servants by name, who of us, the least dependent, is not virtually to a great extent a servant, laid under necessity of submitting to superior orders! We refer not so much to our condition of being subjects of civil government, as of our being members of any society whatever. Each of us has a master in the majority. Even the proprietor of a factory has a master in the combined body of his workmen. Yea, kings and nobles, and statesmen and judges, have an imperative master in the opinion and voice of the public. And unless we have all learned in youth to be submissive—to cease contending for our peculiar opinions—to give in to the determination of others, we shall alike expose ourselves to a thousand vexations, and prove troublesome men to the community. Before the matter in question is brought to a determination, that you should plead zealously for your own view is your undeniable right; and even after the determination, if your conscience is offended by what you regard as a moral wrong, that you should protest and appeal, or separate from the corrupt association, is your duty as a man and a Christian. But when it is a question of mere opinion and expediency, to fret and fume because your view has not been adopted, is characteristic of a man who was spoiled when a child, and reflects discredit on your father and mother's training of you. If they were faithful, how deeply you injure their memory in having permitted an after-education to vitiate the fair character which they had formed for you, and pervert you into the self-willed obstinate disturber of the peace which you now manifest yourself.

Thus, that a child may be qualified for discharging even the social duties of life when he shall become a man, is it requisite that he be trained to obedience; how much more is not such training requisite, that he may be qualified for the discharge of his duty towards God? In relation to Him, all of us are ever children—ever bound to implicit submission. We never rise above pupillage here. And unless a man have been well exercised in obedience to his parents, he will have a hard battle to fight against himself in beating down his self-willedness, before, in mature age, he resign his mind implicitly to the commandments and restraints of God. For a man to obey God, and for a child to obey his parents, is the very same act of mind, so far as self-renunciation is concerned; and he who has acquired the habit when young will more easily practise it when old, though the obedience be transferred to another

parent. The common doctrine is, that the fear of God produces respect for parents : this is true ; but the inverse of the maxim is true also—that respect for parents conduces to the fearing of God. The two virtues reciprocally aid one another : but in the great majority of instances it is the parental respect which commences the action, not only in the way of being the source of the commandment for fearing God, but in the way of preparing a disposition *consequent* to the Divine worship. Accordingly the ancient moralists expressed both of the affections by the term *piety*. *Aeneas* was called *pious* principally on account of his filial reverence ; and his *piety* towards his father disposed him for piety towards the gods.

We only remark additionally here, by way of enlargement of the observation made at the commencement, that unless a child be trained to obedience, he cannot be trained efficiently to any thing else. It is only or chiefly as he is obedient, that you can make him prayerful, and frugal, and scholarlike, and industrious, and beneficent, or whatever is desirable and praiseworthy. It is in the soil of obedience that all the other habits of virtue must be planted.

Such being the importance of an obedient disposition, let the following rules be observed in the attempt to form it :—

First, Begin early—when the child is twelve months old, if not sooner. Some say a commencement is to be made so soon as the child's conscience can make distinctions betwixt moral right and wrong. Nothing could indicate more clearly than this an utter ignorance of the subject. The time for beginning is so soon as the child comprehends that the frown, or shake of the head, or the suppression of the little outstretched hand, or the sound *no* signifies displeasure, or a contrary will on the part of the parent. Under improper indulgence very strong habits of self-willfulness may be contracted before two years of age, which it will require painful and protracted labour to correct ; and equally, before that time, this cardinal lesson of morality may have been accurately learned by the infant scholar.

Secondly, Having once given the commandment, take care that you insist on being obeyed, though the child should solicit your repentance, ‘carefully with tears ;’ and notwithstanding the intercessions and apologies of indiscreet aunts and uncles who may presume to interfere. That which you have commanded may be a trifle, but the consequences are not trifling of your child perceiving that it is possible to disobey with impunity. And for your encouragement reflect, that firmness at first will save both yourself and him much painful collision for the future. After a very few contests have impressed him with

the utter hopelessness of effectual resistance, his spirit will subside into a state of uniform docility.—We need not surely make a protracted suspension of our advices, in answering the objection, that such discipline is calculated to make the spirit cowardly and servile. We appeal to facts : have not the boldest asserters of the causes of truth and right been found among the men who were the most strictly trained in filial obedience ? Nor is it difficult to explain the reason. Not only did that discipline cultivate their characters in a general way in upright moral sentiment ; but the very act of the exercise of parental authority taught them to distinguish sharply betwixt authority that was legitimate, and that which was usurped. Coming forth from under the parental roof where they may have felt there was enough of implicit submission, they were in a fit mood to give the challenge to the tyrant, ‘Our fathers have rights over us, but what rights have you ?’

Thirdly, As a general rule, to which of course there are exceptions, beware of *arguing* with your child on the propriety or reasonableness of your orders. That would greatly impair the lesson of obedience. He is not entitled to any such satisfaction. His simple law should be your will—his one argument, that his father or mother enjoins it. Much more, beware of *bribing* him when he appears reluctant. There are few sights more ignominious to be seen in this ill-regulated world, than that of a parent so humbled before an obstinate, self-willed, and pampered child, as to endeavour to end the controversy by such bribing of him to do his duty. Even the promising of a *reward* for the execution of service of more than common difficulty or self-denial, and before any reluctance is manifested, or the conferring of a reward after such service has been voluntarily performed, should be gone about with great caution. A little of it in the training of a child is not only lawful but dutiful ; but when there is much of it the lesson of obedience is greatly hindered. The child learns to think of its own profiting, instead of the duty of complying with your will.

Fourthly, Although, as has been already observed, it is necessary to avoid arguing with your child, yet is it advisable that, for your own sake, you never command anything which does not recommend itself to your own mind as reasonable and proper : otherwise, should your child prove reluctant, you will find it more difficult to insist on obedience, and be ready to give up the contest. We are aware that there is the high authority of Locke for the principle of occasionally giving the child an arbitrary commandment, for which it will be impossible for him to see a reason, because you yourself have none, except that of teaching

obedience—that he should cast his cherished toy, for instance, into the fire. This, however, we are persuaded, is an exercise of virtue too severe for both parent and child. And there is enough of matter for *reasonable* commandment with which to discipline your charge in the principle of obedience, without having recourse to such inventions.

Fifthly, Since, in the training of the greater number of children, there will occasionally be need for severity and sternness, let the general tenor of the treatment they receive be kind and sympathetic; so that when the stern mood is assumed they may not regard it as being that of a tyrant, submission to whom is not the obedience of virtue. Let that general kindness be the child's proof, that when at any time his father is severe, the fault must be in himself. Of the two extremes, that, on the one hand, of an unremitted, unrelaxed magisterialness, though it should be the assumption and affectation of a tender but miscalculating heart,—and on the other hand, that of a weak and foolish over-indulgence, we shall not decide which is more to be deprecated in the training of a child. Only, we express our suspicion, that were a reckoning made, the hearts which the severity and nigardliness of parents have crushed and withered, and the genius and energy which they have suppressed, would exhibit an account of loss to the world much greater than it has sustained by the frowardness, and insolence, and effeminacy, and sloth, which have been generated by an excess of indulgence and forbearance. 'Fathers, provoke not [exasperate not] your children, lest they be discouraged,' is a commandment equally divine with—'Children, obey your parents.' Col. iii. 21; Eph. vi. 4.

Under next section we shall proceed to consider the discipline of Piety; but meantime interpose the following reflections, suitable to the subject which has been illustrated.

Reflect, *first*, that no one can have a very free heart and conscience in exacting obedience from his children who was himself a disobedient son. Let the young, therefore, when they anticipate having houses and homes of their own, look well to their present discharge of filial duties, that they may feel it to be a just thing to exact from others what they themselves, in similar circumstances, dutifully yielded. And let those who are already parents, and who have their sins of parental dishonour brought to their remembrance, without having any opportunity to redeem their misconduct by attentions to the dead—disburden their consciences, as much as may be, of their great guilt by penitence and faith, that they may be able to proceed freely with their parental discipline.

Reflect, *secondly*, that the lesson of obedi-

ence will be greatly hindered unless the parent set a good example in observing it himself. There occur three questions here:—1. Is the father's treatment of the mother, and is her treatment of him, such that the children are taught, by their mutual respect, respect for both? 2. We have already referred to the case of the dead; but where there are grandfathers and grandmothers living, in the respect which you show them, have your children a good example in rendering respect to yourself? 3. Have they a good example in your reverence of God, who is your Father as well as theirs? It would be wisdom for some parents to conceal from their children this community of their relationship. They are sharp observers these boys of eight and nine years of age—far more so than some suppose—and under a serious admonition, and especially the smarting of a chastisement, will be tempted to reflect, if their father be that obedient child of God which he instructs them to be,—or if, as one of God's children, *he* be as obedient to *his* Father, as he requires of *them* as *their* father. And yet, what are the claims of the one father compared with those of the other? This comparison, or contrast rather, it would be profitable to illustrate; but our limits forbid. The conclusion is, that your presumption is great if you expect that your children should honour such a father as you, when you dishonour such a Father as God.

SKILL IN TRIFLES.

It is recorded of Alexander the Great, that at a famous banquet he sang and played most curiously on a harp—on which his father Philip said to him, 'My son, art thou not ashamed to have skill in trifles?'

With what force may not this reproof be administered to many professing Christians of the present day! They jest, they dance, they sing, they play most dexterously. But how ill do these things, or things like them, befit persons who profess to have renounced the world, and to have become citizens of heaven and heirs of glory! Is not life a race? why then, laying aside every weight, are they not running it with patience? Is not life a battle? why then, taking unto themselves the whole armour of God, are they not pressing on to victory? 'Be not deceived; God is not mocked: for what a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.'

'Time is eternity;

Pregnant with all eternity can give.'

Henceforth, reader, let religion be your

principal study. Believe and live. Cultivate holiness. Press along the mark, for the prize of the high calling of God which is in Christ Jesus our Lord. Never rest satisfied with present attainments. Go on to perfection, and in due time you will be crowned with honours, compared with which the laurels which a Cæsar or an Alexander wore 'are weeds.'

'O ye Lorenzos of our age! who deem
One moment unamused, a misery
Not made for feeble man; who call aloud
For every bauble drivell'd o'er by sense;
For rattles and conceits of every cast,
For change of follies, and relays of joy,
To drag your patient through the tedious length
Of a short winter's day—say, sages! say,
Wit's oracles! say, dreamers of gay dreams!
How will you weather an eternal night,
Where such expedients fail?'

JANUARY IN PALESTINE.

THE fields during this month begin to resume their verdure. The groves and meadows of Palestine are now beautified with innumerable flowers, and new leaves appear on the trees before those of the preceding year have entirely fallen. Dr Shaw, who travelled in Syria and Phenice in December and January, states, that 'the whole country looked verdant and cheerful; the woods particularly were strewed all over with a variety of anemones, ranunculusses, colchicas, mandrakes, and an elegant species of the blue lily.' Dr Russell names the hyacinth, the violet, and narcissus, as being in flower in this month.

The farmer is busy with the plough and the seed. It is remarked by Professor Jahn, that 'the Hebrew word *dagan*, which is translated variously by the English words grain, corn, &c., is of general signification, and comprehends in itself different kinds of grain and pulse, such as wheat, millet, spelt, wall-barley, barley, beans, lentils, meadow-cumin, pepper wort, flax, cotton; to these may be added various species of the cucumber, and perhaps rice.' Dourra, which is the name given by the natives to Indian millet, is sown in January. Barley, too, may be sown in the same month, but will not be too late even in the end of February. Oats are not cultivated in Palestine, but Dr Russell saw some fields of them about Antioch in Syria, and on the coast of the Mediterranean. We are not aware that any traveller has seen rye in the Holy Land; but Volney says, that it is grown in some parts of Syria for the use of horses, instead of barley, the kind of corn on which they are usually fed. Dr Shaw thinks that the rye in our version of Exod. ix. 32, and Isa. xxviii. 25, must be rice; for 'rye

is little if at all known in these countries, and is besides of the quickest growth'—which latter circumstance is unsuitable to the former of these passages.

Much light is thrown on ancient agricultural operations by the paintings in the sepulchral grottos at Elethya, on the Nile, above Thebes, the ancient capital of Egypt.*

The exhortation to alms-giving in Eccles. xi. 1—'Cast thy bread upon the waters; for thou shalt find it after many days'—is supposed to contain an allusion to casting seed on land which has been irrigated by the overflowing of a river, or by artificial means. Travellers tell us that the Egyptians cast their bread-corn on the retiring waters of the Nile. The river of Egypt receives no tributary as it passes through the land of the Pharaohs, and much of the adjacent country is said to be lower than its bed. The annual inundation, forming an excellent substitute for rain, which never falls in Egypt, leaves the water standing on the mud for a considerable time in some parts. Dr Shaw states, that wheat and barley are sown on the mud left by the water, and adds: 'The plantations of rice are kept almost constantly under water; and therefore the larger crops of it are produced near Dami-ata and Rozetta, where the ground, being low, is more easily overflowed than those portions of it which lie higher up the river.'

We have no well-attested facts regarding the beneficial effects of the overflowing of the Jordan. Indeed, our information respecting the river of Palestine is yet very defective. The autumnal rains seem to be absorbed by the thirsty soil, or whatever is redundant lies on the surface of the low plains. The Jordan is fullest in April, which is the time of harvest—a time when, even if it should submerge the adjacent fields, it can be of little service in agriculture. (Josh. iii. 15.) Between the Lake of Tiberias and the Dead Sea the current is rapid, and the banks are, for the most part, barren and uninteresting. Lieutenant Molyneux embarked on the upper lake, on the 23d of August 1847, and afterwards sailed down the river, reaching the lower lake on the 3d of the following month. The course of the river was 'tortuous in the extreme, and some waterfalls were found.' He died shortly after reaching his ship, on the Mediterranean, so that we have heard little of his discoveries. On the 8th of April 1848, the two boats belonging to the expedition under Lieutenant Lynch, 'floated on the picturesque and deep blue waves of the Sea of Galilee.' They sailed down the Jordan, and found the navigation 'very difficult and dangerous, on account

* See the cuts in Kitto's Physical History of Palestine.

of the fearfully rapid currents. The idea of the fall of the Jordan, between the Lake Tiberias and the Dead Sea, may be conceived by its crooked bed, which, in a distance of 60 miles, serpentine 200 miles. In this distance the expedition was plunged into no less than 27 dreadful rapids, not counting several others of a less remarkable declivity. The difference in the level of these two seas is 2000 feet.' The Jordan has no perennial tributary, but travellers tell us of many fountains and streams in the Holy Land, which water extensive corn fields and gardens, ere they are entirely absorbed in the valley. There are also pools, which are of great service for irrigation, as well as for supplying towns with water,—such as the Pools of Solomon near Bethlehem, which that monarch made to water his gardens and orchards, (Eccl. ii. 5, 6); between which are moist and fertile fields. The plain of Jordan, too, in the days of Lot, is said to have been well watered. (Gen. xiii. 10.) If rice was ever grown in Palestine (and from various passages in the Mishna, we learn that it was grown in this country, if not *before*, at all events *after* the Babylonish captivity), it must have been on plains, on whose surface the water stood for a considerable part of the rainy season, or which were irrigated by fountains, streams, or by artificial means.

Mr Munro, when approaching the Plain of Esdraelon, saw a large tract of land under water, 'six miles long, by three in width.' The land 'was arable, and in many places the tops of the corn were visible above the water.' In the hot climate of Palestine the husbandman might cast his seed on such water, in the confident hope that it would, in due time, spring up with abundant increase. Such, then, seems to be the allusion of the wise man in the text above quoted. When bread is given to the poor, it is apparently lost to the individual who gives it; but, as in the case of seed cast on the water, there will ultimately be a return from the Lord. The same truth is otherwise expressed in Prov. xix. 17: 'He that hath pity upon the poor, lendeth to the Lord; and that which he hath given will he pay him again.' What a powerful enforcement of the duty of charity!

We have entered the more particularly into the preceding illustrations, as they serve also to elucidate the passage we now quote—'Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.' (Isa. xxxii. 20.) According to Sir John Chardin, whose manuscript note on this text has been often quoted, 'this exactly answers the manner of planting rice, for they sow it upon the waters; and before sowing, while

the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, to prepare it for receiving the seed. As they sow the rice on the water, so they transplant in the water; for the roots of this plant must be kept continually moist, to bring the rice to maturity.' The prophetic eye, in this text, sees in the future a time of peace and prosperity, when the labours of the field would be prosecuted at the proper season, and in the most favourable circumstances. It is remarked in that interesting work, Campbell's 'African Light,' that many of the emigrants from England to the Cape of Good Hope 'were ruined by not literally attending to the contents of this passage. They were not sufficiently aware of the indispensable necessity of water, or at least, moisture under ground, to render fields at all productive, in a hot and dry climate. They ploughed land, and dug a deep ditch round each field, as they had been accustomed to do in England; with the mould dug from it they formed a mud wall, which made all look very pretty and farmer-like. The rainy season came, when the grain sprang up, and made rapid progress, while that season lasted; but, lo! the sun returned from its northern circuit, dispelled the clouds, and darted forth its unimpeded fiery rays, which soon caused the surface of the ground to become as hard as a brick; consequently the grain withered and died, and cleanness of teeth was in all their hamlets for that season. Had their been plenty of water to *lead over their fields*, the crops would probably have been most abundant.'

In the law of Moses there is the enactment, 'Thou shalt not sow thy field with mingled seed.' (Lev. xix. 19; Deut. xxii. 9.) Some think this law had a typical object, being intended to impress on the Jewish mind the unlawfulness of mingling with other nations. Mamonides finds a reason for the law, in the idolatrous rite practised by the ancient Zabii in connexion with their sowing different seeds, and grafting trees of different kinds on each other; Moses wishing to guard against the custom by removing the occasion of it. Mr Roberts says, that in India he has seen large fields sown with two kinds of seed mixed together—one kind requiring much water, and the other little; so that, whether there be a scarcity or abundance of rain, the farmer is sure of his crop. He thinks that the object of the prohibition to the Israelites 'may have been to induce them fully to trust in the providence of God, and not to make provision for a dry or wet season by sowing their fields with mingled seed.' Michaelis inclines to the opinion, that this, with many other precepts of the Mosaic code, was intended to

promote the improvement of agricultural produce; he shows that the crop is deteriorated by a mixture of different kinds—as for instance, wheat and barley. The last is perhaps the preferable view.

Some of our Lord's parables refer as much to the growth as to the sowing of the seed, and may be considered under other months.

ANCIENT DRUIDISM.

HAVING formed the design of presenting a few brief sketches of the Reformation in Scotland, to be followed by a survey of the persecuting period, we found, on looking at the subject, that some prefatory notices of the state of things immediately preceding would be necessary. This again led us backwards from one period to another still more remote, till we ascended to the first introduction of Christianity into our island. Thus, step by step, we reached a point which we considered a vantage ground of such height as to afford a wide survey of a very spacious field presenting a great variety of aspect, of light and shade, of hill and valley, of fertile lands and dreary deserts. Occupying this position, 'Here,' we said, 'let us commence our sketches, and depict a portion of the landscape, taking in the great features of the scene with as much truthfulness and interest as possible.'

As we stood, about to give the first faint delineation, an imposing object presented itself to our vision.—A tall figure stood before us, a man of a remarkably venerable aspect. Austerity, blended with mildness, rested on his countenance. His forehead, high and bald, indicated thoughtfulness and wisdom, while his silvery beard spread itself upon his breast. He was habited in a loose flowing vestment, with a cincture about his waist; his feet were bare; in the one hand he grasped a golden pruning-knife, and in the other he held what resembled a shepherd's crook. He stood on a verdant knoll smooth as velvet, and pointed to a grove and to a stately oak towering above the neighbouring trees, then to a circle of stones with a rude cromlech in the centre. It was a lovely dell, a delectable retreat. The sun was shining brightly in the clear blue sky, and the warblers were carolling deliciously among the leafy branches of the 'greenwood trees.' We stood in the presence of a Druid—the priest of an ancient worship, and descendant of a race whose origin is hidden in the mists of antiquity. Our resolution was taken; we determined to make old Druidism the first subject of our series of sketches, more especially as it was the form of religion that immediately

preceded the dawn of Christianity in our island.

The primitive inhabitants of Britain seem to have been the Celtic people, who, in a forgotten age, migrated from the east, and filling a great portion of Europe, settled finally in the west. The religion professed by this branch of the human family is denominated Druidism. This religion, in its original purity, is supposed to have formed a close resemblance to the religion of the ancient patriarchs; and, indeed, to have been substantially the same religion. The name Druid has its origin in the old British speech, and is supposed to come from the word *Derw*, which signifies oak-trees, because it was under these trees chiefly that the Druids conducted their worship. According to some, it signifies, 'wise men,' like the Brahmins among the Indians, or the Magi among the Persians.

The Druids were the ministers of religion, the priests of their time, and they inculcated an unspeakably purer system of religion than the priesthood of the pagan nations around them. They held the doctrine of one true God, they believed that the soul was immortal, they offered sacrifices, they approached the Deity with the voice of prayer and of thanksgiving, they taught the people to abstain from evil, to exert courage, and to worship God only. The elements of their religious knowledge were much purer, more definite, and came much nearer the source of original truth than those that have been embodied in the systems of general paganism.

But they possessed not only religious information. They instructed their disciples in astronomy, geometry, philosophy, mechanics, rhetoric, and other things. 'They teach,' says Cæsar in his Gallic War, 'many things relating to the stars and their motions, the magnitude of the world, the nature of things, the power and prerogatives of the immortal gods'—*gods* according to Cæsar, but God according to them, of whom they had a knowledge immeasurably superior to the heathen philosophers.

The chief seat of the Druidical religion was Britain. It was here that it was taught in its perfection, and multitudes resorted thither from the neighbouring continent to be instructed and perfected in its mysteries. We shall, therefore, proceed to take a somewhat particular view of their religious ceremonies. The Druids uniformly conducted their worship in the open air, regarding it as unlawful to construct temples in which to assemble for this purpose. Their chosen place was generally a thick grove in the bosom of some deep dell. Here they reared their stone pillars in circles around the cromlech or altar on which they offered their sacri-

fices. The grove was watered by a sacred stream, a holy fountain, near it stood the venerated oak, and around the whole was thrown up a ditch or mound to prevent the intrusion of improper persons. In all this we perceive a striking resemblance to the sacred places of patriarchal times as mentioned in the holy Scriptures.

The ceremony of cutting the mistletoe is rather curious. It was observed on the sixth day of the moon, and as nearly as possible to the tenth day of March, which was their New Year's day. The priest, arrayed in white vestments, ascended the oak on which was to be found the mistletoe, and with the golden knife lopped it off, while several official persons, standing at the bottom of the tree, extended a snow-white sheet held by the corners to receive it with all due ceremony as it fell. It is not easy to say how the mistletoe was held in such veneration by the Druids, unless it had some strictly religious meaning. They named it 'The curer of all evils,' and some have thought, and not without reason, that the priests had in this a traditional reference to the Saviour of the world, who is called in the Scriptures, 'The Branch,' 'The Tree of Life,' 'The Plant of Renown,' and who is certainly in a high spiritual sense, 'The Curer of all ills.' It is remarkable that both Homer and Virgil speak of the 'golden branch,' and perhaps with the same allusion, although in the lapse of ages the true meaning may have been lost sight of.

May-day was an important season with the Druids. On the evening of this day fires were lighted on their altars and cairns, and on the more conspicuous parts of the hills, in honour of Bel or Baal, the name under which they, at one time, worshipped the true God. These were termed Beltine, the fire of Baal, or the god of fire; but in latter times, they were lighted in adoration of the sun. The Bale or Beel fires were formerly common in Scotland; the names retained by the hills to this day testify the fact, and the very spots are still pointed out where they were kindled. They were also common in some parts of Ayrshire, and it would appear, in the upper ward of Nithsdale, even in a late age. A noticeable circumstance was connected with them: the ancient Celtic people forced their children to run through the flames, to ensure prosperity for the coming year, and the same was done with their cattle to ward off diseases from their flocks. As this custom was in all probability brought from the east, may it not somewhat explain the idolatrous ceremony mentioned in the Bible, of making children pass through the fire to Moloch, which might be intended not to consume, but to purify them according to a heathen rite?

It appears plain that the early Druids held, as a fundamental tenet of their faith, that there was but one supreme God whom they denominated, 'The Mysterious One,' 'The Eternal,' 'The Author of Existence,' 'The Ancient of Days.' They believed that He was the source of all life, the giver of all good,—'infinite power, infinite wisdom, infinite love,' from all which it may be inferred that they regarded God as a pure spirit. How noble were these ideas compared with the sentiments of pagan nations even in the most enlightened quarters of the world.

The early Druids, in their purer times, worshipped the supreme God under the name of Hesus, a word expressive, it is said, of his omnipotence; but the more common appellation in after times was that of Bel or Baal, a name which, there is reason to think, from certain passages of Scripture, was once given to the true God, but which was forbidden to be used on account of its prostitution as the appellation of an idol; but, when the Druids resiled from their primitive doctrine, it was, as we have said, applied by them to the sun—the god of fire.

It is clear that the ancient Druids were no idolaters, their doctrine of the unity and spirituality of God forbade this; but it is equally plain that in progress of time, hills, trees, rivers, the sun, moon, and stars were revered as in some measure representing the divine power and glory. Hence, perhaps, the frequent occurrence of the name Druidle, especially in the west of Scotland, which signifies either Druid's hill or Druid's dell, spots peculiarly venerated, and especially resorted to. It is comfortable, however, to reflect that our ancient British ancestors were not idolaters in the heathen sense of the term, although it must be admitted that they greatly degenerated toward the close of their history. The Druidism on the Continent, it is said, under a certain corrupting influence, admitted images, but not the Druidism of our island, where it was held that the Divinity was to be worshipped but *not seen*. The principal oak in the grove was held in superstitious veneration as well as the sun, which shows the progress of a corruption, however insidious.

The Druids offered sacrifices in much the same way as they were offered in other nations; but they did so with special reference to a Deliverer, though this idea might in after times become obscured, for what is there of good that the human mind is not apt to let slip? But did the Druids offer human sacrifices? We fear they did. They held that nothing but the life of man could be accepted as a redemption for the life of man. At the same time, it must be admitted that this circumstance has been

unreasonably magnified, although it is an evil which, even in the least extent, cannot be palliated. Let us bless God that we live under a clearer dispensation, and know that the Son of God, by one offering, hath perfected for ever them that are sanctified.

We may here remark that the Druids were persons of austere manners, of unimpeachable morals, and of the strictest integrity and justice. This must have operated favourably on the popular character, and by this they must have acquired a prodigious ascendancy, and great influence among the people, who looked up to them as their instructors and as their example. They were judges, and priests, and teachers. Nothing could be transacted without them, and their control was like the wind on the forest—they could bend the community in any direction they pleased.

The school of Druidism in Britain was superior to any other in Europe. Its doctrines were not committed to writing, but transmitted by memory from one generation to another, and, it is said, that its pupils, under a training of no less than twenty years, committed thousands on thousands of verses to memory, which they were in the habit of reciting so constantly that the words became stereotyped on their remembrance. Hence, perhaps, the origin of the ancient bards, a race who have charmed many a hearth with their minstrelsy, and who have died out only so recently as in the days of our grandsires.

In our next sketch we shall notice the introduction of Christianity among the Ancient Britons.

BIOGRAPHICAL SKETCH.

REV. MATTHEW HENRY.

FROM HIS SETTLEMENT IN CHESTER TO HIS DEATH.

FOR twenty-five years MATTHEW HENRY ministered to the Presbyterian congregation in Chester, and many things combined to make it a happy pastorate. Broad Oak was not far distant; and till the year 1696, when Philip Henry removed to the better country, many delightful visits were exchanged between the father and the son. The course of events brought his eldest sister to the vicinity of Chester—while the other three settled at last in the town; and all of them, with their families, became members of his flock. His congregation increased so much that it was found necessary to erect a new and more commodious place of worship; but even it became too straight, and its enlargement was requisite. He sought success: and he was sustained in his work by the sweetest encouragement

a minister can have—the knowledge that God had honoured him as the instrument of conversion to many souls. And so long as he remained with them—while not altogether without his trials and depressing experiences, he had the joy of seeing his children walking in the truth. Never was Christian minister more indefatigable in his preparations for public labours. His sermons were written with great care, occupying generally eight closely written duodecimo pages. It was his counsel to young ministers,—‘Let all your performances smell of the lamp.’ Like his father, he found great delight in study. ‘I am always best,’ he said, ‘when alone. No place is like my own study: no company like good books, especially the Book of God. When I lose time at home, I wish I was abroad preaching: when time abroad is not filled up as it should be, I wish myself at home studying. God by his grace help me to *fill up* time—to be busy while working-time lasts.’

His mode of conducting the services of the Sabbath day it may be interesting to mention. He met his congregation at nine o’clock, and commenced the worship by singing the 100th Psalm. Praise was succeeded by a short prayer. He next expounded a chapter of the Old Testament, going through it in regular order. Then after another psalm, and a longer prayer, he preached a sermon about an hour in length, and after prayer and singing the congregation was dismissed with the blessing. The afternoon service was nearly the same; except that it was a chapter of the New Testament which was then expounded. During his ministry at Chester he adhered so steadily to the practice of Scripture exposition, that he went through in this way, oftener than once, the whole of the Sacred Oracles.

The discourses of Matthew Henry were all that sanctified genius—indefatigable diligence—intimate knowledge and habitual study of the Scriptures—under the direction of a fervent desire for the good of souls, could make them. His turn of mind, like his father’s, was systematic—and indeed this was the characteristic of the preaching of the age. But in his hands method did not produce monotony. Though his sermons were usually a series, which in some instances it took years to exhaust—there was at once variety and vivacity in his mode of handling truth. His imagination, at all times excursive and vigorous, placed the subject in a vivid and impressive light. Christ crucified was the theme on which he loved to dwell; and while in directing attention to the scheme of mercy he unfolded the practical designs and influence of the grace of God; so, on the other hand, in inculcating the practical

duties of holiness, he drew the motives by which the heart should be urged to their performance from the gospel of salvation. Nor did he keep out of view the holy sovereignty of God in the application of redemption, although in the earlier period of his ministry there was less prominence given by him to this aspect of divine truth, which occasioned his venerable and holy friend, Francis Tallents, to make a friendly suggestion, which the younger divine thus meekly acknowledged:—‘I thank you for the hint you give me to speak more of the doctrines of God’s election, and free grace, which I shall endeavour to observe. It refresheth me to think that there are any of those whom I am called to speak to in God’s name, whom I trust the Lord “hath loved with an everlasting love:” and though there are so many who do not believe our report, yet there are some to whom the arm of the Lord shall be more and more “revealed.” By an effectual choice he hath wonderfully and graciously secured the glory of his Son: the happiness of a remnant of his creatures: and in subordination the comfort of his poor ministers. . . . I have read with satisfaction what you direct me to in Turretine, and return you many thanks for your hint in that matter.’ While it was his usual practice to preach in a series, he occasionally departed from the line of topics he was pursuing, to improve providential occurrences, merciful and afflictive: the seasons of the year: and those junctures in the history of his people which he viewed as affording opportunities of effective ministration. The young, too, engaged his special interest in his public discourses. In conducting public and social prayer he was almost unrivalled. ‘There was,’ says his biographer, Sir J. B. Williams, ‘no pompous finery, no abstruse and complex elaboration, no disgusting familiarity, no personal reproofs or compliments, no vain repetitions, no preaching. He *prayed*, and his style was humble, simple, reverent, and devout. By impressive comprehensiveness, by the happiest adaptation of his petitions to circumstances, and by peculiar fervency of manner, he stimulated his fellow-worshippers.’ In his discourses and public prayers his earnestness was such, in his younger years especially, as that both he and his hearers were often affected to tears. Throughout his lifetime his manner as a preacher was marked by animation, which sometimes rose to vehemence: and his great popularity resulted in part from his agreeable elocution, as well as from the weighty sayings and acceptable words which his genius and industry furnished. In addition to his pulpit labours on the Lord’s-day, he delivered a weekly lecture on Thursday

evenings, which was well attended by his own people, and by not a few persons connected with the Established Church, who valued his ministry though they did not join the ranks of Nonconformity. On these occasions, as on the Lord’s-day, he pursued a series of connected subjects, one of which comprehended *Scripture questions*, which supplied him with topics of discourse for twenty years. It was October 1692 when he began with Gen. iii. 9: ‘Adam, where art thou?’ and it was May 1712 when he arrived at Rev. xviii. 18: ‘What city is like unto this great city?’ On the Saturdays he held a catechetical exercise in his place of worship, designed for the young of his flock—a department of work in which he greatly excelled: and not a few ascribed their first saving impressions to the solemn and searching appeals with which he would often conclude these meetings. Besides that his labours were thus abundant among his flock, he was ready to every good work, and at a time when there were few philanthropic or religious institutions, was forward in aiding every scheme of benevolence and piety. For twenty years he was in the habit of visiting the prisoners in Chester Jail, and delivering a sermon to them: nor did he desist from the practice until the curate of St Mary’s, to whom Mr Henry’s labours were obnoxious, interfered, and induced the governor to forbid their continuance. The villages and towns around Chester largely participated in Mr Henry’s ministrations. In several he held a monthly lecture: while others he visited in rotation more frequently; so that seldom did a week elapse, in which he did not proclaim the gospel to one or other of these adjacent and destitute places. To some distant and important towns, such as Nantwich, Newcastle-under-Lyne, Stone, Market Drayton, Stafford, he paid an annual visit: and less frequently he undertook preaching tours, including in his range places still more remote, such as Liverpool, Manchester, Stockport, Bolton, and Warrington. It was an early resolution of his never to refuse an invitation to preach when it was in his power to comply; and, this being known, the applications were very numerous. Indeed, for several years, the care of all the Nonconforming Churches within a circuit of thirty miles round Chester may be said to have ‘daily’ come upon him, especially, of such as he could visit between the Sabbaths. These engagements included lectures, ordination services, and funeral sermons both for ministers and others. And yet, so bent was he upon harmonizing the claims of his own people with those of other churches—so parsimonious was he of his time—so judicious were his plans—and so vigorous was his purpose to adhere to them, that he could

say, on the occasion of his first visit to London after his settlement at Chester, that for *ten years* he had been in no pulpit on Sabbaths but his own and his father's: and, long afterwards he could say, that he was absent from his own pulpit on the first Sabbath in the month, when the supper was observed, only *once in twenty-four years*. His plan was to rise early, and secure the first part of the day for study. He was usually at work by five o'clock in the morning, often at four: and, with the exception of the hour devoted to breakfast and worship, remained there till twelve or even till four o'clock: and never was his meek and gentle spirit so tried as when he was interrupted during the hours which he allotted for study. But, though fond of retirement, he was not a recluse; he was high in the confidence and regard of a large circle of friends; and, among his other virtues must be numbered his steadiness and promptitude in maintaining an extensive correspondence. The closeness of his walk with God, and the elevation of his piety, are abundantly attested by the diary in which he kept a record of his Christian experience; and from which we learn in what spirit he noted the dealings of Providence, whether to himself, his family, his friends, or to the Church of God, and how devoutly he sought to improve them. He was eminently a man of prayer. 'I love it,' he would say. 'It is that which buckles on all the Christian's armour. O that in it I might be inward with God! what incomes of grace, and peace, and glory, yea, and outward good things, as far as they are indeed good for us, have we by our access to God in Christ. Such have a companion ready in all their solitudes; a counsellor in all their doubts; a comforter in all their sorrows; a supply in all their wants; a support under all their burdens; a shelter in all their dangers; strength for all their performances; and salvation ensured by a sweet and undeceiving earnest. What is heaven but an everlasting access to God? and present access is a pledge of it.' Every journey was undertaken—every sermon commenced—every book sent to the press—every important step of his history accompanied with prayer. There is nothing which leaves a more lovely halo round his memory than his filial and fraternal piety. 'His conduct,' as has been observed, 'was a reverential transcript of his father's bright example—the best tribute which gratitude and love can pay.' There is an inimitable tenderness in the entry in his diary which relates to his father's death. 'June 23, 1696. This afternoon, about three o'clock, my father's servant came for the doctor, with the tidings that my dear father was taken suddenly ill. I had then

some of my friends about me, and they were cheerful with me; but this struck a damp upon all. I had first thought not to have gone till the next day, it being somewhat late and very wet; and had written half a letter to my dear mother, but I could not help going; and I am glad I did go, for I have often thought of that—'If thou see me when I am taken up from thee,' &c. The doctor and I came to Broad Oak about eight o'clock and found him in great extremity of pain; nature, through his great and unwearied labours, unable to bear up and sinking under the load. As soon as he saw me, he said, 'Oh son, you are welcome to a dying father; I am now ready to be offered up, and the time of my departure is at hand.' A little after midnight, my mother holding his hands as he sat in bed, and I holding the pillow to his back, he very quietly, and without any struggling, groan, or rattling, breathed out his dear soul into the hands of the Lord Jesus Christ, whom he had faithfully served.' Of his mother but little is recorded; yet we know that his conduct towards her was a living illustration of the text on which he discoursed after her decease: 'Her children shall rise up and call her blessed.' The affection which united him and his sisters to each other, while they lived together in their Broad Oak home, was such as to render that household lovely in the estimation of those friends who were privileged to breathe for a time its holy atmosphere; and after the brother and sisters had attained maturity, and were transplanted into their own families, they remained *one*: and never knew a suspicion or a quarrel, a dry look, or a divided interest.

The growth of his reputation as a preacher and a Scripture expositor led to his being repeatedly invited by Churches in London to transfer his ministry to the metropolis. At length, on the death of Mr Billis, who had become the successor of Dr Bates, at Hackney, on Mr Henry's declinature of the call of the Church, he was again importuned, in the year 1710, when he was in his forty-eighth year, to remove to Hackney. This call, after much perplexity and hesitation of mind, he accepted; and accordingly settled in Hackney in 1712, when he had reached his fiftieth year. The congregation was far from numerous—less than a hundred; but he found ample scope in the metropolis for his efforts to do good. He often preached every day in the week, and three times on the same day. It had been a promise of Mr Henry, on leaving his flock in Chester, that he would pay them an annual visit. In the summer of 1713, he fulfilled that promise, and again, in May 1714.

On both visits his labours in, and around Chester were incessant. On Monday, June 21, he set out on his return to London. He was engaged to preach at Nantwich on his way. Ere he reached it he was thrown from his horse, but he denied that he had sustained any injury. He preached; but it was remarked by all that he did not exhibit his usual animation. His health for a considerable period had been declining; and he had looked ill on leaving Chester. The worst fears of his friends were verified in his being seized, soon after the service at Nantwich, with apoplexy, and on the following morning he fell asleep.

Mr Henry published numerous sermons and treatises, which were sufficient to engross the hours of any other minister, and would of themselves have entitled him to no mean distinction in the Christian world. But all these efforts of his pen were mere episodes in an undertaking—the *Exposition*—which will render his name a household word among the Christian families of England so long as the Bible shall be studied and valued by them.

Mr Henry was twice married; and by the second marriage had eight daughters, five of whom survived him, and a son, Philip, who afterwards inherited the maternal estate of Grange, and assumed the maternal name of Warburton. He represented the city of Chester for some time in the House of Commons; but it is feared he did not inherit his father's piety.

THE ANTI-STATE CHURCH MOVEMENT.

SECOND ARTICLE.

A STATUTE creed carries in its bosom the elements of persecution. This follows as a matter of course from what has already been said about its dependence on the sword; and the argument for it is easily seen. If it be the duty of the civil ruler to turn religion into a national law, it must be his duty to enforce that law, and to enforce it without exception on all classes of his subjects; for if you can show us a law which ought not to be enforced, then we can show you a law which ought not to exist. To say that the law about religious conformity should only be enforced on those who concur in it, is virtually to surrender the whole question, and to become Voluntaries at once; for if under the law men are left to do as they like, what more liberty could they have, although there were no law? The law, in that case, is a mere nullity; but no law should be allowed to become a nullity; it should either be executed or erased from the statute-book,

and it will be so in every case where nations and their rulers are true to themselves. It is a perilous thing for civil communities to trifle with their own institutions; and every man, be he high or low, rich or poor, best consults his own interests by teaching and exemplifying obedience to the laws. Is this true? Is it a dictate of political wisdom? Then see how it applies to the case in hand. Is the law which establishes the Church of Scotland, and makes it *the* national Church, a righteous law? If it be, every man of us should be compelled to obey it; and if it be not, it ought, forthwith, to take its place among the things that were.

Are we, in saying these things, an enemy to toleration? We are, and that for exactly the same reason that we are an enemy to state creeds. We hate toleration as both arrogant and impious. Viewing it as applied to religion, we regard it as the most intolerable thing a nation can be guilty of. The man who has a right to tolerate our religion, has also a right to suppress it; the one right implies the other; they cannot be separated; and no man who understands the subject will attempt to separate them. If the British monarch be keeping his sphere, and only doing a monarch's duty in maintaining by his sword a certain form of religion for Scotland, then is he keeping his sphere, and only doing a monarch's duty, when he compels us, by the sword, to comply with that form. But we have already seen that neither the one nor the other is his duty; that they are the very reverse of his duty; and that he cannot set his face to them without doing violence to man's most sacred and dearest rights. Thus it is that the principle of persecution—of stark, staring, and rampant persecution—is nursed in the bosom of a State Church creed. The two are in fact mother and child; they live together under the same roof; they are fed together on the same aliment; they are dying together of the same disease; and let them rot together in the same grave; for they are the enemies of God and of man.

To dip into history for illustration here, were an endless task. What is the ecclesiastical history of Christendom for many a weary age, but a history of persecution, written out at length in letters of blood? and what was the spring of these persecutions, with scarcely a single exception, but the interference of the kings of the earth with the kingdom of Jesus Christ?

Nor let it be said that persecution is now over: for it is not over: it is modified no doubt, and the modification is the harbinger of ruin to our two State Churches, the one of which is already aground, and the other getting rapidly in among the breakers. They cannot subsist without persecution;

and they cannot subsist with it; for unless it were relaxed, the nation could not bear them, and because it is relaxed, their days are numbered. Very greatly to their detriment, and much against the will of their patrons, dissent was, a while ago, made lawful; being made lawful, it soon became mighty; and by a necessity strong as nature, as it rises they must fall. But great as is the change which has taken place, the persecution is not over. In England, the Church is doing her utmost, by relentless imprisonment, and spoiling of goods, to curb the liberty of conscience, and to fix the stigma of political degradation on all who refuse to pronounce her shibboleth. It was but the other day that a respectable citizen was torn from his family, and immured among the vile, because he could not bow the knee to the Baal of our northern Establishment. And such is still the standing law, that it matters not how good a man may be, how righteous or how holy, how well educated, or how apt to teach, he cannot have a chair in a Scottish University, nor even preside in a parish school, without a pledge of practical conformity to the creed the Parliament has ordained for us. These, it is true, are but small matters compared with the terrors of other times; they are pitifully small; but as a straw will shew how the current moves, so do they indicate the spirit of the system; telling us that persecution is in its nature, and cannot but come out, as occasion offers, against all who dare to assert the liberty wherewith Christ makes his people free.

So much, then, for the statute creed. Look now at the statute provision for the support of that creed. This, as a matter of course, is fixed by Parliament, and must be paid by all the people, according to their standing in society, whether they be churchmen, dissenters or infidels. In short it is the law, not of the sect, but of the land, and viewing it thus, we bring against it the three following charges:—It supplants the law which Christ has given for the support of his ministers—It is marked by flagrant injustice—It is a teeming source of injury to the Church herself.

1. It supplants the law which Christ has given for the support of his ministers. There is a law which Christ has given in reference to this matter. He not only sent forth his apostles at first, charging them to look for their support to the special care of his providence; but after churches were formed, and the christian dispensation organized, he, by an apostle, and in terms the most explicit, laid down definitively the law of his house. 'Do ye not know, that they who minister about holy things live of the things of the temple? and they which wait at the altar are partakers with

the altar? Even so hath the Lord ordained, that they who preach the gospel should live of the gospel.' (1 Cor. ix. 13, 14.) Now, although the reference, in the first of these verses, were to the Jewish tythe law, it would make nothing for our opponents; for the Jews had no tythe law such as the Gentiles have given to us. The tythes were given to their priests, not as their subsistence when in actual service, but in lieu of their inheritance, of which they had none among their brethren.

The reference, however, is not to the tythes at all, but to the provision made for the priests when, in the order of their courses, they had to leave their homes, and minister at the temple. And whence was this provision taken? It was taken from the offerings, some of them voluntary, and others prescribed, but none of them compulsory, which the people brought with them when they came to worship. This is the way in which the officiating priests were then provided for; when they ministered about holy things, they lived of the holy things about which they ministered; when they waited at the altar, they were partakers with the altar; their maintenance sprang out of their employment; the one and the other was special and sacred; and 'even so,' says the apostle, 'hath the Lord ordained,' for his Church in christian times, 'that they who preach the gospel should live of the gospel.' Here, then, is the law, and much of the chapter from which it is taken supports the commentary we have given on it. We christian ministers, says the apostle, are to be supported, not by the produce of other men's labours, but by the produce of our own; we fight the battles of our own king, and we live at his charges; we eat of the fruit of his vineyard, because we labour in his vineyard; we live on the milk of his flock, because we feed his flock. And if the question be put, in what way is this ordinance to be observed? the answer is equally explicit, 'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things.' Or, as you have it elsewhere, 'Let him that is taught in the word communicate to him that teacheth in all good things.'

These are the terms in which Christ has spoken on the subject before us; they need no supplement; they admit of no mistake; nor is there any thing in the whole christian record which even seems to oppose the conclusions we have drawn from them. Then look on this side and on that!—the way in which a State Church supports her clergy, and the way in which Christ supports his ministers. On the one side we see coercion, stern, relentless, and bloody coercion, pursuing its victim and bearing him down; while on the other

side we see nothing but the amenity, the sweetness, the suasion, and the power of spiritual motive, and spiritual law. Can these two stand together? Can they work together? They never did, and they never can. The one, of necessity, subverts the other; and so we find, in point of fact, that where man's invention gains the ascendant, God's ordinance is put down—nay, not only put down, but covered with the foulest epithets, lest its reputation should be the ruin of its rival. Do our Churchmen talk of Jewish tything? It was a holy thing; but for very shame they should never mention it; for, not to speak of the notorious fact, that Jewish tything is abolished, and can never take a christian form, there was a divinity about it, a wisdom, and a love, which set it forth in eternal contrast with the turpitude of theirs.

2. It is marked by flagrant injustice. It is not only a part, but a vital part of the system against which we contend, that our Established Churches should derive their pecuniary support from the State; or that their support should be taken from the national funds in which all the people have joint property. But all the people do not belong to our Established Churches. Some of them are Dissenters; and, by the system, they are compelled to pay, not only for what they do not possess, but for the propagation of tenets, and the observance of rites, which in their consciences they condemn. Now, we simply ask, is this justice? Is it just that one man should be compelled to bear the cost of another man's religion? Why, the injustice is so manifest, that, among men of ordinary moral discernment, it is perhaps doing more than anything else to accelerate the triumph of our cause. This, however, is but a general view of the point: there are four things about it which shew it to be injustice specially aggravated.

First, It is injustice established by law. It is iniquity legalized—not perpetrated in haste or in a fit of passion, but coolly, slowly, and deliberately set on high in the British statute-book—diffused through the empire from its centre to its extremities—vindicated by the acknowledged patrons of religion and fair dealing—and thus furnished with dismal facilities for sapping the foundations of even common morality among all ranks of the population.

Secondly, It is injustice perpetrated by the few upon the many. Dissenters from our three Established Churches are known to be a majority of our church-going population. If we add to them those who, on religious grounds, cannot be claimed by either party, but who agree with Dissenters on the civil question at issue, the

majority will be found to be very great. The injustice, then, is not a small evil, barely discernible, and unavoidable in the working of a creditable principle. No; it is the arrogant injustice of a minority who dare to trample on the rights of the majority. Now-a-days, at least, it is so gratuitous, so wanton, so impudent in its mein, that it defies common decency, and insolently ventures to glory in its shame.

Thirdly, It is injustice perpetrated by the rich upon the poor. There never was a grosser fallacy palmed upon a forbearing people, than that our Established Churches are a gratuitous provision for the working classes of the community. It cannot be denied, except by the veriest ignorance or effrontery, that the poor and working-classes contribute far more than the rich, not only to our general taxation, but to that particular tax which supports our Established Churches; so that, although the poor were all connected with these churches, they would still be their chief pecuniary supporters; and the amount of their privilege would only be, to pay for their religion through the State, at a much dearer rate than they could find it otherwise. Nor is this all: it is a maxim, we might almost say, which has been too long forgotten, that the industrious and provident poor are the *paying classes*, especially in a country like ours; and that, but for them, a hopeless bankruptcy, individual as well as national, would inevitably ensue. We have no wish to set, or to see set, one class of producers above another—the man who earns wages, for instance, above the man who pays them—this were utter madness; it is not in strife but in amity that these two classes find their common interest. But if by the rich you mean the mere land-owner, titled or untitled, as distinguished from the operatives and their employers, in husbandry or manufacture, then this mere land-owner is nothing, and can pay nothing beyond what they enable him to pay. Without them, he is a beggar, as the back settlements of Canada very distinctly shew him; and, therefore, although he were to give his all to the virtuous poor, except the bare soil, and his own bare subsistence from the soil, he would be only paying back what they, or their order, have, by honest industry, put into his pocket.

But to keep by the point in hand: the working men, as already stated, are not all connected with our Establishments. Nay, they are the very class who, more than any other class, have chosen to desert these Establishments, and gone, as a matter of conscientious preference, into the ranks of dissent. This is so notorious, that churchmen, to serve the purposes of their pride, have often cast it in our teeth,

blessing themselves right complacently in the thought, that 'none but the lower orders go to the Dissenters.' Be it so: every man to his own mind: we bless ourselves in that which they repudiate; but how does it happen that, of late years, they have shown so unwonted a desire to share in our degradation?—We repeat, then, and we feel that in doing so we can defy contradiction, that it is not the so-called poor, but the so-called rich, who are rallying round our Established Churches, and moving heaven and earth to preserve them in all their entirety. They are the churches of the rich, and not of the poor. Ay, and the rich have an interest in keeping them up, with which the poor can have but little sympathy. It is in the Church—especially in these times when war is so wayward and so ill to woo—that the rich find places for their relatives or dependants. It is there, or among the vassals whom their patronage has placed there, that they find the most effective means of controlling public opinion, and schooling it into subserviency to their exclusive politics. It is there, in short, and there alone, that they hope to make a stand against those national improvements, which, when matured and consolidated, will render the British constitution, not in name only, but in reality, the admiration of the world. On these grounds we say, and we say it advisedly, that it is for the rich, and not for the poor—for the great ones of the earth, and not for the God of heaven—that our State Churches are upheld.

Fourthly, It is injustice perpetrated in the name of religion. Our opponents are much in the habit of pleading religion as an argument for a compulsory support of their clergy; and some of them are eloquent on this topic, whose zeal for religion in other respects is not at all remarkable. 'Be it so,' said they, 'that to compel Dissenters to support the Church is not strictly just; still it is all for good; it is in the cause of religion that the injustice is done, if injustice it must be called; and we may as well strair a point where religion is concerned.' Now, there are, indeed, many points which may well be strained for the sake of religion; but the infelicity here is, that the point strained is an express dictate of religion itself, which tells us that where there is no righteousness there can be no piety. In short, the defence is so ill devised as to be just the burden of the indictment. Injustice is bad in any case, but when mixed up with religion it is worst of all; because then religion is wounded in the house of its friends; it is betrayed with a kiss; its beauty is disfigured; the high and holy ends for which it was revealed on the earth are held up to

odium; and all under the pretext of doing it homage. This may be for religion; but most assuredly it is not for the religion of the Bible; and to the rulers of the earth we would say, Beware: do no injustice in any case; but if you wish to keep your deeds of injustice from crying for vengeance to the very heavens, bring them not into the sanctuary of God. He hates robbery for burnt-offering; his jealousy burns hot around his altar; and if you come there with your strange fire, you have reason to be afraid lest his wrath should consume you.

3. It is a teeming source of injury to the Church herself. Enough has already been said to make this manifest; for a measure which supplants the law of Christ, and has social injustice written on its frontlet, cannot do good, and must do evil to any section of the Christian Church. Look at secular patronage. Has it degraded the Church of Scotland? Has it soured and disgusted the spirits of her people? Has it eaten up their Christian liberties, and compelled them to wear a yoke of bondage? It has done all this, and they owe it all to the statute which takes the support of their ministers out of their own hands. Do you think that the Government of the country, or a lower patron under the Government, would pay the stipend of a parish minister, and yet surrender all control over his appointment? They never will do such a thing; and there is not a little arrogance in asking them to do it. The pay and the patronage—if you choose so to call it—ought to go together; they will go together; they cannot in equity be separated; and if you wish to enjoy the privilege which Christ confers upon his people, you must make up your minds to the duty by which that privilege is secured. We have heard enough of noise about the evils of patronage; the land has been made to ring with the outcry against it; but the outcry is foolish—it is utterly groundless; there is neither right nor reason on its side, so long as you take the patron's money; for how can we demand the right of choosing our own minister, and yet repudiate the correlate duty of supporting the man of our choice? You can choose your own shoe-maker, or your own tailor, or your own physician, because you mean to pay for him. Well, pay for your own minister, and you can choose him also; or, if you have not the honesty to come to these terms, then continue to be slaves, and cease from disturbing us with your ululations.

Look again at the prejudice created against religion, by the way in which your clergy are supported, and to which reference has already been made. They are

regarded as having sought into the priest's office merely that they might eat a piece of bread; and too many facts can be easily quoted which give plausibility to the surmise. They are regarded as kept in the pay of the State, not for the sake of Christian godliness, but for purposes which godliness utterly disowns; and here also facts can be quoted which are not easily set aside. In short, the inefficiency, or bad efficiency, of not a few of them has passed into a proverb, and grieves the hearts, while it weakens the hands, of the best conditioned of their own brethren. These things are known to you; they are of long standing; they cannot be denied; and who knows not that it is the *livings*, as they have come to be most aptly designated, which are chiefly to be blamed for them? It was the law about the living which a noted Infidel had chiefly in his eye, when he said in England some years ago, that he could not join the ranks of the Voluntaries, assigning as his reason, that the Church in connexion with the State was making Infidels every day; 'whereas,' said he, 'if you set her apart from the State, and leave her to live on her own resources, she will make them no more.'

This witness was true; it was awfully true; and surely it is time that they who love the gospel of Christ should take it into consideration. Our own history would be our monitor, had we eyes to see or ears to hear it.—What has been the grand obstruction to Protestantism in Ireland? Her Protestant State Church.—Where is it in England that practical godliness is least apparent? Generally in those districts where the State Church has had the field all to herself.—What has been the history of our Scottish Establishment? The godly have been leaving her, in one detachment after another, till she is no longer the National Church in any thing but the name.

CHRISTIAN GERMANY.

NO. II.—THOLUCK—HIS LIFE AND LABOURS.

OF all continental divines, Tholuck is the most generally and favourably known to British and American Christians. No one has been so closely identified with the late religious movements of Germany. Although a younger man than some of the other leaders, and therefore not so early on the field, he has always been in the thickest of the fight, and has signalized himself by his adroit and efficient use of every sort of weapon. His own life, in fact, has been a constant battle in behalf of Christian truth. The labours, by which alone he is known, have been undergone in the cause of Christ. An insight into the position and progress

of the religion of Germany cannot be better obtained than by a glance at the life and labours of Tholuck.

Augustus Tholuck was born at Breslau, about the beginning of the present century, and is now, therefore, in the forty-eighth year of his age. His father was a goldsmith by trade, and at an early age Augustus was apprenticed to him. He entered upon and prosecuted this occupation with extreme aversion. It had been resolved by the family that an elder brother should be sent to college, and educated for one of the learned professions. His dislike, however, to his professional studies turned out to be as hearty as that of his younger brother to watchmaking. After a short residence at the university, he was therefore recalled to his father's shop, and Augustus resumed his studies at the Gymnasium, with the view of afterwards proceeding to college. He speedily distinguished himself as a student, and although only in his seventeenth year, his researches into Oriental literature began to excite general attention.

At this early period his views of religious subjects were thoroughly sceptical. From the age of twelve, he mentions in the preface to one of his works, he was accustomed to scoff at Christianity. His religious education had been neglected at home. The schools in those days were almost always under the management of infidels. Sceptical doubts were insinuated into the minds of the young, along with their first lessons, and the result was, that the German children of this period almost all left school infidels. Hence the extraordinary fact, that Tholuck's first literary composition was a prize essay, at the Gymnasium, or High School,* on a comparison between Christianity and Mohammedanism, in which a decided preference was expressed of the *latter* over the *former*. That such a fact should have occurred in the capital of Silesia shows that it must have been, thirty years ago, what Ronge's German-Catholic agitation has proved it still to be, the very hot-bed of Prussian Rationalism.

It was about this time that Tholuck went to Berlin. The University had been established there only a few years; but, owing to the influence of Royalty and other advantages, it had already become, what it continues to be, the first of the universities of Germany. Tholuck took with him from the literati of Breslau introductions to Von Dietz and other eminent Orientalists. His abilities soon at-

* The German Gymnasium is a much more advanced institution than the Scotch High School. The last two years at their Gymnasias require a fully higher scholarship than the first two years at our Colleges.

tracted observation in the metropolis. He was taken under ministerial patronage, and furnished with the means of pursuing his Eastern studies. For two or three years his application to his favourite pursuits was almost incredible. The young and ardent student took neither sufficient sleep, exercise, nor food. He sowed the seeds of debility and disease in his constitution, and in every after-year he has had the harvest to reap bitterly. But his immediate success was brilliant. He took rank, while yet in his teens, with the first scholars of the age. He basked also in the sunshine of Government favour. When the illustrious De Wette was dismissed from his professorship, on account of the letter of condolence which he wrote to the mother of the student Sands, who was executed for the murder of Kotzebue, Tholuck was selected to fill the vacant chair. Thus it was, that when little more than twenty years of age, he was raised to one of the highest places in the literary world of that time.

Previously to this period, an important change had taken place in Tholuck's religious views. There had existed in the Prussian capital for some time, a small but very select company of pious people, consisting mainly of the upper and better educated classes of society. The centre and life of this little circle was the Baron Von Cottewitz, a man of great amiability and spirituality of character. He soon took a deep interest in the young Orientalist; and when Tholuck, on the other hand, made his acquaintance, he was speedily brought to feel his influence. The simplicity of this nobleman's faith, and his unruffled peace, seemed to the doubt-distracted student most enviable attainments. Providentially, at this very crisis of his life, he contracted an intimacy with the historian Neander, and his intercourse with that simple-minded, philosophical, and devout man was made eminently useful in leading him to Jesus Christ. His mental and moral history at this time is supposed to be delineated in his well-known work, 'Guido and Julius, or the Doctrine of Sin and the Propitiator,' which he published in 1822, in answer to a dangerous work of a similar title, the production of his sceptical predecessor in the Oriental chair, De Wette. It is enough to say here, that he now became a decided Christian. The Rationalism of his earlier years he abandoned, and adopted in its stead the simple faith of the gospel. His studies became by degrees more and more Christian in their bent and aims, so that from this time forwards we are to consider Tholuck not as a general scholar, but as a Christian divine.

Naturally of an ardent temperament, and conscious, from his own experience,

of the miseries of Infidelity, he threw his whole soul into the evangelic movement which was just beginning in his native country. From the first he addressed himself mainly to the educated classes. He was ere long acknowledged as a leader of the rapidly rising Evangelical party. In quick succession he published his treatise on the Pantheistic Theology of the Persians, his Dissertations on the Study of the Old Testament, and on the Nature and Moral Influence of Heathenism, and his Commentary on the Epistle to the Romans. These works, at once learned and evangelical, evinced his aptitude for theological as well as Oriental study; and being, as we have already hinted, a special favourite with those in power, he was, upon the death of the distinguished theologian Knapp, still farther promoted, by being appointed to succeed him as Professor of Theology in Halle. This appointment took place in the year 1826, and from that time Tholuck has continued in the exercise of his professorial and ministerial duties there.

Halle is a town of about 30,000 inhabitants, situated on the river Saale, in Prussian Saxony. Its university is its chief, if not its exclusive, distinction. Almost from the time of its foundation, 150 years ago, it has been noted as a school of theology. Francke's residence in Halle made it the seat of the Pietistic party, and his influence survived his death. By degrees, however, its pious character degenerated. The unsettled and unsettling principles of the famous Semler helped on its degeneracy, until it became the resort of the lowest and wildest Rationalism. It assumed, in the meantime, the unquestioned position of the first theological university in Germany, a position from which even Berlin has failed to displace it. When Tholuck was sent to it, it was a snug and secure retreat for Neological professors. The godly and able Knapp was now out of the way. The elder Niemeyer, who professed indifference to religion—Gesenius, who was a practical as well as a speculative unbeliever,—and Wegscheider, whose hostility to Evangelical Christianity was most embittered, were the leading members of the theological Faculty, and had the entire body of the professors and students under their influence.

Tholuck's appointment was most distasteful to them. They pretended to regard it as a personal insult. They sent in their remonstrance against its being carried into effect to the Ministry, backed by a threat of resignation, which latter document they withdrew only upon being informed that it would be accepted. When in this country, in 1825, Tholuck had made some strong statements at a public meeting in London as to the lamentable state

of religion in the German universities. These statements were urged by the Halle professors as a sufficient reason for their aversion to his coming amongst them. They were rightly deemed insufficient by the Government, but those who adduced them resolved to make another use of them. They were circulated in an exaggerated form amongst the students of Halle. A feeling of keen animosity towards their author was thus excited, and the most effectual means adopted of destroying his character and influence. At first, and for a long time, they succeeded. The students, as a body, would have nothing to do with the new professor. His classes were deserted. His public appearances were treated with contempt. Every plan was tried to break his spirit, and cause him to resign.

Under such treatment, and in consequence of excessive study, his health gave way. The Government again stepped in, and sent him to Rome as chaplain to the Prussian embassy, but continued him in his professorial chair.

It was upon his return from Italy, with improved health, that events in Halle underwent the remarkable change which we shall now briefly narrate. In doing so, we rely only on authorities of conversational value, but acquired on the spot. Shortly after Tholuck's return from Rome, an article appeared in Hengstenberg's Journal, denouncing the impiety displayed by some of the Halle theological professors in their expositions of Scripture to the students. Instances in proof of the charge were stated, as having been afforded both by Gesenius and Wegscheider. The paper was written by Von Gerlach, who was supposed to have been instigated to do so by his friend Tholuck. The affair caused great excitement in Halle. The Rationalistic professors stirred up the students to avenge them. It was accordingly agreed that Tholuck should be '*drummed out*.' The punishment thus designated is much dreaded by a German professor, rarely inflicted, and seldom recovered from. It consists in the body of the students assembling at a fixed hour in the lecture-room of the professor, taking with them clarions, fifes, drums, and their own sweet voices, and so overwhelming him with their noise as to prevent him from lecturing, and send him home a disgraced man. The vengeance thus taken doubtless appears in our eyes to be at once barbarous and puerile, and would, in any of our colleges, be summarily put a stop to by a few police-officers. But in Germany it is otherwise esteemed, and in that country of Functionaries, Student-law has always been, within its own jurisdiction, supreme. This punishment, then, such as it was, it was resolved to mete out to Dr Tholuck. His '*Publicum*,' or public

weekly lecture, was chosen as a fit occasion: Owing to his unpopularity, which we have above accounted for, a very few students only were in the habit of attending it. This time, however, the large hall could not hold them all. From afar the bellowing noise was heard. His crafty foe, Wegscheider, it is said, advised him, in the professor's room, not to risk his life by venturing farther. Up he went, notwithstanding, and entered the '*Auditorium*,' as a German lecture-room is called. Strong in conscious rectitude, he overcame the misgivings of a most nervous nature. He reached his desk amid undescrivable noises. With closed eyes he first engaged in silent prayer, and this unstudied act arrested the attention of the excited but ingenuous students. The appeal of that pale but noble face, upturned in prayer to God, could not be withstood. Silence ensued. With a beating heart the suppliant became the orator, and turned to his theme. It was the life of Francke—that man of prayer—which he had undertaken to expound, and the congenial subject he proceeded to set forth with all the flow and power of that conversational eloquence in which he is unrivalled. He was heard to the close amidst breathless silence, and was permitted to retire undisturbed. That very evening a deputation of students waited on him to apologize for their rudeness, to assure him that they had been misinformed and misled, and to ask him to interest himself in their improvement. From that day his sphere of influence widened, his class-room became crowded, his personal character was appreciated by the masses of the students, and with renewed energy and zeal he devoted himself to the work of Christ. Fifteen years after this occurrence, we deemed it no unintelligible commentary on it, that on leaving Tholuck's lecture-room, crowded by upwards of 200 eager listeners, for that of the only survivor* amongst his once influential opponents, we found him mumbling out his miserable exposition of the Epistle of James, in befitting Latin, to ten or a dozen students, who seemed half of them amused, and half of them asleep!

For nearly twenty years Tholuck's life has flowed on in a uniform channel. His labours it is difficult in the extreme to describe. The most cautious and moderate account of them can scarcely expect to escape the charge of exaggeration. For nine months in the year he lectures from two to three hours daily, to the students, on different subjects, in every department in divinity. Once a fortnight he preaches to the University. He spends three hours a-day, by medical direction, in walking, always accompanied by a band of students, or by

* Wegscheider.

strangers, from a distance, who have come to see him. Every fortnight he holds a prayer-meeting in the town of Halle, on a week evening, when he expounds Scripture in a large hall, which is crowded by an audience gathered from every condition of life. On the alternate week he meets with as many of the students as choose to come to his house, to hear his opinions on the new publications and passing events of the day, and the largest room in his spacious house is usually overcrowded. During the two vacations, of rather more than six weeks each, he has travelled through almost every country in Central Europe, principally on foot. As a Consistorial Councillor, he has also church-business to superintend, and the examinations of applicants for the ministry to conduct. When all this is taken into account, does it not seem marvellous, that during these few busy years such large, learned, and able works as his Commentaries on the Sermon on the Mount, on the Gospel by John, on the Epistles to the Romans and Hebrews, his Hours of Devotion,* two volumes of Miscellaneous Writings, and several volumes of Sermons, should have been published by him—not to speak of many smaller publications, and the editing of a literary religious paper which is issued twice a-week? And yet the man by whom all this work is done possesses the frailest of bodily structures, labours under very infirm health, and during all these years has seldom been a day exempt from the pressure of severest pain.

The chief sphere of Tholuck's activity embraces the students. His efforts for their good are beyond all praise, and have been crowned with marked success. Affectionate and faithful dealing with the conscience when alone with them, hospitality and kindness in his general treatment of them, and the thousand arts and sympathies of a most genial nature, have succeeded in winning those over to the cause of Christian truth, who would have hardened themselves against more formal and critical appliances. Already a considerable number of these converts are scattered throughout Germany in their different fields of labour. But for the teacher whom God raised up for them, these young men would have been now fulfilling a worse than useless ministry. Need we wonder that they look back with gratitude on the dawning of their spiritual life in Halle? On the 14th of May 1846, they came together from all parts of the country to celebrate the jubilee of the twenty-fifth year of Tholuck's profes-

sorate. During these years many of his old students had died, and others gone to the ends of the earth. In the printed record of that happy day, which reached one of them who now writes these lines, a country pastor is reported to have said to Tholuck, with equal truth and beauty,—‘Yes, if there could now stand before you all those who through you have experienced the drawing of the Father to the Son—all who through you, now far away, with a steady foot press the daily round of blessed duty—how many of us would there then be! All these now place themselves in spirit in our company, and thus express from a full heart their thanks to the Father of mercies. We are manifestly a letter of Jesus Christ, prepared by your ministry, and written by yourself, not with ink, but with the Spirit of the living God; not on tables of stone, but on the fleshly tables of the heart. Take us, then, and bear us as *your letter of introduction to the world*, which shall be known and read of all men.’

With these words we might take leave of our subject. It is to be borne in mind, however, that Tholuck is a man who has had many enemies: and a few closing words may be devoted to a notice of their attacks and insinuations. Some of them have assailed his literary reputation. The younger Fritzsche (of Kostock) published several years ago, ‘A Review of the Merits of Tholuck as an Interpreter,’ in which an attempt was made to convict him of literary, and especially of exegetical, incapacity. The book was written by a very clever man, urged on by personal animosity, and aided by the whole Rationalistic party; and we need not be surprised that several ugly blunders were detected, and not a few palpable hits made. At the same time, notwithstanding the extraordinary flourish of trumpets with which the attack was ushered in, and the ferment which, for a season, it excited, its only effect ultimately has been to raise the assailed party in the estimation of the literary world. Tholuck's reply to his antagonist was in every respect admirable. Inaccuracies in works such as he was issuing so rapidly were only to be looked for; and universal consent has now long pronounced him to be one of the first divines of Germany.

Nevertheless, we must not claim for Tholuck what he does not himself aspire to. He is what the Germans call a many-sided man. There is hardly a subject on which he cannot speak—a language which he cannot use—a difficulty which he cannot resolve. Acquirements which other men laboriously amass, and awkwardly employ, he seems to pick up without effort, and put forth with an almost intuitive tact. Although a hard student even in that land of studious men, his attainments and

* A portion of this work has been lately translated by Mr Menzies of Hoddam, under the title, ‘The Circle of Human Life.’ The translation is admirably executed, and affords a pleasing specimen of Dr Tholuck's devotional writings.

achievements can be accounted for only by the power of Genius. But his genius is not to be implicitly relied on, and whose genius is? The vastness of the surface over which it roams prevents it from often making a very deep descent. As to his intellectual efforts, he is erratic, meteoric, dazzling. He is a comet, rather than a fixed light. His views are frequently inconsistent—his prejudices are strong—his system of theology is defective—his political notions are absurd—the heads of his sermons sometimes clink to rhyme! In one word, his genius proves its parentage by its wayward motion, as well as its upward flight. But who ever knew a man of genius of whom we might not say the same?

Tholuck's enemies, however, have also impugned his motives and maligned his character. How, then, shall we explain this fact? Partly, we reply, by the bitter hatred, of which he is the object, as the most active, useful, and influential member of the Evangelic party in Germany. Not a little of it, too, is to be traced to the high favour in which he has always stood with Royalty and the Ministry, which, to the jaundiced eyes of his opponents, has been regarded as the explanation of his sturdy adherence to those evangelical views which, unfortunately, have been associated in Prussia with the most conservative and narrow-minded political principles. Greater justice, it may likewise be stated, has begun to be rendered to him of late years even in his own country, and by his ecclesiastical and political adversaries. Those, indeed, knew little of the man who ever attached much weight to such charges. Above all other characteristics, his is an honest, earnest, and most heroic spirit. To such a man the persecution of *opinion* is the worst form of enmity, and the full tide of it he has already buffered in reaching that shore on which his feet stand as on a sure place. Should the present lowering aspect of affairs in Germany deepen and frown more ominously on the advocates of a pure gospel, in none of them could we trust so firmly to throw out boldly the light of a Christian example and doctrine on the thick and black night, as in the lion-hearted Augustus Tholuck.

His personal appearance, we may add, is interesting and remarkable. Fancy a spare figure of middle height, stooping as if under the weight of years—a gait irregular and limping—a look, about the eyes, abstracted and yet affectionate—a complexion more than 'sicklied o'er by the pale cast of thought'—a set of good, but not striking features, crowned by a broad and noble brow—and as much help is given, as a description well can furnish, for forming an idea of Tholuck's bodily

man. His external aspect, too, is strangely varying. The Tholuck who may seem mean and common in an uncongenial company would hardly be recognised as the same Tholuck who, with an attitude half-inspired, in the pulpit, 'wields at will' assembled and admiring thousands. The only portrait at all like him is one recently published; and it presents the ideal rather than the real appearance of his countenance now at least.

A critical examination of his numerous works would be out of place here. Besides, we are disposed to rate their relative, much above their intrinsic, value. Not that we would presumptuously set the latter aside, but that we would insist on orthodox Scotch Divines pronouncing a verdict on his theology from the latter point of view alone. If we would judge of the fruits, we must think of the soil as well as the weather. Overlooking this consideration, one of our most scrupulously sound commentators (and we are glad that no other epithet is required to describe him) has denounced Tholuck as a heretic in the most unmeasured terms. This truculent assault was eagerly hailed and carefully circulated at the time by the Rationalists of Germany as a disowning of the Pietist by his reputed friends, and made an impression, as we have reason to know, of the most painful kind on Tholuck himself as to the esteem in which he was held in Scotland. Subsequent events, however, have dispelled this misrepresentation, and we trust altogether averted its consequences. As an expositor of Scripture, at once clear, and acute, learned, and evangelical; as a devotional writer, at once pious, pathetic, and arousing; as a preacher, at once earnest, eloquent, and practical; as a professor, at once venerated and loved by all his students; as an amiable, able, and godly man, who has done much and suffered more for the cause of God, Tholuck's character and claims are now nowhere more generally and justly estimated than in our own country.

To such as have enjoyed a closer intimacy with him, its pleasure and advantages can never be forgotten. His friends hold him dear, with one consent, as a man amongst a thousand. Each Christian stranger who resorts to Halle finds in him a friend, and not a few who have been attracted to him by other and inferior motives have afterwards owned him as a spiritual father. From many attached hearts in every quarter of the civilized world there arises the frequent prayer that God may be pleased to prolong his days, and render his labours still more abundantly blessed. When the years of his busy life draw towards their close, may it be given him to see, in the restored and

deepening faith of his beloved land, proofs that they have not been spent in vain, and that the Divine promise never fails—'At evening-time it shall be light!'

THE CABINET.

WRITINGS OF EBENEZER ERSKINE.

THEY do not lay claim to the qualities of profound argumentation, impassioned eloquence, or polished diction. The circumstances in which they were produced and given to the public precluded this. They were published, not simultaneously, but for the most part in single sermons, and these, with the exception apparently of the discourse on the assurance of faith, not prepared for the press, but printed from his notes, or as they were taken from his lips. But apology is scarcely required for sermons, which have not only stood the test of more than a century, but which have received the commendation of such judges of writing as Thomas Bradbury and James Hervey. The former, speaking of these sermons, says, 'The reader will find in them a faithful adherence to the design of the gospel, a clear defence of those doctrines that are the pillar and ground of the truth, a large compass of thought, a strong force of argument, and a happy flow of words both judicious and familiar.' The latter, in his dialogues of Theron and Aspasio, says, 'Were I to read in order to refine my taste, or improve my style, I would prefer Bishop Atterbury's Sermons, Dr Bates' Works, or Mr Seed's Discourses. But were I to read with a single view to the edification of my heart in true faith, solid comfort, and evangelical holiness, I would have recourse to Mr Erskine, and take his volumes for my guide, my companion, and my familiar friend.'—*United Presbyterian Fathers*, vol. ii.

THE LATE DR RUSSELL, DUNDEE.

A FEW weeks ago Dr Russell preached in this place a sermon on the anniversary of his instalment as pastor over this church,—the first sermon and the last of the kind he ever delivered. In the course of this, referring to the joy of bringing sinners to Christ, he spoke thus:—'It has been well said by a friend of missions, "The souls which we may have been the means of saving, will, in the day of Christ, be as a crown of glory around us, and yet, along with ourselves, form part of that brighter crown which shall beam around the head of our crucified Redeemer; just as, in our solar system, the satellites revolve round their respective planets, and are yet with them borne in their mightier orbits around that brighter luminary which

is the centre of the whole." How elevating the prospect of being honoured to emit the faintest ray from one of the brilliant cluster of gems which adorned that dazzling crown which shall for ever encircle the head of the Saviour! But there is an higher honour still,—to blaze forth the central gem of one of these clusters.' Such was the honour which this faithful minister craved; and such honour the Great Head of the Church has graciously vouchsafed to him in large measure.'—*The Good Man's Grave*, by W. L. Alexander, D.D.

THE SABBATH.

EVEN now before my mind, in fresh array,
Past pleasing scenes arise. I see the path
Which led our footsteps to the house of prayer,
Enclosed with flowering hawthorn, at whose root
The crowflower, violet, and daisy fair;
Mix with the flaring dandelion, shone
Bright in the sunbeams, and a border form'd
Meet for the happy way, where hoary sires,
Amid their children, walk'd with serious steps,
Devoutly musing on the marvellous works
Of the benign Creator. Now I see,
Assembled in the sacred house of God,
A solemn company of young, and old,
And rich, and poor; the feelings of their heart
Full on their various countenance express'd.
In self-complacency enwrap, one sits
Deeming himself a judge; nor will he think
Of any judgment-bar except his own;
Another, by his vacant look, betrays
His grovelling thoughts all fix'd on sordid gain;
Another shows his mind so much intent
On the gay clothing of his mortal form,
That the fair robe which decks th' immortal soul
Is, by the Saviour, offered him in vain;
Another, by his full dilated eye,
Fix'd on the sacred orator intense,
Declares him conscious that his precious soul
Is tottering on the very brink of hell;
And offer'd mercy grasping eagerly,
As grasps the drowning mariner the cord
Which some kind hand casts timely to his aid;
Another's eye, suffused with dewy tears,
Like the sweet evening star seen through the skirt
Of a thin watery cloud, shows that the soul
Looks forward, from the vanities of life,
Through death's dark lonesome vale, to that bright
land [stands,
Where, 'midst his Father's throne, the Saviour
His sons and daughters welcoming to bliss.
I see, through the dim Gothic casement, stream
The sun's slant rays, and, on th' opposing wall
Depict the image of the aged elm,
That stand without, waving their stately boughs
Above the lowly mansions of the dead.
And that peculiar scene of solemn joy,
When saints commemorate the dying love
Of God's eternal Son, I see arise
In pleasing retrospect.
Land of my fathers! Scotia ever dear!
Dear for a thousand causes to my heart;
But for no cause more dear than for the joy,
Imparted by the reminiscence sweet
Of thy still solemn Sabbaths! Never may
That richest ornament be laid aside,
Or rudely from thee torn by impious hands!
But may the holy Sabbath ever shed,
Wide o'er thy hills and lovely spreading vales,
Its influence benign, till all thy sons,
Waked by th' archangel's trumpet, shall arise,
With ransom'd myriads, to spend in bliss
One everlasting Sabbath in the sky!

Wilson's Pleasures of Piety

THE BEING OF A GOD.

PART II.—THE SCEPTIC WAVERING.

EDWARDS the sceptic was right in his conjecture, that his stranger opponent was a *parson in disguise*. He was no other than the pious and worthy Rev. Mr A——, a faithful and zealous preacher of the truth. The object of his journey, whereby Edwards and he became acquainted, it is unnecessary to state. Let us rather follow him to his rural retreat. There, surrounded by the endearments of home, and engrossed with his 'labours of love' among his people, might be seen to advantage a worthy specimen of the pious father, the working pastor, and the needy's friend.

Week after week passed away, and the pastor's encounter at the inn either fell entirely into oblivion, or only flitted at times before his fancy with all the indistinctness of a reminiscent dream. His memory, however, was one day refreshed, and his feelings at once gratified and impressed, by a letter, of which the following is an extract:—

'Villa Cottage, near C——, Aug. 18—

REV. AND HONOURED SIR,—Do you remember a gentleman whose forwardness you rebuked, at the small inn of B——? I am the individual who then ventured rudely enough to oppose one whom I have since discovered to be a worthy and learned minister of the gospel.

Though unwilling to acknowledge defeat in the presence of my comrades, still defeated I was most certainly. Once alone, my mind became uneasy. In the dead of night I tossed upon my bed, and revolved the subject in all its bearings. Throughout the day, indeed, in my wonted haunts and wonted company, I could contrive in some measure to evade the theme, and weave around a heart oppressed with sadness all the outward attire of hilarity and joy. . . . My bark is still tossed to and fro on a sea of darkness and conjecture; no haven having yet revealed itself where it can repose in confidence or peace. Now, Sir, knowing your reputation for piety and learning, in this dilemma I appeal to you, to impart to me such counsel for my guidance, or ideas for meditation, as may be of use in my present state. The favour is a great one, and undeserved, yet I trust that your inherent benignity of heart, regard for the Power whom you revere, and charity to a mind dubious of its way, will prompt you to the task.—I am, &c.,

J. EDWARDS.'

As will readily be believed, this epistle called forth a prompt and suitable reply. Sympathy for his condition, admonitions

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to probe the matter to the bottom, the danger of stifling a searching inquiry, and willingness to assist him by all practicable means, was the burden of the pastor's first communication to the once daring, but now humbled and inquiring atheist. We pass by, however, such preliminary matters, and come at once to the argumentative part of the epistolary correspondence; it having been agreed ~~that~~ the minister should state concisely, and in order, the principal arguments for the being of a God, and his respondent supply those doubts and difficulties as to the validity of the reasoning, which suggested themselves to his mind.

LETTER FIRST, FROM THE PASTOR.

MY DEAR SIR,—So far as I understand the present state of your mind, two propositions will be readily granted by you: 1st, That every effect, every change which we see around us, must be referred to some power or other as its cause; in other words, that to speak of any effect or change being produced by *nothing at all*, is the greatest of absurdities. 2d, That our simplest idea of the Deity is such a spiritual, intelligent, and personal Power, as is competent to the production of the universe, and all the effects taking place within it. Keeping these two points in view, then, as the foundation of all our reasoning on this subject, let me turn your attention to a few suggestions or arguments, tending to illustrate or confirm the truth that such a Power exists.

My first argument may be called an *argument from analogy*. When we look abroad on the world,—that part of the universe which comes more immediately under our inspection, we see a great variety of changes or motions constantly taking place; an incessant series of causes and effects. These causes may be classified under two heads, *physical* and *mental*. By physical causes are meant such as operate by blind unguided force. They are most conspicuously attached to *matter*. By mental causes, are meant such as reside in, or arise from, the volitions and intelligence of that peculiar something we denominate *mind*. Now, Sir, try clearly to understand the nature of physical causes, and reflect on the great superiority of mental causes over them. What is the chief property of a physical cause? It is to operate *necessarily*, or by an impulse of nature which it cannot resist. Thus gravitation is a property attached to matter, and is the occasion of a stone, when projected in the

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air, falling to the ground. But this cause acts entirely by necessity. The stone falls with a velocity and force proportioned to its weight, size, distance from the ground, &c. In other words, it only obeys an impulse applied to it. So then, philosophically speaking, matter is not an *efficient* cause. Matter never acts, but is invariably acted on. Even when one physical influence operates as a cause upon another substance, that physical cause itself is the effect of some other impulse, that other impulse again the effect of a third, and so on through a series apparently endless—always endless, indeed, to our apprehension, except when we are able to trace back the chain to, and fix the first link in a mental cause or volition of the mind. Let us illustrate this point by an example.

I now behold suspended from a turret a flag waving in the breeze. That flag consists of dead matter, one of the essential properties of which is *inertia*, or inability to move of itself. Yet the flag is in motion. How is that motion produced? By an impulse from the wind. But what is that subtle and restless wind? Simply air in motion, and air, we know, is inert matter too. Whence then the motion in the air? From some other energy or impulse applied to it which it cannot resist, rarefaction perhaps of some portion of that air, or a change in its specific gravity. But how comes the specific gravity of any substance to change? Only by some other energy or impulse—that, for instance, occasioned by variations in its heat. Continue the inquiry. How this variation of temperature? It, too, is the effect of something else, electricity it may be, combustion, solar rays, or various other influences. So trace the chain back as you may, you never can come, in physical nature, to any thing capable of *beginning a change*. Volition, however, is a cause of a totally different nature. The essence of volition consists in its power of *acting*, as contradistinguished from being *acted on*. It has the prerogative either to act or refrain from acting, and to act as it may see meet with a greater or less degree of power. In other words, so far as we can learn by observation and experience, mind alone can begin changes; mind alone is an active power; matter in every case is entirely passive.

Take one other very homely and familiar illustration. A man inflicts a blow upon the forehead of an ox, which proves fatal. What, then, is the cause of the animal's death? Let us begin at the farthest extremity of the chain. By the constitution of animal bodies, the playing of the heart and lungs, and the motion of other vital organs, are essential to animal life. The proximate or nearest cause of

death, therefore, is the cessation of these motions. But what stops these motions? The answer of the physiologist is, an interruption to the supply of nervous energy; for he knows by experiment that the supply of this energy to these organs is as necessary to the production of their motion, as their motion itself is to the continuance of life. This is link second. But how comes the supply of nervous energy to cease? Of its own accord? No. It, too, obeyed a foreign influence. The brain is the great reservoir of nervous energy, and experiment assures us that when forcible pressure is applied to the brain, it is incapable of sending out its nervous energy. A third link appears, therefore, the pressure on the brain. But inquiry cannot stop here. What occasioned this pressure? a suffusion of blood on its surface. And whence this suffusion of blood? From the rupture of a blood-vessel. Well, did the vessel break of its own accord? No, but in obedience to the violent impulse or concussion of the parts which the weapon imparted. That weapon, however, is inert matter, and could only move in obedience to another cause, *i. e.*, the muscles in the arm of the individual wielding it. Did the muscles then begin the series? No, they are matter as well as the weapon, and are equally the slaves of a previous impulse. That impulse was supplied by the nervous energy conveyed to them along the nerves from the brain. Lastly, how came this brain to send forth its energy so powerfully at that particular moment? Here we come to the *primary cause* of the whole series, the influence of volition or mind. In searching for a *primary* or *originating* cause in this volition, we are compelled to stop. Mind here is, strictly speaking, the only cause that *acts* at all. All the other links of the process are only instances of one blind impulse necessarily and irresistibly occasioning another. Like wave impelling wave, the influence of volition is applied to the brain, the influence of the brain imparted to the nerves, of the nerves to the muscles, of the muscles to the weapon, and so on until the series results in the death of the animal.

Now, from these simple illustrations three propositions appear very evident:—*1st*, That we have not the smallest evidence for believing that matter ever acts or can be regarded as a primary cause—but have abundant evidence to believe the contrary. *2d*, We have satisfactory grounds for believing, that mind, and mind alone, does act as a primary cause: in a vast number of instances we can trace a long series of physical causes back to mind as their primary cause. Therefore, *3d*, It is reasonable to conclude from these inductions,

that all the physical causes which we see in nature, trace them as far back, or through as many links as you may, must have had their origin in some mental or spiritual Power; such a Power, in short, as forms our simplest conception of the Eternal Deity.

Such, my dear Sir, is our first argument for the being of a God. It is drawn from *analogy*, and founded on what *experience* reveals to us regarding the powers of matter and of mind. If the argument deserves consideration from all, it has particular claims on *your* attention, who profess yourself an admirer of Hume's Philosophy—that philosophy which extols so highly *observation, analogy, and experience*, as our only safe and rational guides, in all inferences or reasonings whatever connected with this subject.

Consider then this argument seriously. It may not be so convincing or demonstrative in its nature as several others we may yet advance. But it is one which involves the Atheist in an inextricable dilemma. Grant that inert matter cannot of itself originate motion, and the problem for solution is, how to account for motion at all, without admitting such a spiritual Power (distinct from matter) as we suppose. This is stating the argument in its simplest form. For I call you not at present to consider the grandeur, the multiplicity, the regularity of the motions which occur in nature—nor the myriads upon myriads of worlds which roll in silent majesty around their suns. I pass over the inquiry, how can these, without the direction of a presiding Deity, pursue, in undeviating harmony and order, their trackless paths? I confine myself to the query, how could such dead and senseless masses ever begin to move at all? What winged the comet in its erratic flight, or first launched forth unwieldy earth in her ever ceaseless and unwearied whirl? To what trace back the tempest's fury, or the whirlwind's devastating power? Where, even in the wafting of a feather, or the mazy dance of atoms in the sunbeam, where is a *primum mobile* to be found? In a future letter, I perhaps may argue that the intricate anatomy of organized beings demonstrates a wisdom which nothing but a supreme intelligence can explain; in the meantime, reflect that the simpler motions of inert matter indicate a Power, on any other supposition, equally mysterious. For if there is enough in the structure of the meanest herb admirably adapted to *convince* the Atheist, so the gentlest quivering of its tiny leaf is fitted with no less reason to *confound* him.

Before proceeding with the remaining argument, I await your remarks on the foregoing.—I am, &c.

THE SOVEREIGNTY OF GRACE;

OR,

SCRIPTURE AND MODERN ARMINIANISM COMPARED.

OF those to whom the offer of eternal life is addressed, and who are favoured with the opportunities and appliances connected with the dispensation of gospel ordinances, *some believe the gospel and are saved: others remain in unbelief and perish.* This difference in the result is observable, even where the external means and influences are, as far as can be ascertained, *the same.* To what is the *difference in the result* to be ascribed? This has, in every age of the Church, been felt to be an important inquiry. It is mainly from the principles on which the Calvinistic and Arminian systems respectively proceed, in offering a solution of this question, that they acquire their distinctive character.

1. We hold it to be the doctrine of Scripture, that a special influence of the Holy Spirit is exerted on those who believe the gospel and are saved. Regeneration is the work of the Spirit: 'Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Faith is 'God's gift.' As the change which takes place in the sinner who believes and is saved, is ascribed to divine grace as its *origin* and its *efficient cause*, it follows that a gracious influence is exerted on those who are saved, which God is not pleased to bestow on those who are lost. We do not deny that the Spirit strives with sinners who continue in unbelief and perish. The events of Providence, the warnings and invitations addressed in Scripture to the impenitent, the appeals of the ministers of Christ and others to the ungodly, the workings of conscience, and, for aught we know, the direct communication of the Holy Spirit with their minds in a manner which we cannot comprehend,—all this kind of influence is compatible with the doctrine of a *special influence* of the Spirit in conversion. The fact that those who believe *differ* from those who remain in unbelief, is ascribed by Scripture to the *distinguishing grace of God.* 'Who maketh thee to differ from another, and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it.' 1 Cor. iv. 7. 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.' Rom. ix. 15. 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' 1 Cor. ii. 14.

It does not follow from this that men are not blame-worthy when they reject the gospel. They reject it because their unholy hearts dislike it. The withholding by God of a gracious influence necessary to overcome his enmity, exerts no *causal agency* in the production of the sinner's unbelief. The *cause* of that unbelief is his enmity to God—his hatred of the gospel; and for that enmity and hatred he is blame-worthy. Depravity of heart, which disinclines him to receive the message of redeeming love, does not destroy responsibility. This rejection of offered mercy is therefore a guilty rejection of it. 'Ye will not come unto me that ye may have life.' The moral tendency of the doctrine of Scripture on this head, in harmony with the whole spirit of Revelation, is to lead the saved to ascribe their salvation, from first to last, to God. If we have believed, we have believed 'through grace.' Acts xviii. 27. If we are called, we are 'called by God's grace.' Gal. i. 15. If we are converted, the change was accomplished by grace. Rom. ix. 16; 1 Tim. i. 14. To the grace of God, therefore, be ascribed all that we are! 1 Cor. xv. 10; Psalms cxv. 1.

According to modern Arminianism, the Holy Spirit's influence is exerted on all sinners. Not only is the same kind of influence exerted upon every one; but a greater measure of the Spirit's influence may be exerted upon those who reject the gospel, than upon those who are saved.

The natural and appropriate effect of this doctrine seems to be, to lead the believer to ascribe his conversion to himself. If he differs from another who has been furnished with the same or greater opportunities than he, it is because he was less depraved, and *made himself* to differ—or the difference cannot be accounted for. Thus the glory is taken from God, and may be claimed by the sinful creature. By this Arminian doctrine also, the direct personal operation of the Spirit is set aside, and the influence of that blessed agent is resolved simply into the influence of the means. According to the advocates of this view, there is no influence accompanying or distinct from the truth—no influence, save and except the influence of the truth itself. This seems to involve the denial of any agency by which the sinner is inclined to contemplate and receive the truth—a sentiment which squares exactly with a kind of proverbial saying said to be current among adherents of the system which we are adverting to—that 'man needs no more help to believe God's truth than to believe the devil's lie.'

2. We hold it to be the doctrine of Scripture, that God from eternity purposed to bring to salvation those who are

actually saved: and, in order to this, to incline them by his grace to believe the gospel and become subject to his authority. This is the doctrine of election. And it is neither more nor less than the doctrine that what God *does*, he from eternity *purposed* to do. He *converts* the sinner by the belief of the truth. He *purposed* from eternity to do so. It is a doctrine with which right reason fully accords, that in the redemption of man, as in the government of the world and the control of events, the Almighty Ruler does not leave things to hap-hazard and accident; but proceeds according to a plan which his infinite mind formed from eternity, and according to which, every event that takes place is fixed and determined, so as to be the object of his foreknowledge. Thus he knows with absolute certainty who shall be saved, because from eternity he purposed to bring them to salvation, or 'from the beginning chose them to salvation through sanctification of the Spirit and belief of the truth.' 2 Thess. ii. 13, 14; Eph. i. 4, 5, 11; 1 Thess. v. 9; Rom. viii. 28-30; Acts xiii. 48; Rom. ix. 15; 2 Tim. i. 9; Acts xv. 14.

God also knows with absolute certainty who will be lost, because they were not included in his eternal purpose to bestow converting grace; and, foreseeing their wilful and guilty unbelief and disobedience, he purposed, on account of that unbelief and disobedience, to consign them to dishonour and wrath. The reader is requested to examine and consider the following passages:—Rom. ix. 22; 1 Pet. ii. 8; 2 Pet. ii. 9; Jude 4; Job xxi. 29, 30; Prov. xvi. 4.

Arminians hold that God purposed from eternity to save no man; purposed to bring no man to believe the gospel; but that, leaving the salvation of every sinner unfixed and undetermined, He has merely purposed to save sinners after they have believed; that is, to save them after they have converted themselves.

For the opponents of our principles to argue against the doctrine of election, as if it were this, that a man will be saved whether he believe in Christ or not, is to substitute for the doctrine which we hold, a phantom of their own imagination. On the other hand, to argue against the purpose with regard to impenitent sinners, as if that purpose had some positive influence in producing the sinner's guilt, is to make an allegation for which there is not the shadow of a pretext. 'There is the most palpable difference,' says an able writer, 'between God's appointment to save, and God's appointment to punish. The one proceeds on no ground of desert in the sinner, the other does. The one produces an active influence on the

sinner, the other does not. The sinner is saved, not because he deserves it, but because, deserving the very reverse, God is pleased, of his own infinite grace alone, and to his own glory, and in his own most righteous way, to appoint him to salvation and to everything that leads to it. And this all-gracious and most sovereign appointment is the spring-head of all that saving and sanctifying influence which afterwards descends upon him, and, in consequence of which, he becomes all that he is both in time and in eternity. But it is entirely the reverse of this with every sinner who is appointed to ruin. This appointment proceeds on the ground that he deserves it—on this ground, and on this alone. And it is an appointment that produces no direct influence on the sinner's character, and through that on his ultimate condition: it is an appointment simply to punish for their unbelief and sin, such individuals as, left to the freedom of their own will, and without that grace of God which is due to none, shall be found in the end to die impenitent, alike disobedient to the law, and neglecters of the great salvation of the gospel.

3. These two doctrines resolve themselves into a general truth, which we find distinctly inculcated in Scripture—the sovereignty of God in the application of the redemption of Christ—or, in other words, that God distributes his gifts as He himself pleases—and that he is pleased, in the exercise of his sovereignty, to bestow blessings on some which he withholds from others. We invite the reader to consider such passages as the following for the testimony which Scripture gives to it:—Mal. i. 2, 3; Matt. xi. 25, 26, xi. 1-16; Rom. ix. 14-16, xi. 33-36.

Modern Arminians argue that this doctrine represents God as partial: which means, of course, that it represents him as *unjust*. This view seems to proceed upon the supposition that men are innocent. It overlooks the fact that as *guilty offenders*, they deserve no blessing whatever at the hand of God. Alas! for men if God had dealt with them according to the dictates of mere equity! Where none had a claim in equity, equity is not violated if some are passed by. If it would not have been unjust in God to have withheld his grace from all sinners (and the very word *grace* involves this principle), there is no injustice in conferring it only on some. Who shall blame Him for letting the sinner take his own way? was He in any way bound to interfere to prevent this?

The objection is contradicted by the procedure of God in his providence. Is there a providence? If so, then is it not the fact that according to its arrangements

men are dealt with in a manner which is marked by endless variety? Are not blessings conferred on some which are denied to others? This difference is traceable directly to the arrangement and appointment of God. Well, carry out the objection. Apply it to the providence of God, and it charges him with injustice in his procedure there. This were impious, blasphemous. The objection proves too much. The principle involved in it is unsound. If it is unsound in its application to providence, it is unsound in its application to redemption.

Arminians quote, in support of their views, the language of Peter: 'I perceive that there is no respect of persons with God.' This statement was uttered on the occasion of the apostle's visit, by supernatural direction, to Cornelius a devout Gentile; and has an obvious reference to the fact, that under the gospel dispensation the distinction which had previously existed between Jew and Gentile was to be abolished: a conclusion to which the apostles, in common with the Jewish converts generally, were loath to come. This was the first instance in which it was made apparent to the mind of the apostle, that no 'difference was to be put,' under the gospel economy, between Jew and Gentile in respect of the availability of salvation: that it was the design of God to purify the heart of the Gentile as well as of the Jew, by the faith of the truth. The manifest purport of the apostle's statement is, that viewing men as believers, God knows no distinction of race: does not accept one simply on the ground of his being a Jew by descent, and reject another because of his Gentile origin—adventitious circumstances which have no relation to the moral state or character of the individual.—He accepts both. He acts on the same broad and general principle in regard to both. 'He that believeth shall be saved.'—The sentiment clearly refers to the principle on which God deals with men, *viewing them as believers*. It has not the most distant reference to the manner in which he acts in the distribution of His grace, *viewing men as guilty and under condemnation*. Because there is no respect of persons with God when he accepts the *believing Gentile* as well as the *believing Jew*—it does not by any means follow that there is respect of persons with him, when, viewing men as *guilty* and *deserving of his wrath*, he makes a selection of the objects on whom he will actually bestow the gift of eternal life.

But it is also objected by the opponents of our principles, that they are inconsistent with the love of God which is infinite, and embraces all sinners. We reply, that we hold, as well as they, the love of God to mankind in the mission and work of Christ. We

hold, as well as they, the gospel to be a message of love, love unspeakable, to every sinner as such. Our doctrine places the non-elect simply in the position in which their's places all men. They maintain that God has purposed or foreordained the salvation of *no man*. We maintain that God did not purpose or foreordain the salvation of that portion of mankind *who are lost*. If their view does not nullify the love of God to the race, neither can ours. For the election of the saved does not hinder causally the salvation of the rest. God's purpose is in no respect a barrier to it. And there is no inconsistency or contradiction in maintaining that God loved the world in providing a Saviour: and that, in regard to the saved, he purposed from eternity to select them as the subjects of his renewing grace, besides being the objects of his atoning love. 'Whom he did foreknow' (this intimates a knowledge of selection or choice, and is identical with foreordination) 'he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified.' This is the golden chain of the Divine procedure, not one link of which shall ever be broken.

The sovereignty of grace, rightly understood, is fitted to excite in believers, humility, a sense of obligation to God, gratitude, confidence, and devout adoration. This is the use, and the appropriate effect, of the doctrine. Rom. xi. 33-36.

EVIDENCES OF CHRISTIANITY.

NECESSITY OF A DIVINE REVELATION.

NO. III.

THE great LORD HERBERT of Cherbury was the first and perhaps best of the English Deists. His Five Articles of Natural Religion have already been noticed. We shall now direct attention more particularly to his moral code, in so far as it may be gathered from the following brief notices. 'Piety and virtue,' he says, 'are absolutely necessary to our acceptance with God,' yet he thinks excuse will be found for sin; because men's sins are not for the most part committed out of enmity against God, or to cast dishonour on him, but with a view to their own particular advantage or pleasure, and are chosen by them under the appearance of some good.' There is no great advance on heathenism here. What then will our readers think of the following deliverance:—'They are not to be condemned who are carried to sin by their particular bodily constitution, as in the

rage of lust and anger; no more than a dropsical person is to be blamed for his immoderate thirst, or a lethargic person for his laziness and inactivity.' This is the author who presumes to condemn the Bible as offering men pardon on too easy terms; and thereby encouraging licentiousness; who wrote volumes, expressly to prove that revelation was needless, and the light of nature sufficient to discover every thing that was accurate in religious opinion, or salutary in morals! But the measure of his presumption and folly is not yet exhausted. This great advocate of reason, and declaimer against revelation, who went so far as to maintain that a revelation *never could be made to any one*, and if made, never could be *proved to another*, himself introduced the very work,* in which this position is maintained, to the notice of the world, by asserting that HE had had a revelation from God in favour of its publication! As this is one of the most extraordinary incidents in the literary history of Deism, the reader will thank us for quoting his Lordship's words:—'I took the book *De Veritate* in my hands, and kneeling on my knees, devoutly said these words, "O thou Eternal God, author of this light which now shines upon me (the sun was shining brightly into his chamber), and giver of all inward illuminations; I do beseech thee of thine infinite goodness to pardon a greater request than a sinner ought to make: I am not satisfied enough whether I shall publish this book: if it be for thy glory, I beseech thee give me some sign from heaven: if not, I shall suppress it." I had no sooner spoken these words, but a loud though yet gentle noise came forth from the heavens (for it was like nothing on earth); which did so cheer and comfort me, that I took my petition as granted, and resolved to print my book. This, how strange soever it may seem, I protest before the Eternal God is true, neither am I any way superstitiously deceived therein. I did not only hear the noise, but, to my thinking, see the place whence it came.'† Is it possible that such a man could exclaim against revelation, and miracles, and credulity of Christians, and cry up rationality in religion? What a picture does this brief sketch present of mingled error, impurity, folly, and fanaticism, on the part of a professed disciple of nature's light!

Next in order of time, after Lord Herbert, came THOMAS HOBBS of Malmsbury.‡ He allowed the existence of God, but is said to have denied his spirituality. He maintained that the human soul was

* *De Veritate*.

† Leland's *Deistical Writers*. See also *Ency. Amer.*, art. *Herbert*.

‡ Born A.D. 1588.

material, and of course denied its immortality. 'The belief of a future state,' says he, 'is a belief grounded upon other men's saying that they knew it supernaturally, or that they knew those, that knew them that knew others, that knew it supernaturally.' And of religion, altogether, he affirms that it 'ariseth from the fear of power invisible, feigned by the mind, or imagined from tales publicly allowed.' No great morality can be expected to spring from doctrines that at once removes the grand restraint of vice, and the noblest hope of virtue: and Mr Hobbes accordingly tells us, that the 'civil laws are the only rules of good and evil, just and unjust, and that antecedently to these every action is in its own nature indifferent.* Our curiosity is naturally excited to follow the author of such views to the exigencies of sickness and death, and learn what comfort he found from them *then*,—if he was then able to maintain his bravadoes, and regard religion with no more respect than is due to 'ghost stories.' He lived to drag out a miserable old age, agitated by tormenting reflections. He dreaded the mention of death, and strove to banish it from his mind. He regarded it as a 'leap in the dark.' His last words were, 'I SHALL BE GLAD TO FIND A HOLE TO CREEP OUT OF THE WORLD AT.† What a mean exit for a philosopher to make! How contemptible in their last moments are the highest disciples of nature's light, and how great the contrast in point of dignity and happiness between them and the very humblest followers of Jesus! And yet, when left each one in his turn to prove the poverty of their system, they will continue to rave about its sufficiency.

At the distance of more than a century, appeared VOLTAIRE,‡ in France, of commanding and versatile genius. We say nothing of his opinions, nothing of his morals: our pages are already sufficiently burdened with infidel follies. His dying scene was dreadful. The religion of nature did little for him when he most needed its consolations. Some one spake to him about Jesus: 'For the love of God,' said he, 'don't mention that man; allow me to die in peace.§ Subsequently he exclaimed, 'I AM ABANDONED OF GOD AND MAN.' To his medical attendant he said, 'I will give you half of what I am worth, if you will give me six months' life.' 'Sir,' was the reply, 'you cannot live as many weeks.' 'Then,' said he, 'I will go to hell, and you will go with me.' Soon after he expired.

* Legiathan, p. 214, 371, 53, 74, cited in Leland's View, p. 26.

† Simpson's Plea, &c., Examples of Dying Infidels, p. 45.

‡ Born A.D. 1694.

§ Alison's Hist. of Europe, vol. I. p. 146, seventh edition.

He could not on his dying bed bear the presence of his infidel associates; he would exclaim, if they appeared, 'Retire! Begone! What a wretched glory you have procured me!*' But we have gone far enough; we might, with the same barren and wretched result, pass in review before us all the chiefs of the infidel school. Our readers, if they feel inclined to prosecute the subject—and we know of no better antidote to infidelity—may read in the works cited below, of the gay and profligate *Bolingbroke*; of the philosophic *David Hume*, who, nevertheless, died as a fool dieth, gaily jesting with his friends about death and eternity! of the heartless and debauched *Rousseau*, who, at the close of his 'Confessions' containing a record of abominations such as never before met in the same person, could impiously appeal to the Almighty in proud confidence of acceptance and applause; of the accomplished but impure *Gibbon*, whose love of obscenity is as conspicuous in the pages of his immortal work, as his elegance and erudition; of the scurrilous *Paine*, his infamous life and miserable death.† These are the highest names of the infidel school. We are not conscious of having done them injustice; and of them all every thinking man must heartily say, '*O my soul, come not thou into their secret; unto their assembly mine honour be not thou united.*'

What, then, is our conclusion? We have discussed the subject as a question of facts. We have tried natural religion in its most advantageous fields; and have found it an *absolute failure*. Are we not, then, entitled to affirm the *necessity of a divine revelation*? We might have carried out our argument farther in the same direction: we might, besides, have made an appeal to that memorable scene in the history of France, when the philosophers had an opportunity of trying their natural religion on a grand and imposing scale, and exhibiting its extraordinary beauties, which hitherto had unhappily been shrouded in philosophic privacy, to the admiring gaze of men; when the Convention decreed the abolition of Christianity, and, at the bidding of Chaumette, worshipped the goddess of reason in the person of a celebrated courtesan; when the blessed Sabbath was obliterated: when, in the language of the historian, 'infancy entered the world without a blessing, and age left it without a hope,' when on all the public cemeteries the inscription was placed, 'DEATH IS AN ETERNAL SLEEP;' and when, in a word, things came to such a pass, that society seemed fast hastening to dissolution, and

* Simpson's Plea, p. 53.

† Dr J. Wight on the Nature and Danger of Infidel Philosophy. Fuller's Gospel its own Witness. Alison's Hist. of Europe, vol. I.

a frantic nation found safety only in a return to their ancient faith.*

We have but one word to say on the alleged impossibility of a revelation, however necessary: it is an impious limiting of the Holy One. What! shall we not allow Him the power of communicating his will to the minds he created? And does not the great need of such communication, viewed in connection with the goodness of God, render it probable? We leave the subject with this one remark, that even if the light of nature had done all its advocates claim for it, its religion must have failed from the want of the moral power and sanction of the authoritative 'THUS SAITH THE LORD.'

HOW TO LIVE.

Live Soberly.—'Let your moderation be known to all men.' Be moderate in your appetites. 'Hear thou, my son, and be wise, and guide thine heart in the way. Be not among wine-bibbers: among riotous eaters of flesh. For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags.' Be moderate in your tempers. 'Be angry, and sin not. Say not thou I will recompense evil: but wait on the Lord, and he shall save thee: not rendering evil for evil, or railing for railing: but contrariwise, blessings, knowing that ye are thereunto called that ye should inherit a blessing.' Be moderate in your worldly desires and pursuits. 'Love not the world, neither the things that are in the world; for if any man love the world, the love of the Father is not in him. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil, which, while some coveted after, they have erred from the faith; and pierced themselves through with many sorrows.' Godliness with contentment is great gain.'

Live Righteously.—'The Lord trieth the righteous, but the wicked and him that loveth violence his soul hateth.' To live righteously has reference to our intercourse with others, and means to do justly. Be upright in your dealings. Do not deceive by misrepresentation or false promises, nor cheat by unjust measures. 'A false balance is an abomination to the Lord, but a just weight is his delight. Do unto others as ye would that they should do unto you. And let ours also learn to maintain good works (in the margin), to profess honest trades, for necessary uses, that they be not unfruitful. Finally, brethren, whatsoever things are

true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.

Live Godly in this present world.—Live in God. Seek for happiness in his favour. While there may be that say, 'Who will show us any good?' say ye, 'Lord, lift thou up the light of thy countenance upon us!' Cultivate fellowship with God. For this purpose peruse your Bibles, and do so frequently and prayerfully. Wait upon ordinances, for God loveth the gates of Zion more than all the dwellings of Jacob. Frequent the throne of grace, where you will obtain mercy, and find grace to help in the time of need. Live for God. Make his revealed will the rule of your conduct, and his glory the end of your existence.

'Live while you live, the Epicure would say,
And seize the pleasures of the present day;
Live while you live, the sacred Preacher cries,
And give to God each moment as it flies.
Lord, in my view let both united be—
I live in pleasure when I live to thee.'

THE CHRISTIAN'S KNOWLEDGE IN THE FUTURE STATE.

MAN in the present life is but in the infancy of his being. He possesses neither ability nor means of acquiring more than the rudiments of knowledge. This world, considered in reference to the people of God, may be likened to a great juvenile seminary, where only first principles are taught, and in which the pupil is aided in his apprehensions by the help of signs and pictures, and sees things rather in representation than reality. This mode of education is wisely suited to his condition, and is gradually training him for a scene where he will no longer require its assistance. Then, having arrived at the measure of the stature of the fulness of Christ, he will feel himself to be the man, and will no longer be occupied with such things as amused or instructed his childhood. On entering heaven, the saint may be regarded as having put away childish things. He is no longer to be satisfied with the shadow instead of the substance—with the sign instead of the thing signified.

In the future state the Christian's powers or capacity of acquiring knowledge will be invigorated and matured.

At present he sees darkly, not only on account of the medium which intervenes between him and the objects he contemplates, but also on account of the weakness of his vision, which incapacitates him for penetrating this medium. As creatures,

* Alison's Europe, vol. iv. p. 152, seventh edition.

our faculties are necessarily limited; but, in consequence of the fall, they have been materially impaired. They have lost much of their native soundness and vigour, and are incapable, in general, of great and protracted effort. Memory is soon burdened, judgment perplexed, imagination exhausted; and even the strongest intellect, if exerted beyond a certain time or a certain degree, degenerates into imbecility. The balance of the powers has been disturbed. The inferior principles of our nature have acquired the ascendancy over the superior. They have dragged down the soul from the high and spiritual region of thought in which it was wont to expatiate, and subjugated reason under the tyranny of the senses. The body also, besides the occasion* to gross vice which it affords, imparts to the mind its own weakness and infirmities. When the one is fatigued, the other grows inactive; when the one is injured by an accident, or affected by disease, the other is reduced in its strength or deranged in its exercise. But in heaven the mind of the believer will be restored to its primitive comprehensiveness and vigour, for the causes that impaired it will no longer exist. There will be no sin to blunt the perceptions, or pervert the will, or disturb the balance of the powers. The body also, purged from its grossness, and breathing a purer air, will no longer impede the operations of the spirit with which it will be instinct. It will be a glorious body—one of exquisite symmetry and beauty. It will be a spiritual body, furnished, it may be, with new senses, at all events highly refined and improved, and fitted for the accommodation of a pure and holy inhabitant. How high the career of knowledge which the saint will then be fitted to run—how wide the circle of happiness in which he will be qualified to move!

In the future state the Christian's sources of information will be direct and immediate, consequently his knowledge will be accurate, full, and satisfying. The present is a state of faith, the future will be one of sight. The glorified saint will have direct and immediate information in regard to many things of which at present he knows little or nothing, especially in regard to the following points:—

The being and perfections of God. 'The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead.' We find, however, that wherever the works of creation have been the only source of information respecting Jehovah, mankind have fallen into the grossest errors. Nature, meaning by the term the works of God, seems never to have afforded any useful

light to fallen man, until it reflected that of the gospel. It is the latter that has illuminated the inscriptions on the former, and rendered them legible. Yet clear and full as is the light which the Bible emits, we are taught to regard it as but the twilight of that day which will hereafter break upon us. Revelation supplies us with comparatively distinct and enlarged views of the Divine Being, but the difference between seeing Him through this medium and seeing Him as he is hereafter to be seen, will be as great as is the difference between looking upon an absent friend, however faithful the likeness may be, and looking upon that friend and conversing with him face to face.

Jehovah will be visible in the person of the Mediator, who, though he had on earth no form nor comeliness, is now the most glorious object in the universe. The light which shone so faintly in this low and troubled atmosphere, illuminates all heaven with its radiance. There He shines a sun without a spot, nor will his brightness ever be dimmed by an eclipse. And not only will Christ Jesus be seen in his glory, he will also become the instructor of his people, and explain many things relating to his being and character, which no human expositor is able to elucidate. He will unfold himself in his glory according to the capacity of the individual, and thus fill the mind for ever as it expands with his own fulness. How magnificent, how enrapturing the prospects that lie before the Christian! The honours of this life, the empire of the world, are not once to be compared to the glory which shall be revealed. To have a body fashioned like unto Christ's glorious body—to have a soul purified from sin and vastly improved in moral and intellectual power—to be admitted into the scene where God himself more immediately presides, and where the mediatorial throne has been erected—to enjoy intimate converse with a triune Jehovah,—this, this is honour, than which nothing can be more dignified—this, this is happiness, than which nothing can be more refined.

The glorified saint will have direct and immediate information in regard to the present dispensations of Providence. The ways of God are oftentimes dark and mysterious. There is no man, however acute and comprehensive his intellect, who can very clearly discern, in one half of the events that have taken place in the world, the evolutions of a moral government—such a government as Jehovah conducts. We look abroad over the earth, and wonder. Strange things happen in strange succession, and the hopes of good men are perhaps more frequently disappointed than realized. In these circum-

stances, the chief comfort which the Christian experiences, arises not so much from the light which passing events are throwing on the moral administration of Heaven, as from the settled conviction he has that the Lord reigneth, and that, although he cannot mark his footsteps, for 'he plants them on the sea,' nor trace his course, for 'he rides upon the storm,' he is overruling everything for his own glory, and the best interests of his people. It is only when the plans of the Almighty, in reference to our world, shall have been consummated, that they will be fully manifested, and that we shall see that everything has been admirably subordinated to their accomplishment.

The dispensations which affect the believer personally make sorest trial of his faith. He is often at a loss to account for what befalls him—to explain why he is immersed in poverty, when men of the world and many of his Christian brethren enjoy ease and affluence—why disease is permitted to invade his constitution, and disable him from discharging the active duties of life—or why he is deprived of friends the dearest to him, and at the very time when their presence was most to be desired. Such queries cannot always be satisfactorily answered. Nor is it intended that they should. If the reasons of everything were disclosed, we would walk by sight, and not by faith. But when the present economy has passed away, these reasons will be apparent. The boy having grown into the man, will recognise the propriety of the restraints which parental kindness imposed, and of the chastisements it inflicted. At present the soul of the believer, like that of the Israelites, may be 'discouraged because of the way;' but he will acknowledge, on the retrospect, that the Lord has led him by a right path. His feelings will then be of the most grateful description, resembling those of the traveller who, when exploring in the light of morning the path which he traversed during the darkness of the preceding night, discovers the real benefit he derived from his guide when he perceives the pits into which he must otherwise have stumbled, or the precipices over which he must have fallen.

—The glorified saint will have direct and immediate information in regard to the general bearings and final results of the scheme of mercy. It is truly wonderful that this earth should have been made the theatre of such a spectacle as the incarnation and death of the Son of God. Nothing so astonishing, it is probable, has transpired in any other department of the universe. Yet, when we look at our world, and trace its history downwards to the present time, we are apt to feel as if the moral effect of

the transaction had not been so great as it was reasonable to expect. But the saint will behold effects worthy of the cause when he sees the Son of God present to the Father the thousands and tens of thousands he has redeemed, and when the Father shall publicly honour the Son and proclaim the conquests he has achieved. Besides, who can calculate the influence of the scheme of mercy on the universe at large? In the future state the believer will be privileged to contemplate it in new and inconceivably interesting relations. He will then be able to solve a problem which cannot be solved on this side the grave. Perceiving on the one hand the influence of moral evil, and on the other the influence of the plan of redemption—contemplating the operations and results of both, he will have such an insight into the wisdom, rectitude, and goodness of the Divine government, as will fill him with wonder and admiration, and lead him to strike his harp to a higher and still higher note of praise.

Thus the knowledge of the Christian in the future state will be greatly superior to that which he at present possesses. It will be accurate, being unmixed with error, and full, according to the capacity of his mind. But that mind will be for ever expanding, as materials accumulate; and so his knowledge will go on augmenting and still augmenting, with indescribable rapidity, so long as the ages of eternity continue to roll.

THIS WORLD AND THE WORLD TO COME.

A WORD TO THE YOUNG.

There are two worlds—this world and the world to come. We need not attempt to prove to our young readers that *this world* exists. You see it—you feel it—you inhabit it. But it is not less certain that another world exists—a world into which you must enter, when, by death, you leave the present. That world is 'the world to come.' It is, indeed, as it has been called, the unseen world. You have not seen it—you cannot see it while here. But you believe in the existence of much which you have not seen. You believe that there is such a place as America, though you never saw it. Why? Because you have been told so on good authority—on the authority, it may be, of those who have been there. Well, you have been told by God, who is in the other world, and by Jesus Christ, his Son, who came from the other world, that that world exists. If you believe men, therefore, will you not much rather believe God? They may deceive, He cannot.

You were made for both worlds—this world and the world to come. You were clearly and evidently made for this world. Every thing about you—your eyes, your ears, your feet, your hands, every part of your frame, declare plainly that you were made for this world—made to see its light—made to hear its sounds—made to walk on its earth—made to engage in its pursuits. But you were not made, as too many think, or at least act as if they thought, for this world alone. You are more made for the other world than even for this. Do you ask how we know this? We answer, just in the same way in which you know what any particular creature is made for, by considering its constitution. You look at a fish, and say it was made to swim in the sea. You look at a bird, and say it was made to fly in the air. You look at a horse, or an ox, and say it was made to graze in a meadow. Well, in the same way we look at your constitution—not your bodies, but your souls, and we say at once you were made for the other world. As by your bodies you are plainly connected with this world, so by your souls you are plainly connected with the world to come. You have souls—each of you has a soul—a soul not like the soul of a beast which goeth downward, but a soul divine in its origin, spiritual in its nature, and eternal in its duration. This soul refuses to be bounded by the present world, in which it does not find scope and matter for its exercise, and is constantly rising towards the other world. And does not all this say you were made for the other world? Not more clearly do the fins of the fish, and the wings of the bird, and the teeth and feet of the horse and the ox, show what they were designed for, than do the noble faculties of the soul show what was its lofty destination.

You ought to prepare for both worlds—this world and the world to come. • God has done much in making you fit both for this world and the next. What wonderful bodies has he given you—what still more wonderful souls! But he has not done every thing. He has left something to be done by yourselves. Your own activities must be called forth in the way of drawing out and improving the capacities which God has given you, or else the ends for which you were made cannot be properly gained. You ought to prepare for *this world*. There are situations to be filled, and duties to be performed, and trials to be borne, and you should prepare yourselves for filling these situations usefully, for performing these duties faithfully, and bearing these trials patiently. Without this preparation you will be mere cumberers of the ground—useless, if not positively mischievous. The first part of this prepa-

ration will consist in attending to the different branches of your education. You are taught to read, and write, and cypher, and draw, just that you may be fitted for filling up your place in the world. But the preparation required is more moral than literary. Important as reading, and writing, and arithmetic, and drawing are, they are inferior in importance to truth, and honesty, and industry, and sobriety. Without both, however, you are not prepared for this world—as little prepared as a fish would be for swimming without fins, as a bird for flying without wings, or as a horse or ox for grazing without teeth. But especially we would say you ought to prepare for *the world to come*. That world consists of two departments—the world of happiness, or heaven—the world of woe, or hell. Into the one or the other you must go when you die. If prepared, you will go into heaven—if unprepared, into hell. Do you ask in what proper preparation consists? We answer, in knowing and believing the gospel which tells you about Christ—in trusting in him, and praying to him for salvation—and in following holiness, without which you cannot see the Lord. Now we ask, should you not thus prepare for the world to come? You have often heard of persons emigrating to Australia, or Canada, or the Cape of Good Hope. But they do not thus emigrate without making preparation. They endeavour to procure every information regarding the place they are going to, to secure a passage in some safe vessel, and to make all the provision for their support and comfort during the voyage. You are to emigrate too—but not to another country, but to another world. O, should you not then make preparation—make yourselves, by reading the Bible, acquainted with the world you are going to—enter the true ark of safety by believing in Christ,—and make provision for your comfort by being holy in all manner of life and conversation?

Upon the way you act now in your youth, will very much depend what you will be, both in this world and the world to come. Young people are very apt to think that they may spend the days of their youth just as they please. It is time enough, they say, to set about preparing for the world to come, and even for this world, when they have become a little older. But this is a very great and serious mistake. The whole of your existence just constitutes a chain, of which childhood is the first and most important link. It is, we may say, a golden link. It is so in reference even to this world. It has been often remarked that the child is the father of the man. The future individual is very much formed in the cradle. It rarely

happens that a bad child turns a good man. But what is true in reference to this world, holds especially in regard to the world to come. Our future being depends upon the present. Eternity just grows from the seed of time; so that, according as we are now good or bad, so will we be to all everlasting.

'Upon the feeble thread of life
Hang everlasting things.'

But it happens perhaps in the majority of cases, that people are through life, in a religious point of view, what they were in childhood. The wise man intimates as much when he says, 'Train up a child in the way he should go, and when he is old he will not depart from it.' And our Lord intimates as much when he says, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.' Your present days of youth, then, are golden days. Prize them highly, improve them diligently. Not only time, but eternity, depends upon the use you make of them.

ORIGINAL POETRY.

BETHANY.

Nor in the Sanctuary,
Shrine of prefiguring symbols, now grown dim,
Where, haughty Pharisee
And scoffing Scribe together stand with Him,
Round whom converging all the glories fall
Of Sinai's thundered ceremonial.

Not on the mountain, bright
With the attesting Light of Paradise,
Too glorious for the sight
Of aught but they on whose immortal eyes
Death's darkness hath not fallen, e'er they shone
In the effulgence of Jehovah's throne.

Not to Gethsemane,
Where night once heard the Lord of Nat ire groan
In awful agony,
Under my sin, which he had made his own,
Lest I should feel I stand where Judas stood,
When Love's own symbol was the sign of blood.

To peaceful Bethany
Come my soul nearer my Lord repair,
And feel its rest to be
The virtue from his spirit lingering there:
Within that nook of earth to which was given
Beautiful glimpses of Christ's purchased Heaven.

.. and sad, and lone,
of eternity, I come
Christ's love hath thrown
Far off better home;
abled, in this still retreat
we seek my Master's feet,

And, listening to his word,
Feel He became a man of woe for me,
A sufferer, and abhor'd,
Who was the heir of Heaven's high majesty;
And let the cross, the thorny crown, the gall,
Tell that in love for me He bore them all.

Let home be Bethany;
My choice, like Mary's, be that better part;
My life an altar be,
Whereon to offer up a loving heart
To Him who with his faithful ones will dwell—
The fireside friend of all who love him well.

THE 'UNITED PRESBYTERIAN CHURCH.

THE RE-UNION OF 1820.

THE close of the last and the commencement of the present centuries constitute an important epoch in the history of our Church. In both sections of the Secession, as was formerly shown, the question concerning the nature and extent of the magistrate's power in matters of religion was then fully discussed. The result was, the adoption of certain qualifying statements respecting the Westminster Confession of Faith, in assenting to which, no one belonging to our Church is required to approve of those portions that teach, or may be supposed to teach, compulsory, or persecuting and intolerant principles in religion. So reasonable a qualification of subscription to the Standards, it may be thought, would have been sanctioned, without giving offence or creating division. But all history proves how difficult, or how impossible it is to advance in the path of truth and freedom, without encountering obstructions at every step. Separations were produced, but happily not of a formidable description. The great body of Seceders marched onwards with heart and vigour, while only a few remained behind, to encamp on the old Covenanting ground. Nor had the New Light party cause to repent the course on which they had entered. Besides relieving many consciences from painful scruples, the adoption of the qualifying statements respecting the Confession, was an act of homage to the great principle of Christian forbearance, and paved the way for the re-union, in 1820, of the two branches of the Secession, that ought never to have been separated at all. Among other causes contributing to bring about this interesting and important event, was the formation at this period of those Bible and Missionary Societies which constitute the glory of our land. Ministers and members of different denominations meeting on the same platform, and co-operating together in circulating

the Scriptures, and publishing abroad 'the common salvation,' felt their affections drawn out towards each other. Evangelistic enterprise and mutual intercourse expanded their minds, warmed their hearts, and gradually rubbed off the rough and forbidding peculiarities which previous isolation had produced. Both at home and abroad the spirit of union was cherished. In Ireland, Nova Scotia, and America, Burghers and Anti-Burghers embraced each other before they were re-united in Scotland. The first practical step taken in this country, towards the accomplishment of so desirable a consummation, was the Mid-Calder and East-Calder movement in 1818. Previous to this, attempts had been made both in Scotland and Ireland to effect a junction, but too early for success. Now the set time was come. But why, it may be asked, was the Relief not one of the uniting parties in 1820? From the professed object of the Mid-Calder movement, it might have been inferred the Relief would be included. What was sought was "a general union of all Presbyterian Dissenters holding evangelical sentiments." The original design was bold and comprehensive, but it was narrowed from motives of expediency. Professor Paxton headed a party in the Secession notoriously averse to free communion, and exceedingly partial to the covenants. To conciliate them, the proposal of union among all Presbyterian Evangelical Dissenters was shorn of its fair proportions, and reduced to a simple measure of re-union between the two branches of the Secession. Thus the Relief came to be excluded, while, singular to relate, the professor and his adherents were not gained. The re-union of the Burghers and the Anti-Burghers, when completed, was found to be formed on a basis far too loose for their antiquated taste. They accordingly withdrew from the United Church, and afterwards coalesced with the Old Light Anti-Burghers who had left the Secession, in 1806, along with Dr McCrie. With this exception, the reunion was entered into with great cordiality. The tables of both Synods were loaded with petitions in its favour. The proceedings of the committees appointed to meet and draw up the basis of union to be submitted to both sections of the Secession, were of the most frank and brotherly description. Nothing of a jarring or disagreeable nature occurred to mar their mutual intercourse, while the consummation itself, in admirable keeping with all that had gone before, was one of the most affecting scenes in the annals of our Church.

The disruption of 1747 was thus healed in 1820, by the formation of the United

Secession Church, which was now a powerful body; the number of congregations having, from the period of the breach, increased from thirty-two to upwards of two hundred and sixty.

One of its first acts was an agreement to a short 'Summary of Principles,' in addition to which it was resolved to draw up a Testimony, which appeared in 1827. These two, the Summary and the Testimony, were designed to supersede the documents emitted by both branches of the Secession in their separate state.

As has been already remarked, the Relief were excluded from this union from motives of expediency. So far, however, from indulging a retaliating disposition, the Relief, immediately after the event had been consummated, passed the following Synodical resolution:—"That they view with much interest and pleasure the spirit of union and conciliation manifested by different Presbyterian bodies, and anticipate with confidence a period, which they trust is not far distant, when differences of opinion on points of minor importance, on which mutual forbearance ought to be exercised, shall no longer be a ground of separation or party distinction." The period referred to in the resolution, and anticipated with confidence, has at length come, so far as the Relief and the Secession are concerned. But we must not proceed too hastily with our narrative, although it is impossible to dwell on the re-union of 1820, without being carried forward to the scenes of 1847 in Tanfield Hall.

SOCIAL EVILS AND THEIR REMEDIES.

ARTICLE THIRD.—ON THE PRESENT STATE OF FEMALE EDUCATION.

THE time has gone by when it was necessary to advocate the propriety and importance of female education. The question now is not, Whom we are to educate? but, How? No one, now-a-days, ventures to deny that it is of the utmost consequence to the social welfare that the female portion of the community should have their minds stored with useful knowledge, and be trained to habits of industry and economy. But the prevailing systems of female education are in many respects exceedingly defective. Among the upper and middle classes, the rage at present is all for accomplishments, to the neglect, if not to the total exclusion, of solid and useful attainments. Their object now is to give their daughters such a knowledge of French, Italian, drawing, music, paint-

ing, and dancing, as if they were to make these pursuits alone the occupation of their lives. All are required to pass through the same course, and are moulded according to the same pattern, without the slightest regard to the endless diversities which exist in taste and talent, disposition, and future prospects. One obvious result of this forcing system is, that the knowledge thus communicated is usually of the most superficial character. A smattering is acquired of everything—a thorough knowledge of nothing. Another great evil of this mode of training is, that it does not last. It is merely a provision for the little interval between coming into life and settling in it; while it leaves a long and dreary expanse behind, for which no provision has been made, no treasure laid up. Accomplishments are the embroidery of life, but they are only becoming or pleasing when employed as ornaments of what is solid and substantial. They are well fitted to adorn the few joyous years between childhood and womanhood; but life is not one long holiday. No mother, no woman, who is called on, as most are in one way or other, to take part in the active duties of life, can devote much time to singing, or dancing, or drawing, or playing upon musical instruments. These are merely means for displaying the grace and vivacity of youth, which every woman gives up as she gives up the dress and manners of eighteen. 'The system of female education as it now stands,' says a shrewd observer of human nature, 'aims only at embellishing a few years of life, which are in themselves so full of grace and happiness, that they hardly want it, and then leaves the rest of existence a miserable prey to idle insignificance. No woman of understanding and reflection can possibly conceive she is doing justice to her children by such kind of education. The object is to give to children resources that will endure as long as long as life endures—habits that time will ameliorate, not destroy—occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and, therefore, death less terrible; and the compensation which is offered for the omission of all this, is a short-lived blaze—a little temporary effect, which has no other consequence than to deprive the remainder of life of all taste and relish. There may be women who have a taste for the fine arts, and who evince a decided talent for drawing and for music. In that case, there can be no objection to their cultivation; but the error is, to make these things the grand and universal object—to insist upon it, that every woman is to sing, and draw, and dance—with nature, or against nature—to bind her apprentice to some accomplish-

ment, and if she cannot succeed in oil or water-colours, to prefer gilding, varnishing, burnishing, boxmaking, or shoemaking, to real and solid improvement in taste, knowledge, and understanding.'

The state of female education among the working classes of the community is equally unsatisfactory, though in a different way. Among them it seems to be taken for granted, that girls, if not inferior to boys in mental capacity, ought at least be contented with a greatly inferior education. Hence they are almost invariably kept a much shorter period at school, and, as a matter of course, are more imperfectly instructed even in the few elementary branches which it is thought necessary to teach them. One main cause, no doubt, of this unjust and unwise distinction, is the fact that girls are much earlier than boys of use both in domestic and in public labour. Throughout the rural districts of our country the barbarous custom of employing women in the severest labours of the farm, has exercised any thing but a beneficial influence on the manners and morals of the agricultural part of the population. Withdrawn from school at an early age, and employed almost exclusively in out-of-door labour of the severest kind, they contract a dislike and an inaptitude for domestic duties, most injurious to the comfort and prosperity of their families and to the character and training of the rising generation.

It is in our large towns, however, as might have been expected, that the evil of which we are complaining has grown up in rankest luxuriance. Dress-making and millinery establishments, warehouses, shops, and factories, absorb a large proportion of the young females belonging to the labouring portion of our city population, and almost entirely divert their attention from that system of training which alone can fit them for becoming good wives and mothers. Parents find that they can, at an early age, relieve themselves of the burden of supporting their female offspring; and their necessities, or cupidity, are seldom proof against the temptation. Hence their children are sent to work in these establishments before they have acquired an accurate knowledge even of the elementary branches of education. What little they had learned is speedily forgotten. They grow up ignorant alike of their duty to God and to man, destitute of all knowledge of domestic employments, and with a thorough dislike of domestic duties, and with a fondness for dress and dissipation which often proves ruinous, both as regards 'the life that now is and that which is to come.' Now, it is from this class that the wives of the working men, and especially of the factory

operatives, are principally selected. Need we wonder at the result? Having no knowledge of household affairs, and no taste for household duties, they are totally unfit to take charge of their husband's earnings, or to train up his children. Many of them never make the attempt. They continue, as before marriage, to labour in the factory; and commit their children to the care of an old woman, hired to take charge of them at so much a-head, and who endeavours to render the task as little burdensome as possible, by dozing them with Godfrey's Cordial, or laudanum, which, in no long time, terminates at once their sorrows and their existence. But even though the married females should withdraw from working in the mills, and remain at home, the difference is rather nominal than real. For all domestic purposes, they might nearly as well be absent. They can neither sew, nor wash, nor cook, nor keep the house tidy, nor the children neat and clean. They have never been taught any of these arts; and the knowledge of them does not, as honest Dogberry imagined, come by nature. Thrift is a word unknown in their vocabulary. Their husband's earnings are at the best laid out without foresight or economy, and are not unfrequently squandered in riotous living. Clothes, though purchased new, are soon worn to rags, for the art of

'Garring auld claes look amaist as weel's the new'

is unknown to them. The husband returns home from his daily labour, weary and worn-out, needing refreshment and repose both of body and mind, and finds his home a scene of disorder and dirt—his children ragged and riotous, and his tawdry and slovenly wife gossiping with her neighbours on the stair-head, or, it may be, sitting with them over their cups. We need not wonder that, in these circumstances, the tavern should so often be resorted to as a welcome refuge from the wretchedness of such a home.

The daily influence of scenes like these on the minds of the young cannot fail to be pernicious in the extreme. What else can be expected than that they should grow up idle, unsettled, turbulent, and vicious, and as ignorant of the comforts and decencies of civilized life as the Hottentots or Bushmen? As the corruption of the best things generates the worst, it is to the depravity of the mothers rather than of the fathers that the profligacy of the rising generation is chiefly owing. It is the mother who trains up her children in vicious and criminal habits, by employing them from early childhood in ministering to her own degrading vices. It is the mother who lends out her infant offspring for hire,

to assist the arts of fraudulent mendicancy; who turns them out to the street to beg or steal, and on their return strips them of every farthing of their gains, and even of the clothes which the sympathy of the benevolent may have given them to cover their nakedness, in order to procure for herself those degrading indulgences which are at once the cause and the effect of so much wickedness and misery. And it is the mother who is too often the principal obstacle we have to encounter in our attempts to reclaim the youthful delinquent from the paths of profligacy and crime. A benevolent elder of our own Church, whose liberal, we had almost said profuse, expenditure of money and time in promoting the moral and physical improvement of the working classes is above all praise, assures us that he often finds the children of the factory operatives in a state of almost incredible ignorance, not merely of the first principles of religion, but of the most ordinary usages of social life—some of them not knowing even how to use a spoon,—and that his greatest difficulty arises not so much from the habits of the children, degraded though they be, as from the opposition of the mothers, who employ every means within their reach to counteract his efforts. He has been taught by painful experience that it is unsafe to allow the clothes which he provides for his protégés to remain for a single hour in their own dwellings. He is forced to retain them in his own possession during the week, and cannot even permit the youths to go home with them on the Sabbath evenings after their return from the church and the Sabbath school; and he states that the attempts made by the mothers to obtain possession of their boys' clothes, in order that they may instantly dispose of them to the pawnbroker, almost exceed belief. He is in the habit of sending the young people whom he picks up in the streets to a manufactory in a remote situation in the West Highlands, where they receive excellent religious and regular instruction, and are carefully trained to habits of industry and frugality. On the completion of their apprenticeship they are brought back to Glasgow, and placed in such situations as they may be competent to fill. A respected friend gives it as the result of his long experience, that those who go into lodgings almost invariably turn out well, but those who take up their residence in their mother's dwelling for the most part turn out very ill—the degraded parent, utterly dead even to the common instincts of humanity, using every effort to induce her children to return to their former course of profligacy and crime, in order that they may again minister to her own vicious propensities.

No one acquainted with these and other similar facts which we might have adduced, can doubt that this is one of the most formidable 'social evils' with which we are called on to grapple. The evil is very apparent, but it is by no means so easy to devise an efficient remedy. Our schools for girls have hitherto been exceedingly defective in this respect, and scarcely any of them make provision for the instruction of the pupils in those branches of domestic industry, a knowledge of which ought to form an indispensable part of female education. The great obstacle is, of course, the difficulty of raising the funds necessary for the erection and support of such institutions, the cost of which must be much greater than that of an ordinary school. On this subject there is considerable diversity of opinion—some holding that the necessary funds may be raised by private benevolence, and others that it is out of the question to expect this. The latter tell us that it has already been found impossible to obtain from this source the money requisite for the maintenance of schools to teach the children of the poor the mere elements of reading and writing. They point us to not a few of these institutions, which, after the cost of their erection had been incurred, have perished from the want of adequate support. One of the model schools, situate in the Saltmarket of Glasgow, and filled with children from the most destitute and depraved districts of the city—the Wynd, the Vennel, and the High Street—was kept up for seven years with great success, and had 240 children in attendance, but has been shut up for the want of funds, and the children turned adrift. Another, situate in the Gallowgate, attended by 130 boys and girls, has shared the same fate, and from the same cause, amid the grief and lamentation both of the parents and children. Perhaps the simplest and best mode of obviating the difficulty, and the one likely to meet with the least opposition, would be to devote to this object a portion of the funds raised by assessment for the support of the poor. This is already done with regard to the industrial schools for pauper children, and it would not be difficult to extend their operation to the children belonging to that class who are but one short step higher in social position, and from whose ranks the pauper population is steadily recruited. The money expended in training these children to habits of industry and economy would be repaid tenfold by the consequent diminution in the amount of pauperism, profligacy, and crime, which is at the present moment rapidly augmenting, and threatening to destroy the prosperity and to overturn the good order of society.

THE ANTI-STATE CHURCH MOVEMENT.

CONCLUDING ARTICLE.

WHY have we chosen the present time for reviving the discussion of the Voluntary question? This implies that the discussion has been suspended, and, to a considerable extent, the implication is true. Our former discussions produced a movement within the pale of the Scottish Establishment, which is now given to history under the name of the Disruption; and when this movement gave signs of coming to a crisis, we thought it best to pause for a little, and quietly to wait for the result. That result has now come; and although they who have left the Establishment do not, in theory, take our ground, yet, in despite of theory, they are practically on it, and cannot be injured, while they may be assisted, by our renewed efforts to extend and secure it. We know not that they will thank us for this second act of kindness; but as we did them service formerly without their thanks, we may do so still; and since we have brought them thus far, contrary at once to their expectation and to our own, we cannot but make an honest attempt to bring them a little farther. But we have other reasons for renewing the discussion, which would press on our minds, and impel us to action although they were not in existence.

Among the foremost of these is a deep conviction of the importance of the principle for which we contend. We believe that State Churches are an impious usurpation of the crown rights of the great Redeemer, and that, as a matter of course, they cannot but be adverse to the interests of his kingdom. In this belief we are fortified by the pages of their own history. We see that, in instances numerous and glaring, piety has flourished beyond their pale, while it has languished or perished within their pale; we see that in proportion as they have succeeded in keeping their ground and crushing dissent, they have sunk deeper and deeper into spiritual lethargy; we see that bad as they are in our own island, they would have become immeasurably worse, but for the free and fervid action of evangelical dissent. We see these things; we cannot shut our eyes to them; and since Providence has placed us in circumstances where there is no treason in speaking out, we cannot be silent without a forfeiture of every claim to Christian fidelity. Do you remind us of Popery, and speak of the need of unanimity to resist its encroachments? Then look at Popery! Have our State Churches resisted its encroachments? Has the Irish one done this? and is not the English one

becoming Popish as fast as it can? Where, at this moment, lies your chief defence against the endowment of Popery, so far as the hand of man is concerned? Just in the Churches which retain their independence. The pensioned are notoriously crippled and hand bound. Remove the statute from every creed, whether Popish or Protestant; throw them all upon their own resources; permit the truth to walk forth in the armour which God has provided for it; and then, but not till then, will you begin to fight the battle with Popery as it ought to be fought. Let me quote here from a speech of the late illustrious Dr Chalmers, whose heart was often in advance of his head in matters connected with the kingdom of heaven.

'Gentlemen,' said he, 'may draw arguments from history against us; but there is one passage of history they never can dispose of. How comes it to pass that Protestantism achieved such a triumph, and made such progress, when it had pains and penalties to fight against? and how comes it that its progress was arrested, from the moment it laid on these pains and penalties in its turn? What have all the enactments of the statute-book done for the cause of Protestantism in Ireland? And how comes it to pass, that when single-handed truth walked through the land, with the might and prowess of a conqueror, no sooner was she propped up by the authority of the State—no sooner was the armour of intolerance given to her, than her career of victory was for ever crushed? When she took up the carnal and laid down the spiritual weapon, her strength went out of her—she was struck with impotency. Reason, Scripture, and prayer, ought to comprize the whole armoury of religion; and by these alone the battles of our faith are to be successfully fought. Ever since intolerance, that unseemly associate, has been admitted within our camp, the cause of the Reformation has come down from its vantage-ground. She has wrested this engine from the hands of her opponents, and wielded it herself: and from that moment her cause has been at a dead stand. I want her to be disencumbered of this weight, and restored to her own proper and peculiar energies. I want truth and force to be dis severed from each other, the moral and spiritual not to be implicated with the grossly physical means. Never will our cause prosper, never will it prevail in Ireland, until it be delivered from the outrage and contamination of so unholy an alliance.*

Another thing which ought to urge us on, is the progress which our cause has already made. Not only have our past

discussions made our principles more clear, and definite, and commanding; to the minds of Dissenters in general, but they have gained them credit among Churchmen themselves, some of whom have joined our ranks, while many more are, at least, indifferent to the continued connexion of their Church with the State. In short, these discussions have opened the eyes of multitudes; they have unveiled the magnitude of dissent; they have compelled attention to its claims; they have made it to be felt as a power in the State, as the last general election very distinctly shows; and they have brought statesmen of no mean sagacity to see and confess that the days of our State Churches are not far from being numbered. All this has been effected, not by menace or machination, not by words or deeds of violence, but by sober, and patient, and persevering appeals to Scripture, and reason, and common sense. Nay, if you except the question of free trade in that which is needful for the body, we know not of another, with any pretensions to national interest, which has gained so rapidly on public opinion during the last fifteen years; and it were strange—it were passing strange—it were a base dereliction of principle and of duty—if when Providence has opened to us so fair a battle-field, we were found to dismantle and retire.

Nor, among our motives to perseverance, ought we to overlook the movement at present going on in the Church of England, for there events have recently occurred which cannot but aid our operations. Some years ago the northern Voluntaries told the Church of Scotland that she was in bondage, and dealing in harlotry with the kings of the earth. She was angry, and denied it; but the test was applied, and it turned out that the tale was true. The southern Voluntaries have been telling the Church of England that she is in a similar condition. She also was angry, and attempted to deny it; but very recently the test was applied in the cases of Hampden and Shore, and now denial is out of the question. On the result of this second testing, with its consequent humiliation, it may be too early to form an opinion. That it will end in an Episcopal deception, is somewhat less than likely; but most assuredly it presents an opening of which we are bound to avail ourselves. It has staggered the faith of English Churchmen; it has led them to question the solidity of their footing; it has made thousands of them—perhaps many thousands—to respect that which they lately denounced; and did we fail to take advantage of the state of mind it has created, could we expect that Churchmen themselves would give us credit for Christian sincerity?

* Speech at Edinburgh on Catholic Emancipation in 1829.

There is yet another thing which we in Scotland cannot but regard as cheering us on; and that is the health and activity which are now so manifest among English **Voluntaries**. Ten or twelve years ago we were a-head of them, but now they are a-head of us, and beginning to frown on our quiescence; although it is a giant they have to contend with, while our opponent is but a pigmy. The Anti-State Church Association is every year gathering strength; its friends are increasing; its plans of operation are progressively extending; these plans are vigorously executed; its agents are visiting the chief towns of England; their appeals are eagerly listened to; their arguments are felt to be convincing; and the opposition they occasionally encounter is generally so feeble and often so absurd, that experience has taught them to hail it with delight. Is it for us, then, to stand aloof and look on with seeming apathy? No, the magnitude of our cause, the zeal of its friends, and the beckonings of favourable opportunity, all unite in calling us again into the field. Nor is there any reason why the most sensitive among us should demur to the call. We wield no weapons but such as are sacred to the service of truth; we call for no onslaught upon any man's rights; we meditate no suspension of the laws of Christian charity; and we wish for no change in national law, till it is demanded by national conviction. With the rash and the reckless we have no sympathy; it is principle which moves us, and not mere caprice; and we know that the *practice* for which we contend cannot be *righteously* or safely introduced, till the triumph of this *principle* has first been achieved.

But while these things have their weight, we cannot help thinking, that the most cogent of all the reasons why we should renew the discussion is to be found in the new and **alarming** position which the question has recently been made to assume. Formerly, the defence set up by Churchmen was, either that it is the true religion which the State should support, or at least the religion of the majority; who, as the chief contributors to the national exchequer, had, as was alleged, the best right to draw upon it for the maintenance of their creed. But now the current is setting in towards the pensioning of all religions, whether they be true or false, or whether professed by a majority or a minority of the people. The aim, in fact, seems to be, to turn the nation into a kind of Pantheon, where every variety of religious belief, however incongruous or conflicting, which takes the name of Christian, shall have its niche assigned to it. It is not, indeed, proposed to establish these varieties, in the ordinary sense of the word; but in order to preserve

existing establishments, and to disarm hostility against them, it is proposed to dole out from the common treasury, to the Papist and the Protestant Dissenter, to the Socinian and the Trinitarian, to the Roman Antichrist and the Infidel Antichrist, to all, in short, who honour or who prostitute the sacred name of Jesus Christ, the means of maintaining their antagonist opinions, according to their numbers present or prospective. The practice of this, as we all may know, has been long in use, so far as Papists and Arians are concerned; but the policy of the present day goes to a fearful extension of it. Is there any one present who doubts this? Let him look at the speeches of leading statesmen in favour of endowments to Irish Catholics, or at the scheme of national education which has just been palmed upon the country; in both which there is an utter and a profligate disregard of all that is sacred in the distinction between truth and error in the things of God.

Such is the device which is now being resorted to; such the waters, deep and muddy, into which our rowers are insidiously bringing us. They say that in their eyes, and they ask you to say that in yours, God's truth and man's lie are, nationally considered, of equal importance. They say, in short, that, while you are at liberty to believe as you please, and to worship as you please, you ought to be compelled to pay for the support of a belief and a worship, which, in your honest and earnest conviction, tends to the eternal ruin of souls. Now, the question is, are you prepared for this, and for the hideous consequences which inevitably flow from it? Are you prepared to incur its guilt, and to face its odium, and to avow the scarcely disguised atheism into which it so obviously resolves itself? If you are not prepared for these things, we tell you there is but one way in which you can righteously escape from them, and that is by the abolition of all your State Churches. Remove the temptation, and the sin will cease; throw your government back on the ground which heaven has chartered for it; confine it to its proper work of securing to you your civil privileges; pour your Christianity, as far as you can, into its statute-book, and into the hearts of all its officials, from the highest to the lowest; but suffer it not, in any case, to become a religious dictator. In one word, leave every man, without a pension and without a penalty, to choose and uphold his own religion; and then, but never till then, will you satisfy the demands of political equity without doing violence to Christian law. You may try expedient after expedient, till invention is tortured on its own rack; you may flounder about from right

to left, and back again from left to right, but you never can have solid footing till you come to this result.

PHYSICAL STUDIES.

AEROLITES.—PART II.

(1.) WE are certain that the aerolites have not been formed in our atmosphere from matter formerly suspended there. From the lofty regions they certainly have descended—whether as from their places of outset or as from their places of transit. From a certain distance we do know that they have come, although it may be hard to tell how much remoter their places of starting were. But, even at altitudes of the atmosphere comparatively moderate, the cold is great. At no very great height we enter the regions of perpetual frost. The tops of some Scottish mountains ascend very nearly to those regions. The summits of the Alps are within them. The loftier Andes penetrate upwards a long way into those frigid strata. The air, even at the earth's surface and at its hottest spot, never is found hot enough to fuse, far less to vapourize, the metallic substances of which many aerolites chiefly consist. Unless vapourized, the constituents of the aerolites could not be suspended in the air. Their suspension in it is therefore physically impossible, in the real circumstances of the case. And hence we are obliged to conclude that the aerolites have not been formed within our atmosphere.

(2.) Nor is it at all probable that they have been formed by conglomeration out of matter originally rare—as some have thought the planets have been formed. Two facts forbid this supposition—*first*, the direction of their motion, which seems to be *contraplanetary*; and, *second*, the splintery appearance which they generally present. Humboldt, one of the best authorities on this subject, says—‘They almost always show the peculiar characters of a fragment, having often a prismatic or truncated pyramidal form, with slightly curved faces and rounded angles.’ If formed by the gradual conglomeration of matter originally rare, their form would not have been, as it really is, prismatic, truncated, or pyramidal; but, on the contrary, would have been spherical or spheroidal—without flat faces or angular parts.

(3.) They cannot have been ejected from terrestrial volcanoes. Their composition, which differs from our volcanic products—the times at which they have fallen, when no volcano was active sufficiently near the place where they have been found—and the

distance through which they appear to have fallen—all prove this point, and fully prove it.

(4.) They have not been projected from lunar volcanoes. The direction in which they come, which is not that of lunar motion; and their velocity, which is too great to have been thus originated, appear to establish this. The proof, however, is too long to be inserted here. The aerolites thus appear to be extra-terrestrial and extra-lunar. They do not come from the moon, neither are they of earthly origin.

What are they, and whence come they then? They are visitants to our planet. They come from some other place than the surface of our satellite. Thus far our inquiry seems to have fairly led us. Before we proceed further we have to ask—

V. What are those shooting stars which often track our evening sky with lines of light?

They sometimes appear single—sometimes in quick succession—sometimes in companies of many thousands. On the 12th and 13th November 1833, they were seen in amazing numbers in the United States, seeming to fly as close together as snow flakes across a large portion of the sky for many hours successively—forming continuous fiery showers. It is computed that their number could not be fewer than 240,000. On one occasion, Humboldt tells us, these fiery showers were seen over a tract extending all the way from the shores of Greenland to the Equator, and throughout at least one-tenth of the entire circuit of the globe. Their occurrence is now discovered to be periodic. With considerable regularity, they make their appearance in August and November. There are indications also of meteoric showers in April and December. The recurrence of those fiery showers, seems to take place according to some determinate law—a law obscure, perhaps, and hard to trace, yet constant and certain.

The height of these meteors is various—some appear to have been at least 100 miles above the surface of the earth. Their velocity, too, is vastly great; it is sometimes as great as 36 miles per second. Now the earth moves in her orbit with the speed of 16½ miles, Mercury in his with the speed of 26½ miles per second. The motion of the shooting stars is in the opposite direction to that of the earth. Its *relative* motion through the atmosphere will, therefore, be twice its *absolute* motion through space, which accordingly would amount to 18 miles per second—a velocity exceeding the orbital velocity of the earth.

This argues an origin of motion resembling the planetary. It forbids us to re-

gard the shooting stars as meteors formed within our atmosphere, and impelled by forces emanating thence. Compared with the snow, or rain, or hail, the motion of these streaming meteors is extremely swift. The winds at their swiftest are slow indeed in comparison. For ponderable matter urged by terrestrial or aerial forces, their speed is far too great. On the other hand, for electricity it is far too small. The speed of electricity, at least when traversing a good metallic conductor, is calculated to be about 200,000 miles per second, 11,000 times that of the shooting stars. Their speed is far liker that of ponderable bodies, impelled by forces resembling those communicated to the planets, and exhibited in their motions round the sun. It resembles that of the fireballs which sometimes pass in terrific splendour athwart our sky. Such balls, though larger than the shooting stars, yet bear to them an interesting relation. In their progress, fireballs sometimes emit sparkles, which fall from them as shooting stars. These appear to be fragments thrown off by them in their flaming course. Now, the progress of the fireball is not like that of the lightning flash. It moves along with great but yet with measurable speed. The eye can trace its course. The motion of fireballs, when very high, has not on some occasions appeared exceedingly swift. Their great height accounts for their moderateness in visible speed, but it could not do so supposing them to be electrical phenomena.

VI. Again, the falling stars and the aerolites appear to be connected. The latter, we are told, have been found lying on the ground, or sunk into it, immediately after the former have been seen. On this account, they have been called meteorites—meteor-stones. The name seems to be appropriate and correct, although further evidence is needed to set this matter beyond dispute. Meantime, we are led to the following probable conclusions: Fireballs and shooting stars agree in nature. They differ only in their magnitude. The latter are at least apparently small, unlike the former, some of which have been computed at 500, others 2500, and one at above 5000 feet in diameter.

The fall of aerolites has been preceded by a luminous appearance, and a hissing noise, and sometimes also by a loud explosion. When found immediately after their fall, aerolites are always hot. From these facts, we conjecture with considerable confidence that the shooting stars are fragments of fireballs, or are at least of the same nature, though smaller; and that the light of the shooting stars is caused by the fall of the aerolites, or by their rapid passage through our air.

VII. We can go a step further still. We can point out the way in which a dark opaque mass, such as a meteoric stone, may become hot and shining, like a fireball, or a shooting star. All that is requisite to produce the change actually exists; and it must be brought into powerful action in the conditions which we have to suppose. That case is this:—There move through certain tracts of our atmosphere, heavy solid masses with planetary speed—with a speed of translation through the air amounting to above forty times the maximum velocity of a cannon ball, in some instances, and in others, to nearly one hundred times that great velocity. Now, to a body moving swiftly through it, the air opposes a resistance which is capable of becoming amazingly great. The aerolites, moving with the vast velocity now stated, must be resisted by the air with a force of enormous amount. Before such masses, moving with such tremendous speed and force, the opposing air must be violently compressed; for it has not time to move out of the way. It must therefore be condensed with stupendous violence; nearly as if it were confined in a cylinder, immensely strong, and urged together by a piston acting with inconceivable force. But compression copiously elicits heat and light from air. This fact has been placed beyond all doubt.

From calculations recently made by one of our most eminent writers on physics,* it may be fairly inferred, that if even a small part of the heat which must be thus elicited by an aerolite when traversing the air with the speed actually observed in the shooting stars—if even a small part of that heat is communicated to its substance—the aerolite will be heated to bright and fierce ignition—its surface will be melted—its more combustible materials will be inflamed—and probably the whole mass will burst asunder with a vast explosive force. This accounts for the fiery appearance of the shooting stars, and also for the smooth, vitrified appearance presented by the crust of the fallen aerolites. Ploughing their way through the resisting air, the stony masses become intensely heated. They glow, they shine, they explode; and, when they descend to the earth, their course presents a fiery trail. All this is exactly what we ought to expect in the circumstances actually observed. A fireball seems to be a large aerolite; a shooting star a small fireball—a small aerolite. But this tells rather *what* these bodies are, than *whence* they come.

VIII. We take another step, but we take it with hesitation; for it carries us into the region of the conjectural, out of

* Joule, London and Edinburgh Philosophical Magazine.

that more solid territory which we have hitherto been treading. We take that step, and say, 'These aerolites—which do not seem to be atmospheric, or terrene, or lunar, in their origin—do seem to be planetary. They seem to be bodies revolving either around the sun alone, like our earth itself, or else revolving also round the earth, like the moon, though in the opposite direction; or finally, some of them may be planets, others minute satellites of our world.'

IX. Some philosophers think them the shivers of an exploded planet—an orb violently disrupted by immense internal force. Ceres, Pallas, Juno, Vesta, Astraea, Hebe—they regard as the larger, and our periodic meteors as the smaller fragments of that one exploded world. On this subject we hazard no assertion. Of much concerning these mysterious masses we still are ignorant. The explanation is obtained in part: but as yet it remains incomplete; a part remains to be supplied.

X. These numerous myriads of meteoric bodies probably have an extensive and important influence on the temperature and other atmospheric conditions of our globe. To their interceptive power, some ascribe the comparative cold by which certain regularly recurring groups of days in our year are found to be pretty uniformly marked. On this subject further information is required. Hundreds of thousands of stony masses interposed between us and the sun, are doubtless capable of lowering to some extent the terrestrial temperature, by lessening our solar supply of heat. How far this *possible* cause is an *actual* one we do not venture to affirm. Here, too, we meet with matters still obscure.

XI. But, whatever view we take of the meteor masses—whether we do, or do not, regard them as the small shivers of some companion world, whose day of doom is come already—the right contemplation of them tends to confirm our conviction that we are entirely in Jehovah's hand—indebted to his kind providence for our perpetual preservation—and liable, every moment, to be brought under the power of objects in his universe of whose very existence we have scarcely dreamed. Our consolation is that omniscient goodness guides them all. By such contemplations we are naturally led to view with humility our own puny power, and glimmering mental light, and to exclaim before the footstool of the Glorious Supreme, 'Marvellous, O Jehovah, are thy works.' 'Lo, these are parts of thy ways, but how little a portion is heard of thee? the thunder of thy power, who can understand?'

FEBRUARY IN PALESTINE.

It is not easy to say in what month of the year rain falls most abundantly in Palestine. The opinions of travellers on this point are conflicting. Some assign this distinction to December, while the claims of January and February have their respective supporters. These conflicting statements serve to confirm the accuracy of the general observation of Korte, that the heaviest rains fall during the period embraced by the three months just named. Of course, some seasons are more moist than others; and the clouds discharge their watery treasure in some winters at an earlier, and in others at a later period. Each traveller notes what occurs in the time of his visit, and this enhances his record as an independent testimony.

The inundation of extensive plains by continuous rains, to which we adverted last month, is noticed by travellers as characteristic of this also. Major Skinner was at Nazareth in the beginning of this month, and on his way to Jerusalem, he found the great plain of Isdraelon to so large an extent covered with water that he could not pass over it; and turning toward the coast of the Mediterranean, he dreaded no interruption in that more circuitous journey, but he found on the plain of the coast, south of Mount Carmel, a sheet of water extending as far as the eye could reach. Mr Madox, too, found great difficulty in crossing the plains between the Haouran Mountains and Damascus, on account of the extensive inundations.

It may be proper, this month, to notice the phenomena of frost, snow, and thunder, as these appear in Palestine. 'As the month of February is the usual time at Jerusalem for the falling of snow, it might have been at that particular season when Benaiah is said (1 Sam. xxiii. 20) to have gone down and smote a lion in the time of snow.'* It is an observation, at or near Jerusalem, that provided a moderate quantity of snow falls in the beginning of February, whereby the fountains are made to overflow a little afterwards, there is the prospect of a fruitful and plentiful year; the inhabitants making on these occasions, the like rejoicings with the Egyptians, upon the cutting of the Nile.* The ground never freezes at Jerusalem; but Mr Whiting, an American missionary, who has for many years been resident in that city, states that he has seen the pool at the back of his house (Hezekiah's) covered with thin ice for one or two days. On the 20th of January, Major Skinner was driven by a thunder storm to seek shelter in a cave of Mount Carmel. At Jerusalem,

* Dr Shaw.

on the 1st of May, Professor Robinson 'experienced showers in the city; and at evening there was thunder and lightning (which are frequent in winter), with pleasant and reviving rain. The 6th of May was also remarkable for thunder and for several showers, some of which were quite heavy.' His missionary friends, however, assured him that the occurrence of thunder and rain so late in the season was a very unusual circumstance. On the mountains the climate is much colder than it is in the plains; and the snow never lies on the latter, even though it be one or two feet deep on the hills. It is said that some winters pass entirely without snow; but this is said probably with reference to the plains. Volney, on the other hand, asserts that 'not a year passes without snow, and the earth is frequently covered several feet deep with it for months together.' This chiefly refers to the mountains, but even with this limitation, is hardly reconcilable with the statements of other travellers regarding the mildness of the winters.

Some knowledge of the meteorology of Egypt, Arabia, and Palestine, is indispensable to the proper understanding of certain passages of Scripture which relate to this subject. The inspired historian of the Pentateuch informs us that a powerful impression was produced on the mind of Pharaoh by the plague of the thunder, lightning, rain, and hail. (See Exod. ix.) There were mighty thunderings, and the lightning ran towards the ground, combining with the hail to perfect the work of destruction. It is unnecessary that we here speak of the electricity of the atmosphere. The inhabitants of the British Isles are much better acquainted, practically, with the phenomena of lightning than the Egyptians are: for thunder is seldom heard in Egypt. Philosophers distinguish the different forms in which lightning appears. The most destructive form is that of *balls of fire*, the explosion of which is often fatal to animal life; and when corn fields, houses, barn yards, or other combustible material is near, it is ignited, and sometimes a large amount of valuable property is speedily destroyed. The *zig-zag* kind most frequently accompanies thunder, and is also destructive. *Sheet lightning*, a third species, is innocuous, and is merely a sudden illumination of the atmosphere without any determinate form. It is often seen when the sky is perfectly serene. This last seems to be the kind which is known in Egypt; for it is said that the inhabitants cannot comprehend how the appearance of lightning can occasion any alarm. We know not how the absence of thunder in the land of the Nile can be accounted for; but it may in some measure be owing to the usually cloudless

state of the atmosphere. The question as to the sources of atmospheric electricity, though of the greatest interest to the meteorologist, is still involved in difficulty. Vegetation and evaporation are supposed to be the two great sources.* In the torrid, thunder storms are much more frequent and terrific, than in the temperate zones. In the island of Java, for instance, towards the conclusion of the periodic monsoons, they occur almost every evening. Sometimes for days and weeks the thunder is almost one incessant roar, and the flashes of lightning are so frequent that the surrounding hills seem to be in a blaze. In 1772, a bright cloud was observed at midnight, on a mountain in this island; it emitted globes of fire so luminous that the night became as clear as day; it spread its destructive effects for seven leagues around; houses and plantations were destroyed; and 2140 human beings, and 1500 cattle, were killed, besides a vast multitude of horses and other animals. How easily could God turn these powerful elements of nature against the haughty Pharaoh and his people! The great destruction of life in the field by the plague of hail was probably to a considerable extent caused by the lightning with which it was accompanied. In the interior of Egypt rain and hail are hardly known, nor are they frequently experienced even on the coast—so that all the parts of the punitive infliction must have greatly astonished and alarmed the monarch. 'I have sinned,' said he, expressing his penitence for the first time since the Divine judgments began to be inflicted on the land; 'the Lord is righteous, I and my people are wicked.'

The allusions to the atmosphere in the Book of Job, show that the patriarch of Uz and his Arabian friends had been careful observers of its phenomena. (See Job xxvii., xxxvi., xxxvii., and xxxviii.)

Jehovah repeatedly employed thunder and hail for the discomfiture and destruction of the enemies of his people (Josh. x. 11; 1 Sam. vii. 10, and xii. 17, 18), and sometimes more fell by the pelting storm than by the sword of Israel. In Northern Persia the hail is often so violent as to destroy the cattle in the fields. The king of Jerusalem and his confederates were smitten before Joshua at a time of the year later than is usual for hail, which occasionally falls on the mountains only of Palestine during the winter. But God directed the hail or meteoric stones,† employing agents previously existing, but miraculously guided, so that they thinned the ranks only of the enemies of his people.

* Webster's *Elements of Physics*.

† Some of which occasionally fall in many different countries. See an account of them in this Journal, under the head *Physical Studies*.

In the 147th Psalm, which must have been written about the time of Nehemiah, the Psalmist associates with the bringing back of his people other great works of God which he accomplishes with the greatest ease. 'He giveth snow like wool,' in soft flakes; the expression may refer to 'that perfectly white and smooth velvet-like appearance which snow only exhibits when it is very deep.*' 'He scattereth the hoarfrost like ashes,' like the light white ashes dispersed by the wind from a fire of wood in the field. 'He casteth forth his ice like morsels, who can stand before his cold?' This verse receives illustration from Sir Robert Wilson's account of a most violent thunder and hail storm which fell on the British fleet in Marmorice Bay, Asiatic Turkey, February 8, 1801. It continued for two days and nights intermittingly. 'The hail, or rather *ice stones*, were as big as large walnuts.' These stones lay two feet deep. God casts down his great flakes of ice through the heavens as easily as man casts his morsels of bread to domestic animals. Again he causes his thawing 'wind to blow,' and they are speedily melted into streams of water. The infrequency with which snow or hail falls in Palestine, is a consideration which gives additional point to the Psalmist's illustrations. It rarely falls, and never lies on the plains. Its region is the hills, and its season the depth of winter. (Prov. xxvi. 1.)

THE CABINET.

MOUNT MORIAH.

THE following extract is from Dr M'Farlane's 'Mountains of the Bible'—a delightful volume:—

The faith of Abraham and Sarah, so long tried, was now rewarded. Within their humble tent they possessed him in whom the nations of the earth were to be blessed. The unchangeable God had assured them of this, and they were relieved of fears about his future preservation. They would, no doubt, indulge the hope of enjoying his society during the closing years of their own pilgrimage. The children of other parents might die; Ishmael, the son of the bondwoman, might die; but Isaac could not die, in childhood nor in youth. He was to be the father of a great people, more numerous than the stars of heaven. What endearing conversation, concerning such a child, would often pass between the aged couple! How natural that they should indulge in anticipations of his future greatness—his honoured intercourses with God—his increasing opu-

* Dr Clarke.

lence, and numerous descendants! To his education and improvement, in every thing corresponding with these hopes, they would unceasingly devote their attention, and there can be no doubt of their success. In their eyes, Isaac would grow up a pattern of every thing most estimable. They were, therefore, now at ease. The shades of evening were fast gathering around them. Isaac was twenty-five years of age—his father's hope and his mother's joy—and they looked ere long to be gathered to their people, leaving him to be the heir, not only of all their wealth, but of the exceeding precious promise that, in him and in his seed, nations yet unborn should be blessed.

The patriarch was now, and had for some time been, dwelling in Beersheba, where he 'had planted a grove, and called there on the name of the Lord, the everlasting God.' It is far from improbable that he was thus engaged when he was favoured with another visit from Jehovah. But what could now be the object of this return of the Holy One? A long time had elapsed since they spake face to face. The fondest wish of the patriarch's heart had been gratified, and he only waited his peaceful dismissal into rest. Through many severe trials he had passed. He might now calculate that, in the decline of life, 'the days of his mourning were ended,' and that he and his beloved Sarah would go down to the grave amid the regrets of their household, and the filial devotedness of Isaac. How sadly mistaken was this good man in his interpretations of a future Providence! At no period of life are even the children of God secured against its trying vicissitudes; and oft, when they have battled bravely through its storms, and thought they could foresee a calm passage into the desired haven, does the bitterest tempest of all arise, in the very midst of which, perhaps, their celestial inheritance is reached, only, however, over the previous shipwreck of worldly comforts and cherished temporal hopes. Thus the time came when Abraham was commanded to put Isaac to death on the Mount Moriah.

PHYSICAL ADVANTAGES OF THE SABBATH. —REPOSE.

MAN needs periodic intervals of rest. The strongest constitutional stamina, the most robust or sinewy human frame, must speedily relax beneath the exactions of the mildest forms of *continuous* labour. A kind provision is partially made to avert this result, by the season of nocturnal repose, when the benevolent Creator, quenching the glare of day, and drawing the curtains of darkness around a wearied world,

the children of creation beneath the shadow of his wings, and hushes them to slumber on their beds of peace. But this sweet restorative—welcome as it always is to human infirmity, and anxiously as it is longed for, as the day drags to its close, by multitudes overmastered by the severities of toil and the monotonous struggles of life—does not fully meet the exigencies of man's nature. The nightly supply of refreshment and strength is not equivalent to the daily expenditure of energy ordinarily incurred; and especially is this true, in vast numbers of cases among the working classes, where the constitution has been deteriorated by early privations, by insufficiency of food, and by uncleanly or intemperate habits. A supplemental period of rest is therefore required, to treasure up such a degree of strength, as shall enable those upon whom the burden of labour presses most heavily, to fulfil their allotted tasks without prematurely wearing out the animal system. Such a want is delightfully supplied by the institution of the Sabbath!—*First Prize Essay on the Sabbath.*

PRAYER.

PRAYER is not only our duty, but our honour and our privilege; it is the converse of man with God, the intercourse of the finite spirit with the infinite—the coming of the child of grace and heir of glory into the presence of its heavenly Father; it is placing ourselves under the outstretched arm of Omnipotence, and putting on the power of God as a shield. Give yourselves, then, to prayer; be not ashamed of it. If an archangel were to become incarnate, he would conceive it not only to be his duty, but his highest honour, to pray. Attempt not to conceal the fact that you pray. It is desirable that you get alone to pray, but if this cannot be, neglect not to bend your knee before your companions. You know not the influence it may have on them. If the lecturer has any right to consider himself a real Christian—if he has been of any service to his fellow-creatures, and has attained to any usefulness in the Church of Christ, he owes it, under God, to the sight of a companion who slept in the same room with him, bending his knees in prayer on retiring to rest. That scene, so unostentatious, yet so unconcealed, aroused my slumbering conscience and sent an arrow to my heart; for though I had been religiously educated, I had restrained prayer, and cast off the fear of God. My conversion to God followed, and soon after my entrance upon college studies for the work of the ministry. Nearly half a century has rolled away

since then, yet with all the multifarious concerns in which I have been engaged, that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotten—even amidst the splendours of heaven and with angels of God.—*Rev. J. Angell James.*

CONNEXION BETWEEN SCIENCE, LITERATURE, AND RELIGION.

NEED we refer to John Milton, who laid the brightest crown of earthly genius at the foot of the Cross? John Milton was a Christian! Sir Isaac Newton, who was a little child at the foot of the Cross, as he was a little child beside the great ocean of an unexplored immensity—Sir Isaac Newton, who passed through the same science and the same system as La Place, yet from that high eminence, where he counted every star, came back to the little hill of Calvary, and never rejoiced more than when weeping at that sea of sorrow and of shame—Sir Isaac Newton was a Christian! But did he refer to these names as pillars of their common Christianity? No. Christianity stood on her own basis—on her own simplicity, beauty, and purity—on her own grandeur, originality, and adaptation to the wants and circumstances of men. Those names were not her pillars. They were but the decorations of her temple. But they were valuable, as showing the theory of Science, and Literature, and Religion, being combined, laid down, and becoming characteristic in living temples.—*Rev. G. Gilfillan.*

THE REALMS OF THE BLEST.

‘We speak of the realms of the blest;
Of that country so bright and so fair;
And oft are its glories confessed—
But what must it be to there!

We speak of its pathways of gold;
Of its walls decked with jewels so rare;
Of its wonders and pleasures untold—
But what must it be to be there!

We speak of its freedom from sin,
From sorrow, temptation, and care,
From trials without and within—
But what must it be to be there!

We speak of its service of love;
Of the robes which the glorified wear;
Of the church of the first-born above—
But what must it be to be there!

Do thou, Lord, midst pleasure or woe,
Still for heaven my spirit prepare;
And shortly I also shall know
And feel what it is to be there!’

THE HOUSE OF GOD.

*PART FIRST.

IN inviting attention to 'the House of God,' our object is not to speak of the Church under the figure of a family—the household—the family of God. This is, indeed, an interesting theme, and would furnish an opportunity of illustrating the privileges of the children of God, and recommending the behaviour that becomes them. But our object is different. We refer to 'the House of God' as the scene of public religious worship, with the desire of promoting a high appreciation of the sanctuary, and a regular and devout attendance on its services.

The sanctuary is the favourite resort of saints. In the earliest ages we find them 'calling on the name of the Lord.' Under the Jewish economy, the 'holy convocation' is frequently presented to our view; and under the Christian dispensation the same means have been, in all times, employed for the publication of its truth, and the improvement and joy of those who have received it. In nothing, perhaps, is the identity of true religion under the different dispensations more discernible than in this, that the language in which the saints of other times were wont to express and nourish their sanctuary devotion are found still an appropriate means of nourishing and expressing our devotion on 'the holy mount.' We cannot think of any coming period in the history of the Church in which the saints will not enter into the spirit of the sacred Psalmist, while they adopt his language, and sing, 'I was glad when it was said to me, Let us go into the house of the Lord'—'How amiable are thy tabernacles, O Lord of hosts!'—'A day in thy courts is better than a thousand: I would choose rather to sit at the threshold of the house of my God than to dwell in the tents of wickedness.' We propose to vindicate the sentiments—to justify the preference—to account for the joy—which these passages express. We hope to do this by viewing the House of God in various aspects.

AS THE SCENE OF SACRED INSTRUCTION.—It is designed as a school of instruction in the things of God. In our day, institutions have multiplied for the purpose of extending the knowledge of historical and scientific truth. Associations are formed whose members seek to enlighten one another, as well as to diffuse the knowledge which they value among those who are willing to receive it: and sometimes, with the view of gaining these purposes more effectually, they secure the services of those

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who have devoted themselves to the investigation of particular subjects. They little think how much these arrangements resemble those which have been established and maintained for the communication of divine truth—the history of redemption—the science of salvation.

Allowing to every other study the importance it deserves, it will be owned that the subject of sanctuary instruction is paramount. The most important of all questions is, 'What must I do to be saved?' and the most excellent of all knowledge, the knowledge of 'God, and Jesus Christ, whom God has sent.' These are the great themes of sanctuary discourse: so much so, that those who minister in its courts are to be 'clothed with salvation; and are to know nothing save Jesus Christ, and him crucified.'

As the subject is one of pre-eminent interest, so the *mode of its communication* is fitted still further to enhance that interest. Those who compose 'the household of faith' are expected to edify one another; and of their number are individuals to be set apart to minister in holy things; who, by giving themselves entirely to the work, may be expected to know and teach 'the way of God more perfectly' than might otherwise be attained by those who are necessarily occupied with secular vocations. Still, those who minister, and they who are ministered unto, are brethren. Those who have been exposed to danger, and have fled for refuge, are to warn others to 'flee from the wrath to come.' Those who have found the Saviour precious are to commend his excellence to others. Those who have been brought to the possession of peace and joy are to invite their fellows to a participation in their blessedness.

We are not sure that, by many who enjoy the ordinance of preaching, the wisdom and kindness of the arrangement are fully apprehended. Few persons have seriously thought how different are the effects of the same truth when addressed to the eye and when addressed to the ear: how different would be the effects of the publication of the Gospel, if the same truths which are now announced from our pulpits were distributed to the individuals who now hear them, in such a form as to be read by them—every individual apart. While there are a few who would with equal interest follow an argument and enjoy an illustration in their private reading, the influence of preaching is far more powerful in the case of 'the common people:' the beam-

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ing of the human countenance, the glancing of the human eye, the intonations of the human voice—these are all fitted to arrest the attention, to excite the sympathy, to awaken the conscience, and impress the heart, to an extent which might not be expected from any other instrumentality.

As in the nature of the case, the preaching of the Word is fitted, so in the arrangements of God it is appointed, to minister to the spiritual improvement of mankind. In the history of the Church it has availed for this purpose; and many from the bright abodes of the blessed, and many on their way to join them, are ready, if appealed to, to stand forward and say, 'We are witnesses.' It should not seem marvellous in our eyes if those who have found 'the House of God' profitable as the scene of sacred instruction should take pleasure in frequenting it; that those who have largely participated in its benefits should reckon it a joyful summons that invites them to its services. If we can revert to seasons in which, in the House of God, the Scriptures have been opened up to us—in which some doubt of conscience was resolved—in which some mystery of Providence was explained—in which some difficulty was removed—in which some important truth was clearly apprehended—in which the plan of mercy was more fully disclosed—in which the better country was seen to be more attractive—and in which some sweet foretaste of its blessedness was experienced—oh, it were strange if the scene of such enjoyment were not delighted in, and if we were not ready with bounding step and buoyant spirit to go up to the House of the Lord!

AS THE SCENE OF SOLEMN TESTIMONY.—The tribes of Israel went up to Mount Zion 'to the testimony of Israel,' to hear what God would testify. Yes, but they went up also to bear their testimony. They were 'witnesses for God:' one grand design of their selection from the nations of the world was, that they might bear testimony for God; and the ordinances established among them are declared to 'be signs between him and them'—so many means of testifying for God.

The observance of the seventh day as a day of holy rest was one means of witness bearing; it was a testimony to Him who in 'six days made heaven and earth, and rested on the seventh day from all his works.' In the case of the Jews, after their deliverance from Egypt, there was superadded to the original design of the Sabbath, the commemoration of the deliverance from bondage which God had wrought for them. Their Sabbath became thus a testimony, at once to the *grace* and to the *greatness* of Jehovah—a testimony to

the Creator of the world and the Redeemer of his people. Think of them enjoying the rest and engaging in the services of the Sabbath, in the midst of Gentiles, and then you see how they maintained their protest against idolatry—published the claims of Jehovah on the worship of his creatures—and told 'how great things the Lord had done for them.'

We, too, are witnesses for God and for his Son. Suppose that we are surrounded by strangers to our religion. The day of holy rest comes round; all labour is suspended; the scenes of merchandise are deserted; and the only associations that are held among us are associations for worship. Curiosity is excited; inquiry is instituted; information is obtained. Our testimony coincides so far with that of the Jews, that it proclaims God to be the Creator of the ends of the earth; and it differs from theirs, and is in advance of it, as it proclaims that the Messiah has appeared—that the great redemption is complete—that Jesus has been 'declared to be the Son of God with power, by his resurrection from the dead.' This testimony we are bound, as Christians, individually to bear; but, in association with our fellow-Christians, by being more public, it is more powerful. Christians are to shine as lights in the world, each in his own sphere; but in association they are likely to tell with more effect on the surrounding darkness, by 'the glory of that light' reflected from the united lustre. In the act of convocation the testimony is emitted, and in the services of the convocation it is more fully and emphatically published.

It ought not to be forgotten that the assembly is held, not only for the edification of those who have believed, but for the instruction and conviction of those who have not believed. Apart from the benefit to be enjoyed by the Church, she must give forth her testimony. It is *her* testimony which is sounded forth from the pulpit; and it is *her* invitation which the preacher gives forth, 'Come with us, and we will do you good; for the Lord hath spoken good concerning Israel. . . . And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us the same will we do unto thee.'

It is scarcely possible to over-rate the importance of the public worship of God, as a testimony in favour of God and religion. It does more, probably, than anything besides, to preserve in the world the recognition of God's existence, the inspection he takes of human conduct, the government he exercises, and the account he will demand. What powerful considerations these, in restraining wickedness, and in exciting to virtuous conduct! And.

if all the synagogues in the land were burnt up—the holy convocation dispersed—public worship unknown, what a flood of impiety and vice might we expect to follow! How soon would the measure of our country's iniquity be full! Might we not expect it to be like unto Sodom—to be made like unto Gomorrah?

PRAYER.

PRAYER is the key of the kingdom of heaven. It opens the celestial gates. It unlocks the store-houses of divine grace.

Prayer is the keeper of the human heart. It admits the truth into the chambers of our imagery—into the secret things of the spirit of a man.

Prayer, like rest or music, brings an evenness and serenity over the mind. It calms the soul till it becomes like the countenance of the benign Saviour. It imparts a peace which the world cannot give nor take away.

The spiritual part of man ascends in prayer, as upon the wings of a dove, to the sky, enters into the presence of God, and returns to earth with the radiance and tranquillity of heaven about it.

Prayer for ourselves is the entrance to every good gift, and elevates and purifies the suppliant.

But when the saint prays for others, the bond of perfectness, the generous emotion of unbounded love, makes him resemble the divine advocate with the Father, the interceding Spirit of God. The good man thus goes abroad in his desires towards the family of his great Parent, like an angel on his ministrations here below.

What has prayer not done? What mountain, what natural impossibility has it not removed and cast into the sea? Has not God often spared a city or a people at the prayer of one holy person? Are not the children of God the salt of the earth, which preserves it from corruption? Do not the prayers of the saints prevent the Holy One from leaving it to dissolve by the force of its own enmities and discord? Shall not the cries of the martyrs proceeding from beneath the altar arouse the judge of the quick and the dead? The prayers of holy men have hindered God's judgments, and hastened them. Prayer has quenched his wrath, and inflamed it. It has repelled the mightiest temptations, and chased away the evil One from his prey. It has procured the ministry of angels to supplant the attendance of devils. For sickness it has brought health; for drought, rain; for famine, plenty; for barrenness, fruitfulness; for death, life.

Prayer has given nerve and constancy to the timid and weak virgin to resist the

fire, and the rack, and the cord of demoniac inquisitors. It has made torments, however sharp, appear easy; afflictions, however protracted, brief; dangers, however formidable, unseen and unheeded. What cannot prayer do?

And then how suitable this work is to our nature, and how accommodated to our diversified circumstances. It is not the cumbrous and imprisoned body that need act in this work. We need no eloquence but that of the unfortunate and needy beggar. We need no riches to bribe the gateway of heaven. A sigh may contain a prayer; a groan, a tear, a cast of the eye, may each wrap up many petitions. The current of the thoughts is like the incessant flowing of a mighty river, and each thought may be a prayer. Oh! how niggardly the soul that cannot spare a few drops. Faith is like the sun upon this river of the human soul. It turns a certain portion of the stream of mind into celestial desires, which ascend to heaven and come down again in fertilizing showers of blessed influences upon this parched world, causing the desert to rejoice and blossom as the rose.

But some prayers are like the sluggish and creeping mists that hang over the stagnant marsh. They are not sufficiently rarified by holy fire. They proceed from formal, unthinking, unbelieving souls. They are as unpleasant breath in the nostrils of God; He smells no sweet savour of faith, and love, and contrition, and hope, in them. They turn back upon the false, unfeeling suppliant without ever reaching the sky.

What can an indifferent prayer do? Can it save a soul from death? Can it even vanquish a sinful passion, or obtain a piece of bread? If men must be in earnest to bespeak effectually benefits from men, how much more from God? If the paltry concerns of sense and time be worth fervency and importunity, how much more the one thing needful.

God hates a cold prayer worse than none at all. For it is, pouring contempt upon those things on which he himself has put more value by the death of his Son, and the intercession of his Spirit, and his own eternal concern about them, than he hath put upon the globes, and crowns, and sceptres, of imperial kings—upon the hidden treasures of golden mountains, or the pomp and fame of conquest.

Yet, in all ages, have men been found trusting in such formal, superstitious prayers, and requiring instruction in this most important duty.

Our blessed Lord calls the addresses of the heathen, vain repetitions, and stigmatizes the devotion of the Pharisees as solemn mockeries. The same false teachers that in his days had turned the

house of prayer into a den of thieves, had also assumed the cloak of sanctity to rob widows' houses.

Most needful was it, therefore, that the scrutiny which was directed to the temple should be carried into the closet, and that the same Divine Reformer who had stript his Father's courts of simony, should strip its ministers of hypocrisy.

Nor are those inspired instructions which were called forth by the necessities of his disciples the less requisite for us; for at all times there is in the world a leaven of the Scribes and Pharisees, against the insinuations of which our only preservation is the law of the Lord.

The Lord's Prayer—to which we shall call attention in an early Number—is deservedly regarded as a standing and perfect model. It was composed by wisdom itself, inspired by the most fervent devotion, and prompted by the purest benevolence; having a due regard at once to the glory of God and the good of men. Brief and concise in opposition to the verbosity and vain repetitions of Pharisaical forms, it is at the same time full and comprehensive. So plain as to be lisped with understanding by the young, it is yet so pregnant with meaning as to meet the most enlarged conceptions of the matured. If an unvaried form of words were good, this is the best; and whatsoever in substance is not contained in, or legitimately deduced from it, is impious and unprofitable; for he who dictated its sentiments on earth, who foresaw all the necessities of his Church, and knew all that was pleasing in the sight of God, now that he has entered within the veil, will advocate no petitions before the throne which he declined to sanction on the footstool.

THE BEING OF A GOD.

NO. III.—OBJECTIONS MET.

THE SCEPTIC'S REPLY.

REV. SIR,—Your argument, to say the least of it, is highly plausible. You labour hard to stick me on the horns of a dilemma. Whether you have succeeded, however, is a different question. The truth is, I can admit your premises, and yet have my doubts regarding your conclusion. . . .

To place your argument in its proper light, it should be stated thus: Matter cannot *begin* a change, cannot act as a *primary cause*; mind alone is adequate thereto. But changes undoubtedly take place in matter.

Therefore, if these changes ever had a *beginning at all*, mind must be admitted as their primary cause.

That if, however, is a very important

affair. By handling it satisfactorily in your next, you will go far to render your syllogism complete.—I am, &c.

J. EDWARDS.

MR A—TO THE SCEPTIC.

MY DEAR SIR,—Let us clearly understand the position of our argument. There is a phenomenon to be explained—the origin of motion. It is admitted by both of us, that matter cannot *begin* to move of itself—cannot move at all but as it is *moved*. The hypothesis I insist on is, that these passive movements, or physical changes, must have been set a-going by an active power distinct from matter—the power of mind. In support of this hypothesis, I advance two facts: 1st, We know for certain that mind has the power here required; 2d, So far as our experience goes, mind *alone* has such a power. Let the theory, therefore, be self-evident or not, it has at any rate the quality of great probability, and possesses strong claims on our belief. Because, if experience is a rational guide, why not abide in this problem by such experience as we certainly possess? Rejecting, however, an adequate cause with which we are familiar, and the only adequate cause that we know any thing about, you cling to the very unlikely supposition, that these motions or changes themselves may be *eternal*. For any thing you know, the thing may be. Now this hypothesis, even by your own account of it, is entirely gratuitous. It is not advanced as a point you have the means either of proving or rendering probable. It is a bare imagination—merely possible. And the utmost attempt at reasoning in its support, is a demand for direct and demonstrative proof that such a conjecture is utterly absurd.

Even supposing, therefore, that I fail to meet your demand, or prove to a demonstration that matter, from its qualities, cannot be eternal; still my hypothesis, so far as it goes, has grounds to stand upon. Yours has none. Mine is founded on experience, partial it may be, but such as we possess—yours is not. Mine is attained by the same principle of reasoning which forms the bulwark of assurance in all knowledge or inductions whatever—yours is but the fruit of a groundless, gratuitous, and (without direct proof) most unlikely conjecture, whose highest pretension is the alleged difficulty of proving its utter futility.

That we may see the comparative force of the two modes of reasoning, let us suppose a case. A modern geologist, in his plodding researches upon the crust of our globe, observes the indications of some unusual phenomena having transpired in a previous era of our planet's history. The appearances presented are a *rent moun-*

tain, surrounded by *lava* and *sulphureous* rocks. 'Behold (exclaims he) the striking fruit of volcanic power!' You happen to be standing by, and incredulously inquire, 'What makes you guess, Sir, that these appearances are the effects of volcanic agency?'

Geologist.—'Guess, do you say? Is the science of geology then founded on guess?'

Yourself.—'Certainly, in this case it is. You did not see these appearances formed. How then can you know their cause?'

Geologist.—'Why, Sir, I infer it in the same manner as I infer almost every other truth of natural science. I know it from the plain deductions of experience.'

Yourself.—'Experience, indeed! What experience have you of the rending of rocks, perhaps millions of ages before you were born?'

Geologist.—'Incredulous man! Does not experience assure us that volcanic agency produces exactly similar effects in the present day? I suppose no unknown or imaginary power, but one in actual operation before our eyes; and the only power, so far as we know, capable of producing the effect in question. Harken, friend, Could these rocks ever rend themselves, or evolve lava without some cause?'

Yourself.—'No, indeed; that is very true.'

Geologist.—'What other power, then, but volcanic heat, can we infer from experience as adequate thereto?'

Yourself.—'Ay, that Sir, is the puzzle; but a puzzle I am by no means called upon to encounter. We see the mountain at present rent; but how long it may have been so, or how long it may continue, we have no means of knowing. Very possibly the rent itself—the adjacent lava and sulphureous rocks—may have so continued from all eternity!'

Geologist.—'Incorrigible fool! To reason with you farther were an outrage on propriety and common sense. Pray, Sir, who was your master in philosophy?'

Yourself.—'One David Hume.'

Geologist.—'Then master and pupil I alike despise!' So saying, he turned his heel on the miserable twaddler who called in question the rational conclusions of inductive science.

Now, my dear Sir, the reasoning put into your mouth above is no caricature. It is quite of a piece with what you advance on the question before us. Matter cannot originate motion; yet motions innumerable exist in matter. The power of mind is an adequate cause, and the only adequate cause that we know any thing about. Why, therefore, not infer that such a mental power exists, capable of conferring the *primum mobile* here required? To this

argument, drawn from *analogy*, and founded on *experience*, you coolly turn round, and, with the greatest complacency, beg to assure me, 'Very possibly the motions themselves may be eternal!'

There is no occasion, however, for allowing the question to remain thus. I must endeavour to have more patience with your hypothesis, than an irascible geologist, interrupted in his labours, could be expected to have. The hypothesis itself, therefore, I now take up, and maintain that it is not only *gratuitous*, but *untrue*—not only *unsupported* by evidence, but *contradicted* by evidence—not only *chimerical*, but *absurd*. In other words, we have proof, from the very qualities of matter, that it cannot be eternal. Eternity! the word is easily pronounced; but what vast ideas does it comprehend! An *eternal* or *self-existent* being (for the two terms are equivalent), is a being that had no beginning—was uncaused by any power or existence whatever. Existing, therefore, entirely by its own power, it is totally independent of any thing else, either for essence or those attributes which necessarily attach to essence. But if totally independent of every other power, it must possess the quality of *necessary existence*. By necessary existence is meant an absolute impossibility in the nature of things of *ceasing to be*. This arises from the fact of its existing entirely by its own inherent self-sustaining power. Having already existed from all eternity as an uncaused cause, totally independent of all other agencies, so it must continue to eternity again equally independent, and exist by an absolute necessity of nature.

Now, Sir, if these propositions be self-evident truths (and that they are so, will sufficiently appear by a proper understanding of the terms employed), then one important inference legitimately follows, *viz.*, that an eternal being must be *immutable*. To suppose such a being mutable, *i. e.* capable of being changed in its essence or attributes, is to suppose it *dependent* on other agencies, which is to destroy the supposition of necessary existence. For if capable of being shifted about from one condition to another by superior power, there is no absurdity in the nature of things in conceiving, that its essence or attributes may be so operated on by such power, as to cease to exist altogether; and an absolute impossibility of ceasing to exist, is just what we mean by necessary existence. Thus, then, necessary existence implies *immutability*.

The most important link in this train of thought, for the purpose of disproving the eternity of matter, is that which connects immutability with necessary existence. As a further illustration of this

connection, let us only for one moment take for granted the existence of such a Being as we denominate God, that is, an uncaused, eternal, self-existent Being—and will not immutability of essence and of attributes force itself on our minds almost as clearly as an axiomatic truth? So readily does the idea of immutability link itself in our minds with necessary existence, that, admitting Him to be *omnipotent*, for instance, it would be monstrous to suppose Him to cease to be *omnipotent*. Admitting Him to be *wise*, it would be monstrous to suppose Him to cease to be *wise*. Admitting Him to be *holy*, it would be monstrous to suppose Him to cease to be *holy*. And so of every other attribute whatever. Undoubtedly, if there be a God at all, to be 'the *same* yesterday, to-day, and for ever,' is a part of His nature. For so closely are essence and attribute connected together, and so clearly does a necessary being imply necessary attributes, that we can just as readily fancy the great 'I AM' ceasing to *exist*, as ceasing to exist as *He is*.

Now, if the above reasoning be sufficient to show that immutability is implied in necessary existence, and that necessary existence is the quality of an uncaused, eternal being, then, on the principle that 'things which are equal to the same thing are equal to one another,' must eternity of existence imply immutability. For the purpose of applying the argument, therefore, let us just appeal to the world around us, and ask whether immutability be one of the attributes attached to matter. Ah! here is another stumbling-block, a barrier insurmountable in the path of atheism. Apply the touchstone, all ye abettors of an eternal world, and test for one moment the soundness of your creed. Matter immutable!—'From change and all mutation free!' The question has only to be mooted to receive a flat and unequivocal denial from every department of material nature. Were that nature animated, and vocal, through all its parts, the answer would be one. One voice would resound from the inanimate mass, and the living form—from the mouldering solid, the unstable fluid, the tenuous air. The trees of the forest, and clods of the valley, would repeat the answer; the very rocks of the mountain would echo back the sound; and the import of all their voices would be—CHANGE, *changed* yesterday, *changing* to-day, *changing* ever.

It is true, that in the mutations and transmutations that take place in matter, we have not one instance of annihilation—annihilation, that is, of the ultimate atoms of matter itself. But we have annihilation, or destruction of specific kinds of it, or *substances*. Bone, muscle, brain,

for example, or any other organic mass, are distinct substances, specific forms, and kinds of matter; and though the ultimate atoms composing these are never annihilated, yet when these atoms moulder into dust, or, in a state of vapour, are dissipated far and wide to the four winds of heaven, there is at least complete destruction of those specific substances, in which, as organized masses, they formerly existed.

With such facts as these staring us in the face, we must allow that immutability is not one of the attributes of matter. But as we already showed, if not immutable, it cannot exist by necessity of nature; it cannot be a self-existent being, and therefore cannot be eternal. Matter eternal! absurd chimera! the slave of every passing influence, than whose attributes nothing can be conceived more transient. Assuredly, if capable of being shifted about from one condition to another; if its attributes may be modified, suspended, lost—it cannot possess that necessary existence and independency of nature, which a self-existent and eternal being implies. Thus, then, is the demonstration complete of the Being of a God. For if matter be not eternal, it must be the product of some other power which is itself eternal and self-existent. What other power is that but the power of the eternal, self-existent God?

I almost feel ashamed of the abstruse and metaphysical nature of this mode of reasoning. But you, Sir, have led me into it by the nature of your objections. Do not fancy, however, that the evidence of the Divine existence lies deeply concealed in the mazes of metaphysics, and can only be extracted by a laboured train of abstract deductions. No, Sir; it is marked in indelible characters upon the surface of every thing with which we are surrounded. It is written with a pencil of light upon the studded sky above our heads; it equally glistens from the dewy floweret that beds the plain. The drapery of heaven, and garniture of earth, are alike resplendent with the important truth. Your own person, Sir, furnishes this evidence: it pulsates in your heart; it circulates in your veins. It is even fossilized, if we may speak so, enstamped in letters of adamantine durability, on the organic remnants of a former era; it is no less interwoven into the structure of all creatures still extant, from the huge leviathans of the teeming deep, to the meanest insect that flutters in the sunbeam, or crawls in the dust. In short, the footprints of Deity are so abundant, so unequivocal, so striking, that we have only to open an unprejudiced eye on the objects of Nature, to rise at once to her Master and her God. An ancient philosopher has remarked that 'truth lies hid in a well.' Blessed be God,

the one great truth of the Divine existence is an exception to the rule. This I shall endeavour to show more clearly in my next communication.—I am, &c.

THE CLOSING SCENE.

A DEATH-BED! a bed from which the occupant will never rise again—where in a little his last breath will be drawn, and the soul, disengaging itself, leave the body a cold, inanimate mass, and pass into the invisible world. How affecting the scene! That eye which is about to lose expression, that tongue which is about to lose articulation, that pulse which has beat so long, but is soon to beat no more—we cannot witness such a sight without the deepest emotion. We behold an immortal spirit passing into eternity. It is a solemn thing to die, even when death is contemplated in the most superficial view we can take of it, as including a final removal from the present scene. It is no trifling matter to bid adieu to friends whom we love, and scenes we delight to gaze upon, and to say to corruption, Thou art our father—to the worm, Thou art my mother, and my sister. But how unspeakably more solemn does it become, when we think of the grave as the avenue to an eternal state—of death as being followed by judgment. It is this which invests a death-bed with its overwhelming interest, and renders its occupant, however thoughtless he may have been before, serious and concerned. Every thing now appears to him in new colours. Earthly riches have no beauty for him—earthly pleasures no sweetness, earthly honours no attractions. Nothing now affects him except what bears on the approaching change. And it must come to this with us all—and that soon. 'I know that thou wilt bring me to death, and to the house appointed for all living.'

The death-bed of a good man presents a solemn yet delightful spectacle. His mind is tranquil. At times it overflows with joy. He knows whom he has believed, and is persuaded that He is able to keep that which he hath committed unto Him against that day. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

Not so the end of him who has led a life of sinful indulgence, and of whom it may be said that God was not in all his thoughts. Terrors distract his soul. The past fills him with remorse. He sees, in the retrospect, health abused, intellectual faculties and moral sensibilities perverted, religious privileges despised, and the whole end and purpose of his being frustrated and lost.

Once robust and powerful, he gave him-

self up to the unbridled indulgence of his passions. He thought not of the evil day, and the evil day was long of coming. For years his constitution stood firm as a rock, and he went on from licentiousness to licentiousness, and from impiety to impiety. Thus lived he, carousing with the intemperate, jesting with the wanton, and sneering with the profane, till at length his health gave way—his step lost its elasticity—his arm its vigour, and, confined to his couch, he was made to feel that his days were numbered, and that he must soon meet his God. Miserable man! having sown the wind, he must reap the whirlwind.

He had teachers, but he obeyed not their voice, nor inclined his ear to them that instructed him. He had pious parents, had received what is called a religious education, and for a season had sat under a gospel ministry. But he broke through all restraint, and set parents, and teachers, and minister at defiance. And for a time he kept up the laugh against them, and against every thing that savoured of godliness. But he cannot laugh now. His jests and sneers have forsaken him now, and instead of the merriest, he has become the saddest of mortals. 'What guilt,' he exclaims, 'can equal mine in heinousness—brought up not in a heathen but in a Christian land—a land of Bibles, of Sabbaths, of Sanctuaries! But I neglected, I contemned them all, and was almost in all evil in the midst of the congregation and assembly. I have lost, not a day, but a whole life, in circumstances that render me altogether inexcusable, and now I must abide the consequences. But O, who shall dwell with the devouring fire—who shall dwell with everlasting burnings!'

The victim of remorse, he at the same time abandons himself to despair. There is pardon for the chief of sinners even in a dying hour if he will but accept of it, but it is not always enjoyed, nor perhaps so frequently as is commonly supposed. Many, many have not attained to it. Multitudes have died in horrors not to be told. So was it in the instance under consideration. The wretched man died without hope. The flames of hell rose up before him, and he felt that for him the breath of the Lord had kindled them. O reader, hast thou entered on, and art thou persisting in, sinful courses? Recollect that 'the end of these things is death.' Anticipate the issue of your present conduct. Will the retrospect be attended with pleasurable emotion in a dying hour? Do not evade the question. Do not rush on in a certain direction, and by-and-bye, when you find yourself surrounded by darkness and danger, confess that you never dreamt of such things, when a moment's considera-

idea would have convinced you that they were inevitable. 'Now, consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.'

THE EDUCATION OF A CHILD.

SECTION FOURTH.—THE LESSONS OF PIETY.

HAVING laid the ground-work of an efficient education in the child's obedience to yourself, we proceed to offer a few remarks on the manner in which he should be instructed and trained in the principles and duties of the first table of the law.

I. So soon as the opening intellect can comprehend the idea in its most general form, with your uplifted eye, and your finger pointing heavenward, let his mind be impressed—let it be imbued—let it be permeated—let it be saturated with the thought of God; so that it shall be incorporated with your child's constitution—be made a part of his existence—an element of his life; so that he shall be unable to think of any object or event except in connexion with the universal, all-creative, all sustaining, all-governing Spirit. Not only in prospect of these habits of thought remaining with him for his defence and regulation in future life, but for present advantage—that he may be a happy child, and that God may take delight in him and bless him, let his heart be inspired with them. God is the child's Father; and we insist on it, that as you profess yourself concerned either in the honour of God or your child's enjoyment, you do not withhold from him the knowledge of his Father one hour beyond the point of time at which you think he can comprehend it. Some say it is cruel to make the child so early superstitious; we reply that it is cruel to conceal from him the knowledge of his Father. It would, no doubt, be cruel to anguish his young heart with the *terror* of God. Alas! how many parents teach their children no other lesson concerning Him; never speak of Him but as an object of fear; and it would be comparatively well if they did so only when their children have been guilty of some wickedness. But having trained them so wretchedly, that they cannot control them with their own dignity—to be delivered from their annoyance—to make them sleep, they will have recourse to the name of God as a bugbear, just as when wicked nursery-maids, before they had learned the secret of opium-poison, had recourse to the more cruel poison of the alarm of wizards and goblins, for quelling the youthful vivacity. How deplorable it is, that a parent should blaspheme the name of God for poisoning with it the heart of her little child! And yet why

should we wonder at it? How many parents there are who have no other conception of God in their own minds which they may communicate to their children! They do not see Him to be any thing else than an object of terror for themselves; and it would be most unreasonable to calculate that they should give any other ideas of Him to their offspring.

Christian parents, you have acquired different views of God: communicate them to *your* child. Teach him to think of God as a kind and tender *Father*. Even so early as he has any comprehension of the love of his earthly father, let his mother tell him that he has a Father in heaven,* who is kinder far. Let a detail be made of His acts of kindness both in creation and providence; for it is not by mere general statements that a child's mind, or indeed any person's mind, is impressed. Refer him to the eyes for seeing with, and the ears for hearing with, and the hands for holding with, and the feet for walking with, and the apples for being eaten, and the kind parents, and the wise physician, and the bright sun, and the moon, and the stars, and the beautiful and sweet-smelling flowers, and the singing birds, and the busy bee, and the sporting lambs, as being all made, and given, and sent by Father in Heaven, till the child's heart be filled with delight in Him. And remember, that this is not to be accomplished by the rarely returning lessons of a Sabbath evening. Every day, and frequently each day, let God be presented to his mind in his Fatherly character. Fear not that your child will learn to love God too much. 'Oh that I had taught mine in that way,' many a wretched mother may say; 'surely some sentiment of the love of God would have remained with him, instead of his growing up to be the rude blasphemer he is—anguishing my soul. That infant joyous thought of Father in Heaven who made the flowers and the lambs, might have retained its sacredness and love for him. Woe's me that all I called my religious teaching of him went rather to the producing and cherishing of a hatred of his Maker.'

Were the lesson limited, however, to the teaching of God's love, it would be criminally defective. We have just exposed the wickedness which lies in presenting Him to the child's mind as an

* We cannot refrain from remonstrating here against what is to be heard even in pious and exemplary families. Whence that most improper (should we not say *profane*?) language in which some parents speak of God to their children, calling Him 'the Good Man?' We blush to write it! There is not the possibility of an excuse for it; not even that of its plainness and intelligibility for the infant mind. Even on the ground of easy comprehension, 'Father in Heaven' is preferable. Or say, 'the Good Father,' if you will.

object of terror. But, though not so bad, it is still a great evil to conceal that He is displeased with sin. As you would honour God, as you fear his chastisement, as you would consult your own comfort in this world, as you would save your child, let his conscience from the first be made lively and tender on the subject of an all-seeing, all-hearing holy God, who is greatly offended at those who act and speak or even think wickedly, and will cast them down at the last day into that pit of woe, unless they are sorry for their sin, and refrain from practising it any more. You will possibly find it vain to attempt to make the child comprehend before the eighth or ninth year of age, that distinction which we who are advanced in life should all study accurately, betwixt God's acting as a Father, and acting as a King. (See next department of the lesson on *Christ*.) But much may be done by the mother referring to the father, if that father is worthy of the Christian name, and saying to the child: 'Just as your father on earth, though he is very kind, is yet angry when you do anything that is bad; so is your Father in heaven angry too, when he hears you saying, or sees you doing anything evil.' Such treatment will produce at once a desirable confidence in the divine love, and a salutary fear of offending the divine holiness. At the same time, be careful to keep up concurrently the lesson of the great delight which Father in Heaven takes in those who are good; and of that Paradise-garden, with its tree and river of life, into which He will admit all good children when they die. Instead of praising your child in your own name when he has done well, tell him how Father in Heaven is pleased with him. This will both sanctify your own heart and make it very happy. Were any one to object, that such conduct might generate a spirit of self-righteousness in the child, we would either pity the ignorance, or loathe the pretension; but especially we would commiserate the poor child who was subjected to the training of a parent whose principal aim was not to render his child an object of complacent delight for his virtue, in the eyes of the eternal Father. There is no heresy so baneful as that of perverted orthodoxy.

ORIGINAL POETRY.

THE BIBLE.

Soul that hath wandered day by day
In sin's bewildering paths astray,
Turn thee to where thy God hath given
The only guide thou'lt have to heaven—
Go to it humbly, earnestly,
He will unclothe its clasp for thee.

Read there the stars of truth which shine,
Interpreting the life divine,
Until upon thy faith-fixed eyes
They stream the light of Paradise:
Read, soul, until through it you see
Something of what was done for thee.

And if the strength of doubt and sin
Shall shake with storms thy peace within,
Read till above thy contrite tear
God shall his rainbow-promise rear.
The air you breath in will be free—
The peace of Heaven will fall o'er thee.

Then read, O soul, thy Father's Word,
Till its love-tone thy depths hath stirred,
The veil of mystery hath been riven
Which darkling hung 'twixt thee and heaven,
On the love-lighted page thou'lt see
That God hath oped the clasp for thee.

G. II.

THE DYING CHRISTIAN.

The flowers again shall spring,
And deck the summer-earth;
Again the birds shall sing,
Awaking joy and mirth;
And every thing be gay
Mid nature's vernal bloom,
Whilst I have passed away—
A slumb'ring in the tomb.

At ev'ning's holy hour
No more I'll love to stray,
When dewy peace has power,
And zephyrs sweetly play,
By vale and woodland green,
O'er hill and flowery dell—
Sweet nature's every scene!
Oh I have loved you well!

The pure and living rill,
Soft singing as it goes;
The lake, so smooth, so still,
Meet emblem of repose,
No more you'll joy impart—
My God, forgive the tear!
No more delight my heart—
My dying hour is near.

But why in hopeless gloom
All sadly sit and sigh?
There's life beyond the tomb—
Bright worlds above the sky.
There flowers unfading spring,
Thero fruits ambrosial grow,
And choirs angelic sing
Where crystal rivers flow.

And there—O promise sweet!
It ravishes my heart—
Fond friends at last shall meet—
Shall meet no more to part;
And there He dwells, the Friend—
All honour to Him give—
Whose love can know no end,
Who died that we might live.

No more I'd linger here,
 I fain would be away;
 There's nothing now so dear
 As tempt a wish to stay.
 All, all things, fair and bright,
 Farewell without a sigh;
 To live in endless light!—
 'Tis gain, 'tis bliss, to die.

J. B.

CHRISTIANITY AMONG THE ANCIENT BRITONS.

DRUIDISM grew old and corrupt, and therefore it was necessary it should vanish away. In the south, it received a severe stroke from Paulinus, the Roman General, who, in the 69th year of the Christian era, was appointed commander of the forces in Britain. He made a conquest of the Island of Anglesey, at that time the seat of the Arch-Druid, and the stronghold of the system. The groves were cut down, and the priests slaughtered, and though this did not extirpate the religion, it inflicted a deadly wound. In the north, among the Caledonians, the star of the Druids began to wane about the beginning of the second century. The grandfather of the celebrated Fingal, it is said, on occasion of a feud that arose between him and that ancient priesthood, commenced a war which soon ended in the almost total extinction of their order. The few that escaped retired into the unbroken gloom of their primeval forests, and concealed themselves in the deep recesses of their groves and undiscovered caves. Their name was hated—their places of worship were desecrated—their groves hewn down—their sacred circles profaned—all was deserted—the influence of the Druids was at an end—and the popular mind was now left free to embrace another faith whenever it should be presented. In traversing the country one is astonished at the numbers of these places once in high and hallowed repute, that have, for many ages, been abandoned. The writer of this sketch well remembers, when a little boy, that he used to stretch himself at full length on the flat top of one of these druidical cromlechs, called to this day 'the altar stone,' and there, on the fine summer evenings, connoed his tasks for school, but little weened he that on that very stone, perchance, there might, many ages before, have bled a human victim in accordance with a barbarous rite that had been disannulled by the lessons of that very book of grace the verses of which he was consigning so assiduously to memory.

The suppression of Druidism, corrupted as it had now become, prepared the way for the gospel, for there can be little

doubt that had the Druids retained the same power and influence, they would have been the mightiest opponents of Christianity, and therefore they were in due time removed out of the way.

The time when Christianity was first introduced into our island is involved in some obscurity, although it is now pretty generally conceded that it was in the first century. It is needless, however, to notice all the different assertions that have been made by various writers respecting the individuals who first published the gospel among our ancestors. That the gospel was preached in Britain in the Apostolic age there can be little doubt. The most likely account of the first introduction of the gospel into this island of the sea, is the following, and it is one fraught with peculiar interest.

In the reign of the emperor Claudius, the famous Caractacus or Caradoc, as he was called by his countrymen, was defeated by the Romans, and along with his family was carried captive to Rome. This happened about the year 52, and Paul arrived in the capital of the world about four years afterwards, where he preached the gospel with no small success, having converts even in Cæsar's household. It was while in this city that the family of Caractacus were converted to the faith of Christ along with his father, Bran. After the death of the British chief, the father returned to his native land, and, according to the Welsh Triads, documents of great antiquity, he brought several Christian teachers with him, who imparted the knowledge of Christ to the islanders. The chief of these strangers was Arwystle or Aristobulus, whose household is saluted by Paul in the Epistle to the Romans. Usher remarks that this Aristobulus is said to have been ordained a bishop by Paul, and sent by him into Britain, where he converted many of the inhabitants and formed them into churches. The ancient Welsh Triads affirm that Bran the blessed first brought the faith of Christ to the Cambrians from Rome, where he had been seven years as a hostage for his son Caradoc. How wonderful was the providence of God in all this! The defeat of the noble Caractacus, deemed at the time the greatest calamity that could befall the Britons, was in the end the greatest blessing; it ultimately brought to them the knowledge of salvation; the Lord bringing good out of the evil, and making the wrath of men to praise him.

Connected with this is the interesting story of Pudens, and Linus, and Claudia, mentioned by Paul in his second Epistle to Timothy. Linus and Claudia are said to have been Britons, and are supposed to have been the children of Caractacus.

With regard to Linus the case is not so certain, but we think there can be little doubt with regard to Claudia. 'There are most satisfactory reasons for believing,' says Smith, 'that this distinguished female was the daughter of the captive British hero who had so long and successfully resisted the Roman arms.' She was at least a Briton and a Christian. Pudens was a noble Roman who had married Claudia, and both of them are referred to by Martial in two of his beautiful epigrams. Claudia is called by him 'a foreigner,' and of the 'wood-stained British race.' It appears also that Pudens was a believer, and a devoted Christian, and was thus equally yoked with the British Claudia, and an heir with him of the grace of life. Whether Claudia, on her father's death, returned with her husband to Britain to assist in planting the gospel there is not known, but it is certain that her grandfather, Bran, laboured to diffuse the knowledge of the truth among his countrymen. It is interesting to notice the names of Britons in the Bible as among the first-fruits of our island unto Christ.

But whether the gospel was introduced into Britain by the Apostle Paul, or by Bran in conjunction with Aristobulus, it is certain that it was introduced at a very early period, and that it was embraced by Lucius, a British king, who used every means to propagate it among his subjects. He erected suitable places of worship, and offered every facility in his power for the diffusion of the glad tidings of salvation. One thing, however, should be remarked here, that the dissemination of the gospel was not altogether dependent on the regular preachers of the word; every believer exerted himself in the cause, and men and women laboured to spread it among their neighbours, and did all they could to leaven the mass of the populace with the doctrine of the Lord. All did their best to recommend the truth by word and deed, and by the divine blessing multitudes were led to the Saviour. The Church in our days is too much in the habit of leaving the great work of the conversion of sinners to her office-bearers, whereas, if every believer among us would strive to bring, were it but another, to Christ, what a change would soon be witnessed on the aspect of the community. The liveliness of the early British Churches was owing, in a great measure, to the warm and active co-operation of the members generally, with the pastors who laboured more officially in word and doctrine.

But the repose of the British Churches was, after the lapse of two hundred years, interrupted by the Dioclesian persecution, which, like a dark cloud hovering ominously in the air, and threatening to dis-

charge its disastrous contents on all the territory over which it lowers, burst in full vengeance on Nicomedia, in the year 303, and then extending over the breadth and length of the empire, wrought fearful havoc every where. The Imperial Edict announced that all Christian Churches should be pulled down, that all copies of the Holy Scriptures should be committed to the flames, that the profession of the religion of Christ was to render any man incapable of holding a civil or military office, that all should be exposed to outlawry who held the doctrine of Christ, and that no rank nor age was to be spared. This persecution, which was intended to delete Christianity from the earth, reached Britain in the full rolling tide of its dark and desolating career, and there accomplished its direful mission. The ancient British historian, Gildas, informs us 'that the Churches were overthrown, all the copies of the Holy Scriptures which could be found were burnt, and the chosen pastors of Christ's Church butchered, together with their innocent sheep, in order that not a vestige might remain in some provinces of Christ's religion.' Multitudes fled from the face of the destroyer and hid themselves in dark woods and rocky ravines, and great numbers suffered martyrdom, while not a few apostasies occurred. The people in a body, however, clung to the principles of their faith, and renounced the world and life for Christ's sake. One thing is worthy of notice here, the numbers of copies of the Holy Scriptures which these churches seem generally to have possessed, and translated in all probability into the ancient British speech. This circumstance would tend vastly to preserve them true to the cause of Christ. But severely as the British Churches felt this persecution, it fell lightly on them compared with others; for Constantius Chlorus, the father of Constantine the Great, did all in his power to soften its rigour. The following anecdote is told of this General, who was Commander of Britain at the time. Having assembled all the officers of his household, he informed them that it was the pleasure of the Emperor that all who professed the Christian religion should either renounce it or be deprived of their various offices and emoluments. A number of them renounced Christianity, while the rest adhered to the faith. Having thus put the matter fairly to the test, Constantius, who inwardly disapproved of the mean and selfish conduct of the apostates, declared that the persons who had thus proved untrue to their God could never prove faithful to an earthly master, and forthwith dismissed them from his service.

It appears that the churches in Britain

enjoyed a very great degree of internal peace and prosperity from the time of the Dioclesian persecution till the rise of the Arian heresy, which denied the proper divinity of the Son of God. This is expressly asserted both by Gildas and Bede, so that we may easily conceive how the gospel would spread among our Celtic ancestry, and the great mass of the populace became leavened by the doctrines of grace. The Arian 'treason,' as it has justly been called, which so greatly distressed the Church of God, was followed, in the beginning of the fifth century, by the Pelagian controversy, which no less proved a disturber of the Church in that age. 'There must be also heresies among you, that they which are approved may be made manifest among you.' Pelagius was a native of Britain, and his proper name was Morgan. The sentiments which he propounded were—'That Adam's sin affected only himself, that children at their birth were as pure and innocent as Adam was at his creation, and that the grace of God was not necessary to enable men to do their duty, to overcome temptation, or even to obtain perfection.' It has been thought that the Pelagian errors were received with much readiness in Gaul and Britain, on account of their coincidence with some of the doctrines taught by the ancient Druids; but however this may be, there can be no doubt that these pernicious doctrines did great damage to the British Church. It is not supposed that many of the ministers were led away by them—still they were not able to stem the tide that bore up so strongly against them.

To counteract the influence of the Pelagian errors, two famous bishops were sent from Gaul to visit the churches in Britain, namely, Germanus and Lupus. These holy men were remarkably successful in their mission, and were the means of bringing back those who had been guilty of defection to the true faith. Germanus, it is said, exerted himself in establishing schools, promoting learning, and building churches.

Among the Britons, the missionary spirit seems to have existed in no small degree. Ninian, an enterprising disciple, filled with holy zeal, even in the midst of the troubles to which his country was exposed, determined to carry the gospel to the Picts, who inhabited the southern parts of Scotland. These people, according to the historian, Gildas, were a very savage and outlandish race, 'wearing more hair on their faces than clothes on their bodies.' Ninian, however, was very successful in his mission of mercy, for he was instrumental in converting many of the barbarous inhabitants, and even

founded a church in Whithorn, on the coast of Galloway. And thus, on the skirts of that peculiarly dark province, was the first invasion made on the kingdom of Satan. Many ages after this the inhabitants were styled, 'The wild Scotts of Galloway;' but they were finally tamed by the gospel, and subdued by its hallowed influence.

In these brief sketches it is not easy to do anything like justice to a subject that would require a volume for every page that we can give. Hence not a few names and incidents of importance must be passed over in order to get at the great leading points that more especially characterised the times of which we speak. The writers of a later age than that to which we now refer have disfigured many things of great consequence, and have left it as a matter of considerable uncertainty to what extent the gospel in its purity was really professed.

Gildas, who lived in the early part of the sixth century, was a Briton, a monk of Bangor, and a person of great piety and considerable talents. His history, which has been preserved to the present time, furnishes a true picture of the state of the country in his day. He was a burning and a shining light, a faithful and fervent minister of the gospel acting in a spirit of ardent zeal, reproving sin and enforcing holiness with all plainness and power of Scripture truth. The strong delineation which Gildas has given of the depravity of his times, has led some to suppose that there was then very little religion in the land; but this is a great mistake, for there was much godliness throughout the country. There was a leaven among the people which kept them from a general defection. That was the Scriptures, of which the British were so fond that great numbers of them learned the Latin language, that they might be able to read them in default of their not being translated into their own vernacular speech.

In the north, the famous Columba, a native of Ireland, laboured in the gospel among the Caledonians, a kindred race to the South British, and possessing a congenious language. On the history of this celebrated evangelist we cannot at present enter. In considering the state of religion among the Caledonian tribes we shall have occasion to take up the account of this great and good man, and give what of his history may be necessary.

It has been frequently thought that the religion of the Britons became all but extinct after the Saxon invasion, when the Romans had evacuated the island, but this is a great mistake. The heathenism of the fierce Saxons did indeed spread, and persecution along with it, but then Chris-

tianity retreated into the wilds of Wales and Cornwall, and took up its abode among the mountains and fastnesses of that interesting locality, where it grew, and flourished, and became great. The ruling classes, it is true, throughout the greater part of the island, adopted the Saxon heathenism; still the truth was held among the common people, and a bright day shone upon the churches that adhered faithfully to the doctrine of the Lord. The sixth century was a prosperous era of the gospel among the ancient British, both in the north and in the south—Columba labouring in the north, among the primitive Caledonians, and Gildas in the south, among the ancient Welsh. And yet this age has been considered as dark, and almost pagan. This, however, is far from being the truth, for the lamp of the gospel shone with a clear and steady light illuminating and cheering many a heart that sat in the Goshen of its brightness.

CHRISTIAN GERMANY.

NO. III.—NEANDER AND HIS TIMES.

THE most eccentric specimens of the eccentric tribe of literary men in all ages and countries, have filled the professor's chair. In Germany, the eccentricity of professorial character and conduct has been correctly held to reach its culminating point. Of all eccentric German professors, Neander of Berlin approves himself to the outward eye at least, as the most eccentric.

You turn to the left hand after entering the vestibule of the somewhat theatrical University-building in the Prussian capital, and find yourself in a large lecture-room, in the company of two or three hundred students, each of them with notebook, inkhorn, and a good supply of pens before him. You must be contented with a back bench, where you have just seated yourself, when the door opens, and a little, dark, common-looking man runs into the professor's desk. Standing behind it, the only part of him you see is an unkempt projecting lock of black hair, which advances and retreats with the current of his words. The lecture is begun and carried on in an unvarying strain of smoothly-flowing and yet most harshly-sounding German. The only graces of oratory you notice, consist of the oscillation of a leg backwards and forwards, clad in a long Hessian boot, and the pause which every sentence claims for allowing the speaker, after a fashion the most ludicrously grotesque, to spit! As you look around on the eagerly attentive faces which are turned toward the object of your wonder, and hear the noise of so many quills busily

taking down every word, you are shamed out of your intention of laughing, and recover from your astonishment, only by the striking of a clock, which dispatches from his desk as abruptly and awkwardly as he entered it, the great and good Neander. The oddity of his appearance and manner does not disappear upon a closer acquaintance. No language can do justice to the impression which his looks, gait, and reception produce on you. Making your way in his library through heaped up folios, you arouse him from his studies by presenting your letter of introduction, and as you examine his thoroughly Jewish physiognomy, his comical figure, his aboriginal dress, and the indescribable expression which these small jet-black eyes, peeping out beneath those shaggy overhanging eye-brows, impart to his whole countenance, you feel you are looking on something, the like of which you are not likely to see soon again.

A very short time, it may be added, is sufficient to show how natural all this is to the man. The externals in his case are those of one who has spent his life-time in his study, engaged in literary pursuits in which he has been entirely absorbed, and knowing nothing of the world, excepting through his books. Only in a country such as Germany was till a few months ago, does such seclusion seem practicable; and there, too, the effects of it upon his usefulness are altogether favourable. Here, with our matter of fact turn and humorous susceptibility, such singularity would be laughed at merely, but in that land of students its main tendency is to deepen and give zest to the respect with which the character and learning of which it is the associate are regarded. Even to the foreigner, however, who is honoured with Neander's friendship, the manners soon seem inseparable from the man; and absurd as the former at first appeared, they come to be considered as at once admirable and appropriate, when the latter is known and loved.

Augustus Neander* is by birth a Jew, and his present name was conferred on him only after his baptism as a Christian. He then became 'a new man,' and assumed accordingly the appellation by which he is now known. He was born at Göttingen, but at an early age removed to Ham-burgh, where, at the age of fourteen, he was baptized. His intellect, early awakened to inquiry, abandoned Judaism; but his heart was as yet unaffected by evangelical truth. He is said at this time to have

* There is in the Prussian Church a Bishop Neander, who must not be confounded with the Church historian. He is evangelical in his sentiments, and occupies a prominent ecclesiastical position, but is otherwise a man of no note.

been an adherent of the system of Spinoza, and it is certain that for a long period his views underwent frequent but unsatisfying changes. He went to Halle as a student, and was there brought under the influence of the illustrious Schleiermacher. Filled with a profound admiration of Plato, and also of Schelling, who was now at the height of his first fame, he was by degrees brought nearer and nearer to Gospel views, until he at length embraced them. In his letters to Chamisso, the story of this part of his life is very beautifully told. It is enough to say here, that he was led to Jesus Christ as a divine Saviour, and attached himself to Him as the Master to whose service his life was to be devoted.

He started as professor in Heidelberg, and immediately adopted the line of historical study which he has since prosecuted with such brilliant success. His first work, 'Julian the Apostate,' was published in his twenty-first year, and shortly afterwards he issued successively his 'Memorials of the Early Christians,' 'Tertullian, or the antignostic Spirit,' and 'His Life and Times of Chrysostom.' By these Monographs his reputation was at once established and extended, and the late king of Prussia was accordingly induced, in 1813, to appoint him to a professorship in the newly founded university of Berlin. For the last thirty-five years he has been at the head of the Theological Faculty there.* He is now in his sixty-second or sixty-third year, and although laid aside now and then by excessive study from public duty, still fulfils the functions of Professor of Theology. The departments in divinity on which he principally lectures are Exegesis and Church history. His exegetical lectures on the New Testament are much and deservedly prized, and although he has published no commentary (unless his 'Life of Jesus' be thus regarded), the literary gossip of Germany asserts that some of the best recent expositions of younger men, are little else than extensions of Neander's lectures. As an ecclesiastical historian, his great works are 'The History of the Planting of the Apostolic Church,' and his 'General Church history.' The latter work is not nearly finished, and makes but slow progress. The first volume appeared, if we do not mistake, in 1825. Since its appearance, the later volumes have been delayed by new editions of preceding ones, and that it will ever be brought down to the present time seems now exceedingly problematical. Writing at a distance from a public library, we cannot give a correct list of his other works. One of the most cha-

racteristic of his productions, 'Unity in Variety,' was published on behalf of a society for sick students, comprises addresses delivered by him at the meetings of a Missionary Society in Berlin, and is distinguished throughout the two volumes of which it is composed by almost all the excellencies of his mind and style.

As a philosophical but Christian writer of the history of the Church, Neander is unrivalled. Older ecclesiastical historians may have as carefully arranged their epochs, and Gieseler, his great living rival, may exhibit a better classification and afford a better chronicle of events; but a combination of laborious induction of facts with broad views of principle, of rigid analysis of evidence with exhaustive statement of results, of the unflagging spirit of research with the devout feelings of the Christian, is to be found only in the pages of Neander.

Not a few English readers undervalue him, we find, in consequence of the startling and unsound conjectures which are thrown out in his work on the Times of the Apostles. It must be owned that his loose theory of Inspiration, and the opposite extreme into which his mind, by a recoil from the Judaism of his younger years, has been hurried, render him an unsafe guide during the period over which an Inspired Wisdom reaches. Beyond that space, however, his direction may be profitably followed, and even there his worst blunders suggest inquiry and aid reflection. He assuredly will not travel far in Church history, and will bring but little home, who ventures not a step in the dark without a lamp for which a Confessional Patent has been taken out! Follow your guide, with your eyes open. Shut them, and no man may guide you.

The place Neander holds in the evangelical party is interesting, and the part he has taken in their movements is most important. He is now a veteran on the field. When he began 'the good fight,' he was almost alone, but he has been honoured of God as the instrument of raising up many to take part with him in the contest. Berlin is the university at which the Prussian divinity students almost universally finish their theological education. The good work which Tholuck has begun in many of them at Halle, is carried on to its completion under Neander. The two men are singularly fitted for their different spheres. If Neander has not the attractiveness, versatility, and activity, which so eminently qualify his brother-professor at Halle for laying hold of the young mind, Tholuck's character, on the other hand, probably fails to present that union of intellectual depth, thorough learning, and spiritual simplicity, which

* Although a professor of divinity, Neander does not preach, and has never received either license or ordination.

renders the Church historian of Berlin so admirable a guide for awakened and more mature men. 'There is a diversity of gifts, but one spirit.'

The times through which Neander has passed have done much at once to modify his views and determine his position. They account for the mingled strength and weakness both of the one and the other. His is peculiarly a spirit which 'believeth all things, and hopeth all things.' He has lived to see so many changes in the past, that he cherishes an almost unlimited hope for the future. He has had such deep experience of the power of spiritual religion, that he cherishes an almost unlimited faith in its sufficiency to work out, unaided, its own ends. He is, therefore, except in some peculiar cases, exceedingly slow, either to accuse, attack, or condemn. The title prefixed to his *Review of Wilberforce* has been the motto of his life, 'A Man of God, and no Party Man.' To combine these two parts, however, of this descriptive epithet is, especially for a German theologian, no easy task. Even Neander, we think, has failed in the attempt. It has tended mainly to make him suspected of a latitudinarianism in sentiment, and a vacillation in conduct, with which he is really not chargeable. And yet we can scarcely wish him in another position than that which he occupies. Nature never meant him for a partizan. 'Let him alone,' we should say (might Scripture be so far misapplied), 'why trouble ye the man? he hath wrought a good work.' Standing on his own ground, he has fulfilled his mission. Aloof from all parties, he is unheard by none. A man of simple, earnest faith in Jesus Christ, his voice, when telling what God has done for his soul, has reached hearts that were closed, and consciences that were hardened against every other.

The impression which intimate intercourse with Neander leaves is uniform and deep. The man is not to be envied who can come away from him without a firmer persuasion of the reality of spiritual religion, and a more profound admiration of Christian character. Bursting through all the ridiculous manifestations of the external man, and throwing them completely into the shade, there is an intellectual grandeur, a moral beauty, a spiritual radiance, which to be known must be felt. A transparent integrity, overflowing kindness, and the elevating influence of fellowship with God, imbue his heart and life with a heavenly fragrance. Than Neander of Berlin (and the remark has been made by almost all who know him), no fitter living type could be found of all that we associate with the character of 'the disciple whom Jesus loved.'

PHYSICAL STUDIES.

THE ZODIACAL LIGHT.

ON the darkening blue of the tropical evening sky there may often be seen projected a cone of cloudy aspect. Its brightness is sometimes distinct, and sometimes dim, having an outline like the milky-way, as seen in a clear frosty night, when the moon is absent. The point of this illuminated cone is directed from that portion of the heavens beneath which the sun has set. It would therefore appear to bear some relation to the sun. This view is corroborated by the appearance of a similar cone of light at other seasons of the year, before his rising. In these cases the cone points to the quarter of the sky opposite to that from which the sun is about to rise. As Venus, during one part of her course, is the evening star, pouring forth her silvery rays after the orb of day has forsaken our sky, and in the opposite part of her course lights up her lamp precursive of his triumphal advent,—so does the cone to which we have been referring present its delicate light alternately after and before his transit across the horizon. It is seen projected on some part or other of that celestial belt which all the planets are found to traverse—that interesting zone of the heavens which the ancient astronomers peopled with fanciful forms of living creatures, and objects bearing a relation to human life—forms which, on account of the class to which they chiefly belong, were called *zoa*, that is, living creatures. This zodiac, or zone of *zoa*, is that in which the phenomenon to which we have been directing the attention of our readers is always seen. Hence it has obtained the name of the zodiacal light.

In this country the zodiacal light can be seen only in certain seasons of the year, and in very favourable conditions of the heavens.

The study of the zodiacal light is of very modern origin, although the phenomenon itself must have been presented to those who studied the heavens in the very earliest times. The zeal and vigilance of modern astronomers have enabled them to ascertain several exceedingly remarkable facts in reference to this interesting light.

Humboldt thus describes it as he saw it during his voyage from Lima to the western coast of Mexico:—

'For the last three or four nights (between 10° and 14° of north latitude) the zodiacal light has appeared with a magnificence which I have never before seen. Judging also from the brightness of the stars and nebulae, the transparency of the atmosphere in this part of the Pacific

must be very great. From the 14th to the 17th of March, during a very regular interval of three quarters of an hour after the disc of the sun had sunk below the horizon, no trace of the zodiacal light could be seen, although the night was perfectly dark, but an hour after sunset it became suddenly visible, extending in great brightness and beauty between Aldebaran and the Pleiades, and on the 18th of March, attaining an altitude of $39^{\circ} 5'$. Long narrow clouds scattered over the lovely azure of the sky appeared low down in the horizon, as if in front of a golden curtain, while bright varied tints played from time to time on the higher clouds: it seemed a second sunset. Towards that side of the heavens, the light diffused appeared almost like that of the moon in her first quarter. Towards ten o'clock, in this part of the Pacific, the zodiacal light usually becomes very faint, and at midnight I could see only a trace of it remaining. On the 16th of March, when its brightness was greatest, a mild reflected glow was visible in the east.

In the obscure sky of this country the zodiacal light is visible only in the beginning of Spring and the end of Autumn. At the former period it may be seen after the evening twilight above the western horizon, and at the latter, before the morning twilight in the East. Not a few intelligent persons may be found who, though observant of our nocturnal phenomena, never have once noticed this beautiful light. In order to see it, we must look out for it in the proper quarter, at the proper time. What is this light, and whence is it derived?

1. We answer, 'It seems to be the brightness of a lense-shaped ring surrounding the sun.' Whether it shines solely by reflecting the solar rays, or is self-luminous, is a point on which the astronomers of our day have not as yet agreed. The matter which emits or reflects this light seems to bear a resemblance to that of which the comets are composed. Some have called it nebulous matter.

2. In its extent, it is subject to very great variations.

Dr Olbers says: 'I have satisfied myself that the light is very different in different years, sometimes for several successive years, being very bright, and extended, and in other years scarcely visible.' Humboldt gives us the following vivid description of those variations:—'In the tropical regions of South America I have sometimes observed with astonishment the variations in intensity of the zodiacal light. Having, during several months, passed the night in the open air, and under a serene sky, on the banks of the great rivers, or in the midst of the wide

grassy plains or *llanos*, I had frequent opportunities of observing the phenomenon. Sometimes, in a few minutes after the zodiacal light had been at the strongest, it would become sensibly weakened, then suddenly reappear in full brilliancy.'

3. It is difficult to determine whether such variations in this light are owing wholly to processes going on in the lenticular ring itself—to changes in the upper strata of our own atmosphere which may occur, even when at the surface of the earth no changes in atmospherical temperature, moisture, or pressure, can be detected by our instruments,—or partly to the one and partly to the other class of causes. The strong probability is that real changes do take place in the zodiacal medium, but that by the influence of atmospheric variations, the apparent changes in the brightness and the extent of that medium are very much increased.

4. Some philosophers have supposed the zodiacal annulus to be merely an extension of the solar atmosphere; but this supposition is liable to serious and insuperable objections. It is quite untenable.

The solar atmosphere cannot extend to regions so very remote from his body, as those through which the zodiacal matter is seen to be diffused. Without being so detached as to cease its revolution with his nucleus or body, the atmosphere of the sun could not extend itself even so far as half-way to the planet Mercury. At that distance, the centrifugal force of its exterior parts would exceed the attractive force by which it would be urged towards the centre of the sun. Hence, the exterior portions of the medium would move off;—a hiatus being formed in the zodiacal matter, the continuity of the medium would be completely destroyed.—The atmosphere would thus be inevitably and permanently divided into the atmosphere, properly so called, and the exterior ring of matter projected from it.

5. But the zodiacal medium, if *non-coherent*—if quite unconnected in its concentric rings—may move permanently round the sun, each ring revolving at the speed which would belong to a planet moving at the same distance from the sun. Such a ring would constitute a train of *planetoids*—of little planets. Whether the matter composing those planetoids were solid, liquid, or gaseous, would not, could not, affect its motion, either in reference to its velocity or its direction. In order to this, however, it would be necessary that the orbit of each planetoid should be entirely circular, or at least nearly so. If there were extensive variations from the circular form in the orbits which they pursue, as they move nearly in one plane, interferences and collisions would almost necessarily ensue.

If solid, they would dash against each other, causing fractures and separations.

6. It may be that some connection subsists between the aerolites and this annulus that is seen projected in its brightness on the zodiac.

It is supposable that the zodiacal light may result,—neither from the self-luminousness nor from the reflective power of of a rare and tenuous medium,—but from the united rays sent forth by myriads of shining solid bodies, too small to be separately visible from our planet, yet, owing to their combined effect, exhibiting a continuous surface invested with considerable brilliancy.

It is supposable that the eccentricity of the orbits traced by such solid masses, casting their combined splendour on the zodiac, at different times—in different configurations, may give rise to extensive visible changes in the shining ring. Their interferences and collisions may also contribute to the same result.

It is supposable that the *prevailing* course of these planetoids may be an orbit much elongated; and that, therefore, owing to its greater nearness at one time than another to the orbit of the earth, the zodiacal matter may in one year be seen much brighter and more extensive than in another.

It is supposable that the nearer portions of this ring may supply those masses which, dipping into our atmosphere, and ploughing their rapid course through its upper strata, at each successive transit sinking into it more deeply, and, encountering perpetually augmented resistance as they sweep along their fiery path, at last descend to the earth with tremendous force and noise.

7. These are but conjectures. Further observation may either confirm or dissipate them. The course of science, though often intermitted, is ever onward. The presentation of difficulties is the prelude to their removal. The discovery of seeming anomalies is the first step towards the disclosure of previously unknown illustrations of the dominancy of Law. The unaccounted for perturbations of the planet Uranus occasioned the discovery of the planet Neptune. The imperfection now found to exist in the explanation of those perturbations, supplied by the disturbing influence of that newly discovered planet, indicates that there exists at least one other planet beyond the orbit of Uranus. Already the astronomical calculator and the astronomical observer are on the alert, eager for further discovery, and confident in reference to its actual attainment.

In the same manner, the zodiacal light which now puzzles astronomers may, ere long, be the means of supplying them with valuable information regarding the struc-

ture and harmony of our solar system. As the comets shivered the crystalline spheres of Ptolemy, and prepared for the sweeping away from astronomy of his 'cycle and epicycle, orb in orb' with which the heavens were 'scribbled o'er'—we guess that other astronomical hypotheses, now extensively received and daringly employed to obscure the creative agency of God, will be demolished by the zodiacal medium.

Here there opens up to our view a field of inquiry, at once extremely wide and very inviting. But our space is already nearly filled up. The introduction of the thoughts suggested to us would swell this article to an unreasonable bulk. Our notice of them must in consequence be deferred.

Meantime, we may be permitted to recall attention to the obvious incompleteness of our scientific discoveries. *Some* things we do know, *many* things we know not. Our visible horizon is narrow, and bounded everywhere with clouds and darkness. Humility is the attendant of scientific greatness. Modesty is the appropriate garb of pure majestic truth. Ignorance alone is proud. The temper of the contrite believer, meekly sitting at the feet of Jesus, and from his lips receiving the holy words of eternal life, is in perfect harmony with the temper which alone is suitable to him who aspires to scan the starry vault and fathom the dread profound through which Jehovah hath outstretched his mighty universe.

MARCH IN PALESTINE.

THE progress of vegetation during this month is amazingly rapid. The barley which was sown towards the end of the preceding month, is nearly ready for the sickle at the end of this. Very little snow falls in Palestine during March, but the 'latter rain' descends generally towards the end of the month. Much snow, however, falls on the elevated northern boundary—the two extensive ranges of Mount Lebanon. On the 21st, Mr Burckhardt left Beteddein, foot of Libanus, the western range, to cross the mountains on his way to Damascus. 'I was anxious,' says he, 'to reach Damascus, and feared that the rain and snow would make the road over the mountain impassable; in this I was not mistaken, having afterwards found that if I had tarried a single day longer, I should have been obliged to return along the great road by the way of Beirout. We were an hour and a-half in ascending Djebel Barouk; the summit was covered with snow, and a thick fog rested upon it. We several times sank up to our waists in the snow, and after many falls reached the plain of Bekaa, where it began to snow again, and it continued to rain and snow for several days.' On the 22d, he adds,

'we reached the summit of the Anti-Libanus, where the heavy rains had already melted the greater part of the snow.' This accounts for the rise of the Tiberian Lake towards the end of this month, and the full banks with which the Jordan flows during the following one. Mr Burckhardt was told that the water of Lake Tiberias rises during the rainy season three or four feet above its ordinary level, which seems not at all improbable, considering the great number of winter-torrents which empty themselves into it. The Lake Hulch and that of Tibefias may be compared to great regulators, which control the violence of the Jordan, and prevent its inundations. The principle is precisely the same (though on a far inferior scale) as that which prevents the sudden rise and overflow of the magnificent streams connecting the great lakes of North America.* The Jordan has throughout, from the Galilean to the Dead Sea, two sets of banks, and in some places three. Pococke says that the lowest of these is four or five feet above the water, and is frequently covered with wood. The lower valley, which is about half a mile in breadth—sometimes more and sometimes less—is to be distinguished from the broad Ghor, usually called the valley of the Jordan. According to Burckhardt, 'in winter the river inundates the plain in the bottom of the narrow valley, but never rises to the level of the upper plain of the Ghor, which is at least forty feet above the level of the river.' Dr Jamieson has committed a blunder in his valuable editorial additions to Paxton's *Illustrations*, in discounting on the beneficial effects of the annual overflow of the Jordan; and the writer of *The Jewish Nation*, a volume recently published by the London Tract Society, has fallen into the same mistake. Travellers deny that agriculture is benefitted by the overflow of the Jordan; and the Jewish historian,† at the beginning of the Christian era, speaks of the Jordan, between the Sea of Galilee and the Dead Sea, as flowing 'through a desert.'

There is much fine weather in March. Every plain, and hill, and vale is verdant. The fields and flowers, and the foliage of the trees and shrubs, have a delightful freshness. On the plain of Sharon, 15th of the month, Wilde thus writes,—'Around us was an atmosphere such as can only be perceived and breathed in the East—no palpable sky—no clouds traversing a canopy definite in extent, but an ethereal expanse about us and above us, terminating only where the powers of vision fail, and creating the thought that we looked into the regions of boundless space.'

Lord Lindsay travelled in the peninsula

of Mount Sinai in this month. This traveller found abundance of shrubs and scented plants. 'The caravan,' says he, 'advances at a regular and certain pace, about three miles an hour, but the individual animals proceed very irregularly, stopping every now and then to graze on the thorny shrubs and scented plants, with which the Arabian desert (particularly) abounds.' The mention of scented plants in the Arabian desert recalls the lines of Milton:—

'As when to them who sail
Beyond the Cape of Hope, and now are past
Mossambic, off at sea north-east winds blow
Sabeian odours from the spicy shore
Of Araby the blest, with such delay
Well pleased they slack their course, and many
a league
Cheer'd with the grateful smell old ocean smiles.

Lord Lindsay found the *homr*-plant, and *tarfa*, or tamarisk tree; the former bears small, red, juicy berries, which they squeeze into water. The *munn* (a gum which exudes from the tamarisk tree) has a strong aromatic taste like turpentine; it is kept in casks, melted when required, and spread on bread like honey. The *munn* and the juice of the *homr*-berry are used to sweeten bad water; but his Lordship thinks the tree cast by Moses into the bitter waters of Marah was the *elluf*, a species of acacia, with very small leaves, and very large thorns, the tree having no tendency in itself, apart from the miracle, to sweeten the water.‡ The *munn* harvest is in June, but the Israelites were at Marah within a month after the institution of the Passover at the vernal equinox. In the same desert, not far from the sea-shore, this traveller saw in great quantities the *lussof*, a beautiful green plant, with large juicy pods: at the proper season it produces a fruit as large as one's finger; and good to eat. He observed also the colocynth, which grows as large as a small melon; the rind when dried, is used for holding water, butter, &c. The *hemmar* was also observed: it is a branchy, edible plant, the leaf juicy, and bitter when chewed; also the *sekarran*, bearing a very pretty flower of blended purple and white, on a thick leafy stem. In the valleys of Sinai, the same traveller says—'the *rattam*, a species of broom, bearing a white flower, delicately streaked with purple, afforded me frequent shelter from the sun, walking on in advance of the caravan. And two other shrubs, the *selleh*, thorny, with leaves of the lightest tint of green, bearing a very pretty flower of a light pink colour, beautifully streaked inside—and the *ooraga*, deep green, with hairy pods, ending each in a thorn—instead of leaves, and bearing a small pink flower, five petals with yellow stamina, delighted me with their simple beauty.' This broom

* Professor Robinson.

† Josephus, in his *Wars of the Jews*, iii. 10, 7.

‡ Exod. xv. 25.

is understood to be the same as the *juniper* of the English Bible (1 Kings xix. 4-5; Job xxx. 4); and it is interesting to remark that Elijah rested under one of the same shrubs which afforded shelter to Lord Lindsay while travelling to the same Mount Horeb. It is said that this shrub converts the most barren spot into an odoriferous garden by its flowers, which continue a long time, but it is small, and the scantiness of its shade seems to have deepened the despondency of the prophet after the fatigues of his journey through the wilderness, and prompted him to exclaim—'It is enough: now, O Lord, take away my life, for I am not better than my fathers.' Professor Robinson says, that the Arabs who accompanied him always selected the place of encampment in a spot where this shrub grew, in order to be sheltered by it at night from the wind; and during the day, when they often went on in advance of the camels, he found them not unfrequently sitting or sleeping under a bush of this *retem* to protect them from the sun. Where other plants were scarce, it was used for fuel, and burned with a crackling noise. (Psalm cxx. 4.)

The plants in this peninsula are mostly found in Palestine, and we therefore follow Professor Robinson in his journey over the same scene during this month. Round about the fountain Ilawarah he found, on the 19th of the month, many bushes of the shrub Ghürküd,* now in blossom. This is a low, bushy, thorny shrub, producing a small fruit, which ripens in June, not unlike the barberry, very juicy, and slightly acidulous. It seems to delight in a saline soil, for he found it growing around all the brackish fountains which he afterwards fell in with during his journeys in and around Palestine. In the midst of parched deserts, as in the Ghor, south of the Dead Sea, where the heat was intense, and the fountains briny, the red berries of this plant often afforded the Professor and his party a grateful refreshment. He frequently found the tamarisk, with narrow leaves, and without thorns, the same on which the manna (Arabic *monn*) is elsewhere found; and the *tulh* or *seyal*, said by the Arabs to be identical, a species of very thorny acacia, producing a little gum-arabic of an inferior quality. The Superior of the convent of Mount Sinai, on the 28th, put into his hands a small quantity of the manna of the peninsula, famous at least as being the successor of the Israelitish manna, though not to be regarded as the same substance. According to the Superior's account,† it is not produced every year; sometimes only after five or six years; and the quantity in general has greatly diminished. It is found in the form of shining

* *Peganum retusum* of Forskal.

drops on the twigs and branches (not upon the leaves) of the turfa,* from which it exudes, in consequence of the puncture of an insect of the coccus kind.† What falls upon the sand is said not to be gathered. It has the appearance of gum, is of a sweetish taste, and melts when exposed to the sun or a fire. Not one of the characteristics of the manna of the Old Testament is applicable to the present manna.‡ 'And even if it could be shown to be the same, still a supply of it in sufficient abundance for the daily consumption of two millions of people would have been no less a miracle.' On the 22d, this traveller mentions the *retem*, a species of the broom plant,§ with small, whitish, variegated blossoms, growing in the water courses of the Wadys; the *kirdhy*, a green thorny plant, with small yellow flowers; the *silleh*,|| the *shih*,¶ and the *'ajrané*, from which the Arabs obtain a substitute for soap.

According to Shaw, at this season the mountains of Quarantania, and others near Jerusalem, afford a great quantity of *yellow potium*, and some varieties of *thyme*, *sage*, *rosemary*, and such aromatic plants as the bee chiefly delights in; so that in the wilderness of Judea there was abundance of the wild honey which was part of the food of John the Baptist (Matt. iii. 4). The brook of Elisha, which waters the gardens of Jericho, has its banks adorned with several species of *brooklime*, *lysimachia*, *watercress*, *betony*, and other aquatic plants. In the plain of Sharon, about the middle of this month, according to Wilde, the fields were decked with thousands of gay flowers; the *scarlet anemone*, and a beautiful specimen of *small red tulip*, intermingled with the *white asters*, the *pink phlox*, and the *blue iris*, and with crimson and white *asters*, *asphodels*, and *lilies*, forming an enamelled carpet, that perfumed the air, and offered a scene replete with everything that could gratify the eye or charm the imagination.

BRIEF NOTICES OF THE PRINCIPAL RELIGIOUS DENOMINATIONS IN THE UNITED STATES.

CONGREGATIONALISTS.

'THE history of our colonization,' says Bancroft, the historian of the United States, 'is the history of the crimes of Europe.' It includes a painful record of the crimes of Great Britain. But what was the disgrace of our rulers, brought

* *Tamarix Gallica mannifera* of Ehrenberg.

† *Coccus manniparus* of the same Naturalist.

‡ Compare Exod. xvi. 14, 31, with Numb. xi. 8, 9.

§ *Genista retum* of Forskal.

|| Apparently the *Zilla Myagroides* of Forskal.

¶ *Artemisia Judaica* of Sprengel.

glory to the oppressed, and has proved the means of extending and perpetuating Christianity and its institutions in a way that must command the admiration of every pious mind. The following details will illustrate this :—

John Robinson, who has been styled the Father of modern Congregationalism, was pastor of a church in the north of England, but being harassed by the bishops, he fled, along with a number of his people, to Holland in 1608. Vexed at the dissoluteness of manners that prevailed on the Continent, and apprehensive of contamination to their children, these refugees began in 1617 to meditate a removal to America. It was not, however, till some years later that they obtained a patent, and mustered pecuniary resources sufficient to enable them to undertake the voyage. The vessels not being sufficiently large to carry the whole congregation, Mr Robinson remained with the majority at Leyden, where he died in 1625; and Mr, commonly called Elder Brewster set sail with the emigrants, including Carver, Bradford, Winslow, and Standish—all afterwards men of renown. One of the vessels proving not sea-worthy, they were obliged to turn back to Plymouth. Again they set sail, and again they returned. Leaving the discouraged and disaffected behind, the remainder, in all a hundred souls, in a single ship, the *May Flower*, for the last time, 6th September 1620, set forth in quest of a Transatlantic home. The voyage was long and perilous. In the ninth month they made Cape Cod; and landing, 'fell upon their knees and blessed the God of heaven who had brought them over the vast and furious ocean, and delivered them from many perils and miseries.' Space would fail were we to attempt to repeat the story of the privations and sufferings they underwent before, and long after, their settlement at New Plymouth—so called in grateful memory of the hospitality shown them in the last English port from which they sailed. Suffice it to remark, 'that they endured as seeing Him who is invisible.' 'They knew that they were PILGRIMS, and looked not much on those things, but lifted up their eyes to heaven, their dearest country, and quieted their spirits.' In 1692 more emigrants arrived, who founded Salem; others speedily followed. These were Puritans, not Separatists, like Brewster and his companions, but men who considered themselves as belonging to the Church of England till their departure for America dissolved the tie. Cotton and Wilson of Boston—Hooker and Stone of Hartford—Davenport and Hooke of New Haven—were all beneficed clergymen before their emigration. These men, in their new circumstances, set themselves

to study, with the Bible in their hands, the scriptural model of church order and discipline, and to form their churches after the pattern thus discovered.

Within twenty years from the planting of the colony at Plymouth, all the other chief colonies of New England were founded. Nor was their spiritual prosperity inferior to their temporal. In 1647 they had forty-three churches; in 1650, fifty-eight, with 7750 communicants; and in 1674, there were more than eighty English churches, composed of persons all of whom made a credible profession of the faith of Christ. These early colonists, in the planting of their settlements, contemplated the founding of such civil communities as should be most favourable to the cause of pure religion; and being at first few, members of the same Church, and of one mind, they made the laws they passed, in regard to ecclesiastical matters, binding on the whole community. None but members of their churches were entitled to the rights and privileges of citizens. Ere long this state of things led to consequences the most disastrous. The first remarkable case of persecution to which it gave rise, was that of Roger Williams. This distinguished man, after being expelled from the Church of England on account of his Puritanical principles, repaired to Boston in 1631; and perceiving the career of intolerance that was entered upon, he lifted up his testimony against it, and proclaimed that 'the doctrine of persecution for cause of conscience is most evidently and lamentably contrary to the doctrine of Jesus Christ.' He denounced at the same time a compulsory attendance on public worship, and a compulsory support of the ministry. 'What!' exclaimed his antagonists, 'is not the labourer worthy of his hire?' 'Yes,' he replied, 'from them that hire him.' He was banished from the colony, and retiring to Providence, there laid the foundation of a state in which unlimited toleration, or rather absolute religious liberty, prevailed. Space would fail were we to detail the case of Mrs Hutchinson, who, for her Antinomian tenets, was banished to Rhode Island; and that of three Quakers, who were executed. This connexion between the Congregational system of church polity and the civil power was severed in most of the colonies by the Revolution; but in Massachusetts it was not till 1833 that it was wholly abolished.

The following are some of the most memorable events that have occurred in the history of New England Congregationalism :—

1. About 1660 a synod was called at Boston, which decided that all baptized persons were to be considered members of the Church, and, if not openly dissolute, admit-

ted to all its privileges except partaking of the Lord's Supper. This was termed the Half-way Covenant, of which Mr Stoddart, minister at Northampton, was one of the most strenuous defenders. Jonathan Edwards, his grandson, at first agreed with him in his views, but afterwards wrote against him with great ability. The Half-way Covenant continued in use for many years; but after a bitter experience of the pernicious consequences attending it, it was laid aside in all the orthodox Congregational Churches.

2. In 1740 a revival took place which embraced all the colonies. In reference to it Jonathan Edwards writes: 'There has been, the year past, the most wonderful work among children here, by far, that ever was. God has seemed almost wholly to take a new generation that are come on since the last great work seven years ago. Neither earth nor hell can hinder his work that is going on in the country. Christ gloriously triumphs at this day.' For a particular account of this revival, and of the evil as well as good of which it was productive, we refer to the Memoirs of President Edwards.

3. Ten years after the above period, in 1750, Unitarianism began to make progress in New England. A full account of its rise and growth will be found in Baird's America. Harvard University fell into the hands of the Socinians, and is still under their control.

4. In 1801 a plan of union was adopted between the General Assembly of the Presbyterian Church and the General Association of Connecticut, with a view 'to promote union and harmony between those new settlements, which are composed of inhabitants from those bodies.' By this plan, a Congregational Church, if they settled a Presbyterian minister, might still conduct their discipline according to Congregational principles; and on the other hand, a Presbyterian Church, with a Congregational minister, retained its peculiar discipline. Under these regulations many new Churches were formed, which, after a time, came under the jurisdiction of the General Assembly. In 1837 this plan of union was abrogated by that body as unconstitutional; and several synods which had been attached to it in consequence of the plan, were declared to be out of the ecclesiastical connexion.

In New York, many churches, originally founded by Congregationalists, and after the Congregational model, have, from a desire of harmony, and a more perfect union with their brother-Christians of the same doctrinal faith, adopted wholly, or in part, the Presbyterian discipline.

In 1834, those churches who had retained the Congregational discipline formed

a General Association, in which both churches and ministers are represented: lay delegates representing the former. The number of churches connected with this body is annually increasing.* According to the last census, there are in the United States 1420 Congregational churches, 1,275 ministers, 202,250 communicants; and in New England, eight colleges, and four theological seminaries—all of which are in a flourishing condition. 'When we recollect that for nearly two hundred years after its settlement, there was scarcely a single Church of any other denomination within its limits, to Congregationalists, and to Congregational principles, it must chiefly be ascribed that New England is what it is.'

NO ENDOWMENTS.

NO. I.

It is now several years since the friends of the Voluntary cause took their ground, and it was Ireland that led them to do so. The question of that day was, whether Roman Catholics, in common with their fellow-citizens, should be held eligible to offices of civil trust. Multitudes were afraid, that if this were done, the most serious disasters to the institutions of the country would ensue. This led those who held Voluntary sentiments to call public attention to the true method of proceeding in the case, which was for Government to repudiate all Church and State connexion whatever, and treat the whole body of the people alike irrespective of their religious dogmas. This procedure was tantamount to an open declaration of war against existing Ecclesiastical Establishments, and the battle soon began to rage fiercely enough on this side of the Border. Our readers know what happened. They know that after a severe internal struggle, arising out of the passing by the General Assembly of the *Veto Act*, which, along with the erection of *quoad sacra* churches, was intended to arrest the progress of dissent, the Kirk of Scotland was rent in twain, and that those who left it, though, for the most part, disowning in theory the Voluntary principle, have, nevertheless, ever since, contrived to live upon its fruits, and still furnish a most delightful and convincing demonstration of its power.

Since the Disruption,* the Voluntary controversy has been comparatively little agitated till now: the state of Ireland, or rather Lord John Russell's avowed panacea for its evils, has at length fanned the embers into a flame. Her Majesty's

* Rupp's 'Religious Denominations.'

ministers have it in contemplation, so soon as the *convenient season* shall arrive, to endow Popery in Ireland; and the Premier has told us that if the priests themselves do not object, he will consider our opposition, the opposition of Scotland and England, as no bar in the way of carrying his project into effect.

In these circumstances, we cannot remain inactive. As citizens of a free state, we cannot allow a minister of the crown to use such language as that we have just quoted, without lifting up our loudest protestation against it; and, as the friends of religion and the rights of conscience, we feel constrained to exert ourselves to the utmost, to bring about the time when Government, confining itself to its appropriate sphere—the things that are Caesar's, shall cease to intermeddle with the things that are God's.

The contemplated endowment of Popery in Ireland has been the occasion, to a considerable extent at least, of reviving the agitation of the Voluntary question among us; but we must take care that it prove not the occasion of our principles being misunderstood. We trust our Roman Catholic fellow-subjects will not misunderstand them.

We are not only willing, but anxious to concede to them equal political rights. There is not a privilege we claim for ourselves as citizens, which we are not solicitous they should enjoy also. So far from seeking to *keep them down*, we would deliver them if we could from oppression in all its forms, and especially from the galling domination of the Irish Episcopal Church. How obnoxious that Church must be to them, we can have no very great difficulty in comprehending.

We know our own feelings at the present moment in reference to the endowment of Popery in Ireland. Would not our indignation be raised to a much higher pitch were we assured that it was the intention of Her Majesty's Government to set up the Roman Catholic Church as the established Church of Scotland? Would not the proposal, and especially any serious attempt to realize it, rouse us almost to frenzy, or drive us to the very verge of rebellion? Well, then, we may judge how the Irish Roman Catholic feels in reference to the ecclesiastical system that has been forced upon him. Is not the Papist as quick of sense as the Protestant, and as much alive to injustice and insult? 'What, hath not a Roman Catholic eyes—hath he not hands, organs, senses, affections, passions? If you prick him, does he not bleed; or if you tickle him, does he not laugh; if you poison him, shall he not die; and if you wrong him, shall he not revenge?' We can hardly over-esti-

mate the outrage that has been perpetrated on the inhabitants of the sister isle, by the establishment among them of the system to which we refer; and even-handed justice demands that with the least possible delay we shall abate the nuisance. While we would not have our Roman Catholic fellow-subjects misunderstand our principles and aims, neither would we have any other class of our fellow-citizens, and above all, our representatives in Parliament, do so.

We have no sympathy with those whose cry is—'Don't endow Popery, for it is error—soul-destroying error; but endow truth, and as we hold the truth, endow us.' Our answer to such is not only—'Who constituted you the judges of truth?'—but, even admitting it is the true religion they have embraced, we say to them, 'The State has no business to distinguish you from others on that account.' The civil magistrate has no right to intermeddle with the religious opinions of his subjects. The province of conscience lies beyond his jurisdiction. This is our distinctive position, and we wish those who may not previously have considered the subject very fully, to mark it. The question which, in the first instance, we feel ourselves called upon to decide, is not, *what* is it which the State purposes to endow?—is it truth or error—is it Protestantism or Popery—is it the Bible or the Koran? The first question is, has the State a right, or is it at liberty to endow at all? And taking up the ground that it has no such right, we say to the State, without characterizing, or reflecting unkindly or injuriously on, any one of the many creeds that may obtain in the country, Endow none of them, for with men's creeds you have nothing to do. The contest between opposing religious parties holding in common the Establishment principle, is a contest for superiority: the one says, I am in the right, and my neighbour is in the wrong—therefore frown upon him, but upon me sweetly smile: the other returns the compliment;—while the Voluntary demands that Government shall leave all creeds to themselves, and, confining itself to its own work, deal with its subjects as it finds them peaceable and loyal, or factious and rebellious—being 'a terror to evil-doers, and a praise to them that do well.'

In denouncing the endowment of Popery then, we do not seek to withhold from the supporters of that system a single civil or political right which we ourselves enjoy. We have no wish to repeal the Catholic Emancipation Act. Scotland, England, and Ireland are now partners of one great political firm, and our desire is that the whole three, feeling that the interests of each is the interest of all, may live together

as a civil society in the bonds of peace and love.

And let not our legislators affirm that we Dissenters are bigoted and intolerant. We repel the charge. We ask nothing for ourselves which we do not claim for others. True, they tell us that political justice requires that since Presbytery is established in Scotland, and Episcopacy in England, Popery should be established in Ireland. Our reply is, Presbytery ought not to be endowed in Scotland, nor Episcopacy in England. These may be approved of by the inhabitants of the two countries respectively, but the question with us is not a question of numbers; it is a question of principle. The point to be settled is not—who are in the majority in the empire at large, or in particular divisions of it—Protestants or Papists?—but the point to be settled is—has the State any warrant to occupy itself with matters of this description? If we are good, obedient subjects, why should the police or the government concern itself about our religious tenets and observances?

THE CABINET.

MOUNT HOR.—DEATH OF AARON.

MOSES was instructed to take Aaron and his son Eleazar, and bring them to the top of Hor; there to strip Aaron of his official garments, and put them upon his son, who was to succeed him; and then he was to die, and 'be gathered to his people.' . . . Witness three such men, in the perfect knowledge of what was going to happen, so cheerfully and promptly bidding adieu for a time to the camp, one of them never to return, and that one the high priest. They have made the ascent, and now they stand on the summit of the mountain. No delay takes place. Moses at once approaches his brother, who again 'held his peace.' Without the least opposition, he permits himself to be stripped of his gorgeous robes, and, though submissive, not unconcerned, witnesses the investiture of Eleazar. This ceremony finished, the two brothers, so long associated in office, and so soon and so affectingly to be parted, avoid in silence and awe the approach of God.

What a moment of suspense would this be! It is difficult to say which of the three would feel it most. To Moses, his brother had been of eminent service in the government of Israel. He might remember some of Aaron's infirmities; but these would instantly be forgotten in the rush of other thoughts, which rekindled from memory's lamp the lights that had illumined the path of the first high priest of Israel, even from the days when together

they had confronted the monarch of Egypt, to the present moment of sublime resignation to the will of God. Aaron, again, now looks down the mountain side to the plain beneath, that he might for the last time behold the goodly tents of Jacob and the tabernacles of Israel. What a tumult of thoughts would the view occasion! Having surveyed, for a time, this interesting spectacle, he turns to his illustrious brother, and fixes on him a look of inexpressible emotion. The recollection of his foolish envyings of Moses' distinctions might suggest some little regret. If so, the feeling would soon pass away, in the joyous conviction, not only that all had been forgiven between them, but that even with the God of Israel he was now at peace, and would be soon in glory.

The newly-inaugurated high priest, meanwhile, stands apart, a silent but not uninterested spectator. He loved and honoured his venerable sire; he submitted to see him, for the first time, denuded of his pontifical robes; and, in amazement, beheld them put upon himself. The ceremony told him that the death of his father was at hand, and that he should occupy that father's place among the nobles of Israel; but the sadness of the occasion interfered to repress the joys of succession. It is far from Eleazar, however, to feel or express a murmur. He, too, prepares his spirit to witness, in adoring acquiescence, Aaron's sublime and impressive decease. And now these three men kneel in prayer; they have embraced each other for the last time, and stand together in expectation of the summons that was to carry the devoted one into the immediate presence of God. Moses and Eleazar steadfastly contemplate Aaron, whose attitude and aspect bespeak the approaching awful solemnity. As they watch his heaven-lit countenance, behold it changes! The high priest falls; he is dead! His soul is gathered to its people!—*Dr McFarlane.*

MISSIONARY DEVOTEDNESS.

THE youth who gives himself to Christ should do it prepared to brave the cold of the North, or the burning heats of the Line, in carrying there the pure gospel, and with the expectation that, after an hour's unpitied sufferings, he may lie unburied in a foreign land. The father is to be ready to part with his son—the pride of his heart, and the anticipated stay of his age;—the son, whose early course has been radiant as the light of the morning without clouds, and who is qualified, by native endowment, to adorn the bar and the bench, or the senate-chamber—to preach the gospel to savages, and is to lay his hand on him, and bless him, as the ship is loosening from her moorings, expecting to see his

face no more;—the mother is to press her much beloved daughter to her bosom for the last time, as she leaves her native land to meet the perils of the deep—and the desert—and to die, perhaps, surrounded by strangers, and where her hand cannot soothe her dying sorrows. Youth, educated with all the care and skill that a Christian land can furnish, accustomed to the comforts and the elegancies of life, with minds classical, tasteful, and refined like that of Henry Martyn, and with accomplishments that might adorn any circle, are yet to sing on many a deck as the missionary ship glides away:—

Yes, my native land, I love thee—
All thy scenes, I love them well.
Friend, connexion, happy country,
Can I bid you all farewell?
O! I leave you,
Far in distant lands to dwell?

Home! thy joys are passing lovely—
Joys no stranger heart can tell!
Happy home, 'tis sure I love thee,
Can I, can I say farewell?
Can I leave thee,
Far in heathen lands to dwell?

Scenes of sacred peace and pleasure—
Holy days, and Sabbath bell!
Richest, brightest, sweetest treasure,
Can I say a last farewell?
Can I leave you,
Far in heathen lands to dwell?

Yes, I hasten from you gladly—
From the scenes I love so well.
Far away ye billows bear me;
Lovely native land, farewell.
Pleased I leave thee,
Far in heathen lands to dwell.

Bear me on, thou restless ocean,
Let the winds my canvass swell.
Heaves my heart with warm emotion
While I go far hence to dwell.
Glad, I bid thee,
Native land, farewell—farewell.

Barnes.

ALEXANDER VINET.

ALEXANDER VINET was born at Ouchy, near Lausanne, on the 17th of June, 1797. His first teacher was his own father, who had been a village schoolmaster, but who rose to be *Secretary of the Home Department*—a more modest title, however, this in the Canton of Vaud, than it sounds in English ears. As a student in the Academy of Lausanne, young Vinet was chiefly distinguished by his taste for poetry; in 1817, when only twenty years of age, he was chosen Professor of French Literature at Basle; and two years afterwards he was married.

That Vinet was not yet an experimental

Christian appears from his first publication, a pamphlet on the occasion of sundry religious dissensions in the Canton of Vaud. He was brought slowly, and without human aid, to the knowledge of the Saviour. The first decided evidence of his conversion is an ode found among his papers, entitled "The Last Inspiration," and dated August, 1823. Like Plato, when devoting himself to philosophy, Vinet bids farewell to poetry; but this was not, in his case, a change from one ideal world to another; those beautiful lines are a first, and not a last inspiration, a soul's unreserved offering up of itself, its powers, and affections, to him that first loved us; the sacrifice of every long-cherished ambition at the feet of Jesus; he had learned, he says, that "to die daily is to begin to live."

From this moment (1831), Vinet may be considered as having fully entered upon the sphere of usefulness which Providence had prepared for him. Happier than Coleridge, who was unable to find in England a public capable of appreciating him, Vinet created for himself a select circle, upon which his words were, every one of them, to tell. Addressing this "little public" by many channels, with equal depth and unction, with unrivalled gracefulness and felicity of expression, he literally educated his readers, and made them capable of intellectual efforts from which they would have shrunk under any other master. It is to the mental and moral culture of this public, comparatively numerous in *La Suisse Romande*, and thinly scattered among the Protestants of France, that we owe the superiority of such journals as the *Semur* and the *Reformation*. In Vinet's hands, literary criticism became a new and unsuspected means of making the want of a Gospel to be felt. There is a connection, sometimes secret but always real, between the great problems of human existence and those bursts of tragic inspiration which awaken in us the sense of the sublime and beautiful. No one but the habitual readers of Vinet can tell with what searching analysis, with what exquisite tact, he could trace the vibrating chord home to its very insertion, and reveal the hidden ground of the sigh or the aspiration which excited our sympathies, we knew not why. "He recognised in literature," said Frederic Chavannes, "the great voice of humanity recommencing from age to age its eternal plaint; he interpreted this brilliant and melancholy prophecy of man revealing himself to his fellows, and forced the Pythoness to yield homage to the truth."—*Christian Times*.

EVIDENCES OF CHRISTIANITY.

ITS ORIGIN. WITH THE GENUINENESS, AUTHENTICITY, AND INTEGRITY OF ITS RECORDS.

HAVING proved in two preceding papers that a revelation is both necessary and probable, the next inquiry that presents itself is: Whether a revelation has actually been given; or, in other words, whether the Bible has just claims to be regarded in that character? for it is allowed on all hands that there is no other book whose pretensions are worthy of a moment's consideration. If the Bible be not the revelation of God's will, then clearly there is no such thing existing in the world. Now, we might at once address ourselves to this inquiry, and produce *direct* evidence for the *divine authority* of Scripture. Our present design, however, as will be seen from the heading of our article, falls somewhat short of this, and embraces only a preliminary, yet an essential point. Most of our readers, possibly, will remember a time when such doubts as these sprang up in their minds and gave them no small disquietude: What if Christianity be an invention of the dark ages? what if the New Testament be a work put together in these ages by a set of designing priests, who alone in their day possessed a knowledge of literature, and therefore might easily impose upon an ignorant world, and thereby establish their own importance and power? Now we propose to show that Christianity originated at the time in which it professes to have originated; that the sacred records were written in the ages in which they claim to have been written; that the subject-matter of them is no invention, but fact; and that they have come down to us without any material alteration. In maintaining these points, we claim nothing more for Christianity than that it is a great historical fact, belonging to the early part of the first century; nothing more for its records than what is conceded to a multitude of ancient documents, namely, that they are genuine, authentic, and uncorrupted. It is true that these points, if established, necessarily carry along with them the ulterior point of the *divine authority* of Christianity; but, in the meantime, our claim goes only the length already stated. The advantage, nay, the necessity, of putting these inquiries in the foreground, will at once appear if the reader reflect how soon all arguments for inspiration from miracles and prophecy must disappear, if the genuineness and authenticity of the documents containing accounts of the miracles and prophecies were successfully impugned. If the documents be the production of a

later age; if, in consequence, they cannot be depended on as records of fact; who will give credit to miracles heard of for the first time at the distance of centuries, perhaps, from their supposed date; or to prophecies, of which it cannot be proved that they were written before the events had transpired? Who is to know whether such miracles were ever wrought, or such prophecies ever uttered? *The very foundation of evidence for inspiration or divine authority lies in the genuineness and authenticity of the Christian records.*

It will be of advantage, in the outset of this argument, to define carefully some of the terms that must necessarily occur, with more or less frequency, in every part of it. A book is genuine when it belongs to the *authorship* and *age* to which it professes to belong. In so far as our argument is concerned, the vital point is to fix the books down to their professed age; the authorship is of less importance. A book is authentic when it contains a record of *facts*, or is a true history; in a word, a book is genuine, if belonging to its professed age; and authentic, if true. Sir Walter Scott's novels were genuine productions; they were written by him, and appeared in his time; but they are not authentic, being wholly or in great part made up of fiction. His *Life of Napoleon* is both genuine and authentic; it was written by him, and contains in the main a record of facts.

Before entering on the question regarding the records of our religion, we shall now, according to the order indicated in our title, show that the religion itself originated at the time it professes to have originated.

ORIGIN OF CHRISTIANITY.—If we wished to ascertain whether any story originated at its professed time, what plan would we naturally adopt? We would at once examine the records of that time, if any such could be found, and mark if any trace of the story appeared in them. If the records were silent, or if they contained what was inconsistent with the story, we would at once pronounce it an invention of later times. We had gone back to its professed age, and by the help of its documents lived and breathed in that age, and yet saw not a vestige, and heard not a whisper of our story. It must, therefore, be false, or have been regarded as utterly undeserving of notice, having at the time produced no impression and effected no changes. Let us try Christianity by this

test. Its own documents, of course, in the meantime, cannot be appealed to; but let us make our inquiry at contemporary and disinterested documents. The reader, if unaccustomed to inquiries of this nature, will be astonished and delighted to find the impress of Christianity distinctly and strongly left on its professed age; he will joyfully mark that impress becoming wider and deeper as years roll on, till at no distant date the entire stream of Roman history, in all its length and breadth, receives and transmits it to future ages. Let the reader then transplant himself with us to the beginning of the first century. Let him live in that time through means of surviving records. Let him commune with Tacitus, the most distinguished historian of the day. That author will tell him of a race of men commonly known in his time by the name of Christian; that the author of this sect was Christus, who in the reign of Tiberius was punished with death, as a criminal, by the procurator, Pontius Pilate; that the pestilent superstition, as he ignorantly styled Christianity, though checked for a while, broke out afresh, not only in Judea, where the evil first originated, but even in the city of Rome; that a vast multitude (*ingens multitudo*) of these Christians were cruelly put to death in a persecution by Nero. Suetonius, another historian of the time, furnishes similar testimony; and speaks of the Christians as a people of a new and mischievous superstition, who under Nero were visited with punishment. Gibbon's remarks on the testimony of these two heathen authors are very remarkable: they are such as truth alone could have extorted from the sceptical historian of 'The Decline and Fall:—'The most sceptical criticism,' says he, 'is obliged to respect the truth of this extraordinary fact [the persecution under Nero], and the integrity of this celebrated passage of Tacitus. The former is confirmed by the diligent and accurate Suetonius, who mentions the punishment which Nero inflicted on the Christians. The latter may be proved by the consent of the most ancient manuscripts; by the inimitable character of Tacitus; by his reputation, which guarded the text from the interpolations of pious fraud; and by the purport of his narration.' Other contemporary writers have passing allusions to the existence, character, and sufferings of the Christians in those times. One describes the modes in which they were punished; another accuses them of madness, and another of obstinacy; and yet another ridicules them for suffering rather than sacrifice to the heathen gods.* Does

the reader want more evidence? Let him turn to the famous letter of Pliny the younger, proconsul of Bythynia under Trajan, A.D. 106; and he will find the accomplished viceroy intimating that he had found it necessary to suspend judicial proceedings against the Christians, and apply for advice to his imperial master 'upon account of the great number of persons who are in danger of suffering; for many of all ages, and every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition,' continues Pliny, 'seized cities only, but the lesser towns also, and the open country.' To such an extent had it prevailed, that for a time 'the temples were forsaken, the sacred solemnities intermitted, and the sacrificial victims unsold.' According to the same authority, the only faults which could be laid to the charge of the Christians were, 'that they were wont to meet together on a stated day before it was light (doubtless on the Lord's-day), and sing among themselves alternately a hymn to Christ as God; and to bind themselves by a common oath not to be guilty of theft, or robbery, or adultery—never to falsify their word, nor deny a pledge committed to them when called on to return it.' We need not extend this evidence.

Thus our first point is proved, *that Christianity originated at its professed time*; that its author and character, too, are, on the evidence of independent witnesses, precisely what our own accounts testify them to have been. The authors we have quoted lived in the very age in which Christianity claims to have arisen. Tacitus was born A.D. 56. Pliny the younger was his 'bosom friend,' and the other writers whose testimony we have cited above were contemporary with these. He must be a bold sceptic, indeed, that shall attempt to set aside all these historical testimonies. We may therefore leave this part of our subject, simply remarking that our design in introducing it first, and in treating it separately, was that in the outset of our argument we might gain what the Germans call a *stand point*, or foundation on which to raise our superstructure. Having seen Christianity existing in its professed age, originating at the time, place, and in the manner in which it claims to have originated, it is natural to inquire whether none of its friends and active propagators have left records of it. It seems *incredible* that a religion which made such progress and impression as to justify the account of Pliny seventy years after the death of its founder, *should have found none to transmit and expound it*. Well, we have books which claim to be a record of the religion by its founders; and

* Juvenal, Epictetus, Marcus Aurelius, Martial. See in Lardner, Paley, &c.

we now proceed to test their claim, or to consider

THE GENUINENESS OF THE NEW TESTAMENT.—Do its books belong to the assigned age and authorship? The affirmative side of this question can be triumphantly established. There is no book or document of ancient times for whose genuineness such a mass of evidence can be produced, as has been produced for that of the New Testament writings; so that if these be rejected, not a fragment of ancient literature can be received, and the gloom of scepticism necessarily settles down on the whole history of ancient times. The most cherished literary remains of Greece and Rome may be mere modern impositions. The works which have gone under the names of Herodotus, Thucydides, and Livy, of Homer and Horace and Virgil, may not have been written by them at all, nor by any living in their time, but may have been produced by the monks of the middle ages! Nay, we go further, and maintain that we have as good evidence for the genuineness of the New Testament as for that of the works of the great English authors of the last century even; so that he who doubts not that Samuel Johnson wrote *Rasselas*, and Oliver Goldsmith the immortal tale of the Vicar of Wakefield, may have evidence similar in kind, and equal or larger in amount, that Luke wrote the Gospel, and Paul the Letters, that go under their respective names: and we hope ere we have done to transfer our own conviction to the minds of our readers.

But before proceeding further, we think it of the highest importance that a precise idea should be presented of the *nature* or *character* of the evidence required in an argument of this kind. Suppose then, that some centuries hence, a set of men should arise and propagate doubts regarding the genuineness of any of the celebrated literary productions of this age of ours: suppose they should attempt to establish that the numerous works which now pass under the name of Dr Chalmers, were neither written by him, nor in his day; in what way would this falsehood be met, and its absurdity shown? What kind of proofs would be sought? The men of these supposed days would, doubtless, search the literary remains that had descended to them from us, to see if anything was said of the doubted author and his productions. Well, the inquirer, or inquirers, lay their hands on one of the numerous volumes comprising the literature of the Voluntary controversy, for example, and they find the author's name mentioned, and his works quoted, in every chapter, sometimes in every page,

and that by so many, that the idea of concert is impossible; they examine the quotations, and find them word for word, or nearly so, the same with passages occurring in the books concerning which the question had been raised. They take up a volume of Dr Wardlaw, and find it a professed answer to one of the disputed works, full of quotations from it, and from other works of the same author, some of which are alluded to, and others expressly mentioned, and they rise with a conviction which no scepticism can shake—a conviction almost equal to that which we now have, who have ourselves listened to the eloquent orator, witnessed the teeming fertility of his pen, and been spell-bound by the gorgeous drapery of his diction. But satisfactory, conclusive indeed, as this evidence would be, another branch not less so would still remain. The questioned books themselves would next be carefully examined, to ascertain whether they corresponded to the historical circumstances of the man and his times; whether the matter, manner and style, were such as might have been expected; whether, in a word, the books bore the usual marks of genuine productions? In this new inquiry, so many *particulars* of evidence, and obviously undesigned consistencies, would be produced, as to convince all that nothing but *truth* could have created them; and then the question would be determined for ever. The books themselves would be found *not to answer* to any other age or any other man; while to him and his age they would answer exactly as a key fitted to the wards of a lock. They would be seen to concur with the supposed author's character, warmth of heart, brilliancy of imagination, position in society, offices he held, changes to which he was exposed, designs he prosecuted, and times in which he lived. When a man leaves his impress on his age, and history transmits him to posterity, as connected with great social or religious changes, there never will be wanting internal evidences in his productions to prove their origin. Such, then, precisely is the nature of the evidence for the genuineness of the Christian records. We will try them by contemporary literature; and we will look into themselves for internal marks, that they belong to the professed age and authorship. We wish not to take advantage of the sacred character which these records have for ages maintained, and will maintain, we believe, to the end of time, to hide their origin in any sanctified authority, into which it were sin to pry. We invite inquiry. The records themselves insist on it, and demand of the faithful that they be ready to give to every man a reason of the hope that is in them.

THE SLUMBERING SINNER WARNED.

THE shipmaster might well address these words of astonishment and indignation, 'What meanest thou, O sleeper?' to the man who, whilst every hand on board the vessel looked for a watery grave, continued fast asleep.

With still greater suitability might God put the question to his fugitive prophet whom he arrested by the tempest, 'What meanest thou, O sleeper?' But it is no rare thing for men to be asleep on the brink of eternal ruin, and to be endeavouring to escape from the presence of the Omnipotent. In the name of this insulted God, and for the sake of such infatuated persons, we put to the consciences of our readers the same solemn inquiry—

'What meanest thou, O sleeper?' Art thou unconscious that thou art asleep?

Sleep is a state of insensibility. While under its influence, we are ignorant of our own condition, as well as of the state of surrounding objects. From a calm, the sea had changed into a storm while Jonah slept. The winds swept furiously past. The waves dashed upon the quailing vessel, now tossing it against the 'welkin's cheek,' now plunging it into the ocean's depths. The sails flapped. The cordage cracked. The sailors ran to and fro in despair, and falling on their knees, cried aloud to their gods. But Jonah all the while lay unconscious of the whole. And whereas within his own bosom a more restless storm might have kept him awake he had forgot, except it might be for some dark and fitful dreams, himself, his message, and his infidel flight. If there be any meaning in the Scripture figure which represents the natural man in a state of sleep, it must at least denote unconsciousness of his very slumbers. He is like the man who walks in his sleep, and who mistakes his midnight wanderings and deeds of insensible folly, for waking and wise achievements. 'To all the proper ends of life unconverted men are asleep. Their moral powers are stupefied by sin. Their convictions of guilt resemble only the occasional startings of the troubled imagination during the hours of repose. Thus the Saviour, after the manner of the prophets, describes the unregenerate of his days: 'Ye hear indeed, but understand not; and ye see indeed, but perceive not.' If ever wickedness might have convicted its perpetrators, it was theirs. 'For judgment there was oppression; for righteousness a cry.' Yet the prophet and the Saviour must be sent to awaken them. Are there any whom we address asleep and insensible to-

wards whom we must thus act? It is hard to reason with such. It may even seem paradoxical to talk to a sleeping soul. But Jonah was aroused—the Jews were warned. And if our words do not awaken, they may perhaps disturb, the wicked; while they stir up the good.

'What meanest thou, O sleeper?' Art thou unconscious of thy danger?

It is a fearful thing to be in such peril as Jonah and his shipmates were, but it is still more fearful to be unconscious, as the former was, of the danger. We shudder at the idea of the sleeping inmates of a burning house awakened only by the devouring element to a sense of the impossibility of escape. Who can imagine the anguish of that mother of whom it is related that she beheld her sucking child playing on the brink of a precipice? What restless anxiety filled the mind of Mordecai the Jew, when he learned that through the intrigues of Haman, the scattered thousands of his countrymen in the kingdom of Ahasuerus were to be slain by concert in one night. As Jesus predicted the utter destruction of Jerusalem, then sleeping in apathetic unconcern, he wept holy tears of pity.

It was but their lives that chiefly interested Jonah's shipmates, although probably with the fear of death were also mingled apprehensions of some future evil. And what a feverish anxiety does the preservation of this brief, troublous, and sinful existence excite in the bosom of mortals, while the fate of their immortal part occasions them little or no concern. By the law of their nature, in common with other animals, men use, and rightly, all means for the prolongation and comfort of their present life, except, indeed, when, blinded by their lusts, they follow those inordinate affections of sense which work death. For this end they toil from day to day, prosecute the most arduous journeys, submit to the most cruel pains, put themselves under the hand of physicians; when the symptoms of dissolution appear, strongly cry for preserved existence; and in prospect of death, inevitable as it is, lament and weep. This is natural.

But then it suggests the sad reflection, in contrast with it all, that man has become nearly insensible to the value, and unconcerned about the safety of that better and enduring part of himself which we have seen is in greater peril. Yet how much more excellent is it in substance, being spiritual and eternal. How much more noble is it in its faculties, being endowed with sensibility, and memory, and reason, with a power of voluntary movement, of control over the corporeal frame, of inward meditation upon itself, and apprehension of objects the most exalted,

places the most distant, and times the most remote. How exquisitely fitted it is to be the seat of the purest feelings and finest emotions. Even now through the organs of sense it can derive high satisfaction and delight from the harmonies of sound, the fragrance of smell, the feelings of touch and taste, and the still more varied and elevating prospects of vision. But much more godlike yet are its capabilities and attainments of a purely spiritual kind, such as consist in divine knowledge, and righteousness, and true holiness, whereby it may enter into the most endearing relations and fellowship with saints, and angels, and God.

Now, it is this immortal, this sensitive and spiritual, this rational and divine offspring of Iteity which is in danger of perishing; in danger not of loss of being, which, surely, were a sore evil, but in danger of a loss of bliss, in danger of a life of misery for ever. Yes, the evil which threatens it may well be denominated its death, since it is inclusive of the destruction of all its sources of pleasure, of all its original capabilities of good. It will retain under this loss its former powers of sensation, but they will no more convey the apprehension of sweet sounds but of horrid cries; not of delicious flavours, but of intolerable odours; not of soft impressions, but of racking tortures. In the appalling figures of the sacred volume, its bed shall be a lake of fire, its atmosphere the blackness of darkness, illuminated only by endless, inextinguishable flames. It will retain its identity, its consciousness and memory; but as a reptile entwines around its prey, so the undying worm of remorse shall for ever unremittently infix its stings in the conscience, turning every recollection of the past into maddening sources of self-upbraiding, while all the history of its earthly duration shall be recalled, without the liberty of resistance or the power of excuse. It will have social desires still, but oh! they will unite the spirit of the condemned in a wicked and treacherous league with the devil and his angels. It will be capable still of speculations on things divine, but with the awful sense of their being things unattainable by it. God will be there, but there only to impart the knowledge of his gracious absence. The associates of its crimes will be there, but only to embitter each other's existence with mutual upbraidings. In a word, all that is excruciating in bodily pain, with all that is tormenting in mental distress; all that is intolerable in want, with all that is agonizing in actual and positive suffering; all that is bitter in past recollection, overwhelming in present wretchedness, and solitary and hopeless in future prospect—

wrath—wrath to the uttermost—shall constitute the fate, the eternal condition of the lost soul. Oh! what will a man give in exchange for his soul!

‘What meanest thou, O sleeper?’ Dost thou not know of a way of escape?

It were a sad thing to be under such condemnation without hope of respite or pardon; but, blessed be God, the throne of divine grace and sovereign mercy is still accessible. It was a peradventure in the case of Jonah and his shipmates, whether, after all human aid failed them, divine assistance might be found. But the promises of God in Christ are all yea and amen to them that believe. The Lord heard the cry of that helpless crew in their extremity. He turned the storm into a calm so soon as the obnoxious individual had been surrendered to the angry billows. So it is against sin in us, not against us as his creatures, that God cherishes indignation, and we only require to be lightened of that abominable thing through the redemption that is in Christ Jesus as our substitute, in order to be safe. If it be not thrown into the depths of the sea, if it be not purged out, our little bark with its precious cargo shall never, no, never, arrive in safety at the desired haven of eternal rest; but after a troublous and stormy voyage over the ocean of life, shall assuredly be sunk down by it into the bottomless abyss. But what case has ever yet been so desperate as to exceed the compassion, or to baffle the power, of divine grace. The sinner, like Jonah, may have enjoyed many privileges, and abused them; he may have been highly honoured by the heavenly calls addressed to him; yea, resisting the invitations of the Lord when he said, ‘serve me,’ he may have fled the ways and ordinances of God, vainly thinking to hide himself from the eye of the Omniscient;—but, e’er yet the tempest of heaven’s wrath be sent forth against him, e’er yet the night of death come on, and the day of salvation expire, will the sinner but start out of his sleep and call upon God with as much earnestness as these sailors did in behalf of their lives, and he will not be left to perish. If he perish, it is not for want of sufficient warning of the danger, nor for want of sufficient welcome to safety. If he perish, his blood will be on his own head. If he perish, it shall yet greatly aggravate his misery, that he was invited, and urged, and reproved in vain. But let him look to Jesus, whose continuance under the power of the grave for a time was typified by the immersion of the prophet. Jesus, the Maker of the sea and of the dry land—a Saviour, possessed of all the glories of the Godhead, and all the sympathies of humanity, pro-

mises a blessed resurrection from the depths of sin and the grave. Where the tempest of death is raging most furiously, where the lightnings of heaven's wrath are flashing most terrifically—there, Jesus is seen walking upon the waves, and whenever the voice of the helpless, penitent, believing soul is heard exclaiming, 'Lord, save me, I perish,' He comes in time to snatch him from destruction.

O sleeper, dost thou not fear to delay?

Immediate application alone is safe. Every successive wave threatens to engulf. The briefest procrastination may be too long. A sudden tempest may come forth, as upon the unsuspecting sailors of Tarshish, and in a moment your bark founders.

Being once awakened out of sleep, made acquainted with the perils that surround the impenitent, and now somewhat aware of the value of the immortal soul whose loss is perilled by each hour's delay, is it possible that the very knowledge of a way of escape shall have the effect of causing the sinner to lie down again in unconcern, saying with the sluggard, 'a little more sleep.' Then this most unnatural, but, alas, too common result, may prove his ruin. The second sleep may bring on the second death. If the torpor be not shaken off in time, a period speedily comes when the patient cannot be awakened at all, no, not by the most alarming or melting cries, for he sleeps the sleep of death. So is it especially with those who have at times been bestirred to some little efforts of soul after an escape from slumbers indistinctly perceived and speedily forgotten or disregarded. The stupefying influence of that venom by the old serpent infused into the blood of Adam, circulates through the veins of his posterity, and unless ejected from the system, seizes upon the vitals and kills the soul. Then, in vain will the preacher cry, 'What meanest thou, O sleeper.' The sinner is dead, and the Lord in his just anger hath said of all such, 'Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed.'

BELIEVE AND LIVE.

MAN by nature, whether Jew or Gentile, is the subject of a divine law, more or less accurately defined. Let us suppose him to be impeached for a real or supposed violation of it. The cause is tried, and at length a sentence, either of acquittal or condemnation, is pronounced. The sentence, whatever it be, affects not the

character of the individual, but only his state: it does not make him either innocent or guilty, but merely declares him to be so. That act then, by which a man is legally absolved from the charge of having violated the Divine Law is justification; and hence to be declared innocent, and to be justified, are expressions that denote the same thing.

The Divine Being, however, is upright in his decisions, and will not acquit any one through caprice, much less if he possess evidence of his guilt. But man is a sinner; he is chargeable with repeated and aggravated offences, and cannot in reason expect either the removal or the mitigation of the penalty he has incurred. The law which he has broken cannot acquit him, for it would cease to be a law if it did so. Its terms are, 'Do and Live.' It will enter into no compromise: it will make no concessions. It convicts only to condemn. 'What it saith concerning sin it saith to them that are under it, that every mouth may be stopped, and all the world become guilty before God.' The case of the sinner appears to be hopeless. The curse, which as a cloud intervenes between him and his Maker, seems too large and dense ever to be dissipated—the Divine Being too grievously displeased ever to be reconciled. Is it so, then, that this state of things cannot be improved; or if so, how can the change be effected—how can man be justified with God, or he be clean that is born of a woman? The question is one of the highest moment, but one which, however often it might have been put, without revelation never could have been answered. To natural reason the thing seems impossible. But, blessed be God, his ways are higher than our ways, and his thoughts than our thoughts. He brings light out of darkness, and order out of confusion. He makes moral evil subservient to his glory and the good of the universe—changing the demon of destruction into a beneficent messenger—injuring only that he may improve—defacing only that he may beautify—converting the world into a grave, only that its tenant, after the necessary process, may emerge from it transformed into a being of a spiritual and more dignified order. No sooner did sin appear than a remedy was applied; and what the law could not do the gospel was introduced to accomplish. The Son of God became incarnate—he obeyed and suffered in the room of sinners; and with what he did Justice declares herself to be satisfied—and God is just when he justifieth the ungodly. But had this been all, no moral benefit would have resulted from it. Man would still have remained as much the enemy of God as before; and

justification, supposing it to have taken place, would have operated only as a permission to sin with impunity. But that righteousness which the Saviour wrought out, and on the ground of which it is possible to conceive that a sinner might have been justified without his knowing any thing at all about the matter, has been made the subject of a divine testimony, and in that shape is offered to our acceptance. It is revealed to be believed—hence the apostle denominates it ‘the righteousness of God by faith;’ for it is only when a man believes it, that, it is reckoned to his account. Herein, then, consists the difference between the law and the gospel. The one requires obedience, the other belief; the one points to a work to be done, the other to a testimony to be credited. The law calls upon us to work out a righteousness of our own, the gospel to accept of a righteousness which has been wrought out for us by another. The former, then, cannot acquit or justify a sinner, for it demands perfect obedience; the latter can, for by faith in his Surety the believer superinduces an obedience commensurate with its demands. To justify a sinner is what the law cannot, nay, what the law never could do. For what saith the Scripture? ‘Abraham believed God, and it was counted to him for righteousness. How was it then reckoned? In circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.’ This proves not only that justification was by faith from the beginning, but that as the justification of Abraham was, so to speak, the pattern of that of his spiritual seed, so they cannot be justified in any other manner. ‘For he is the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also.’

Such is the manner in which a sinner is justified, and is it not beautifully simple and appropriate? There is no penance to be done—no pilgrimage to be made—no sacrifice to be offered. All that is required on the part of man is that he credit a divine testimony—that he believe what is a true and faithful saying, and worthy of all acceptance. It is of faith, that it might be by grace. Could a more admirable expedient have been devised for the purpose? What merit is there in the mere believing of a message that is true, or in the bare act of accepting a righteousness which is divine?

O how unlike the complex works of man
Heaven's easy, artless, unnumbered plan?
No meretricious graces to beguile,
No clustering ornaments to clog the pile!
From ostentation as from weakness free,
It stands like the cerulean arch we see
Majestic in its own simplicity.

Inscribed above the portal from afar,
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quickening words—BELIEVE AND LIVE.

THE HOUSE OF GOD.

PART SECOND.

WE now invite attention to the House of God,

AS THE SCENE OF GLORIOUS MANIFESTATION.—If the good man desires to ‘dwell in the house of the Lord,’ it is ‘that he may behold the beauty of the Lord’—that he may ‘see his power and his glory.’ It is not any external manifestation—any bodily vision, that is here intended. The glory is spiritual, the vision is mental—the discovery of the glorious perfections of the divine character in those scenes and in those services in which these glorious perfections are most impressively displayed. There is a glory in power; a glory in wisdom; a glory in goodness. In God we have the union of power, and wisdom, and goodness, all of them infinite in degree; and how unrivalled then the glory of that character in which they thus combine! The volume of nature reflects on every page something of the glory of its great author.

‘There's nothing bright, above, below,
From flowers that bloom, to stars that glow,
But in its light our souls may see
Some traces of the Deity.’

The volume of Providence, too, in every opening leaf gives traces of the same authorship—presents illustrations of the same character. But ‘in the volume of the book’ of Revelation we have still brighter and more abundant manifestations of the glory of the Lord. As an author may infuse the temper of his mind and the qualities of his heart into one book, more than into all his other works, so has ‘God magnified his word above all his name.’ And this glory is disclosed to view in the *sanctuary*, inasmuch as there the *peculiar* truth of this ‘word’ is illustrated—the truth as it is in Jesus—and its crowning glory is displayed—‘the glory of God in the face of Jesus Christ.’ Moses said, ‘I beseech thee, show me thy glory;’ and the Lord said, ‘I will make all my goodness to pass before thee.’ The connexion between the promise and the prayer intimate that God's goodness is his glory—that goodness which shines forth in the name ‘The Lord, the Lord God, merciful and gracious.’ ‘It is the glory of a man to pass over a transgression.’ Oh, what glory of the Lord shines forth in that plan,

according to which he 'passes by the transgressions of the remnant of his heritage—retaining not his anger for ever—delighting in mercy.' And as long as the services of the House of God reflect the radiance of 'the Son of Righteousness,' so long shall they continue to attract 'the saints of the Most High.'

Another manifestation still is to be found in the blessed transformations which the discovery of the truth effects. We do not 'limit the Holy One of Israel'—we do not discourage the use of other means of grace, nor deny their efficacy, when we say that, generally speaking, 'the House of God' has been the birth-place of God's children. 'Of Zion it shall be said, This and that man was born in her, and the Highest himself shall establish her.' And as it is the scene, and its services the means, 'of convincing and converting sinners,' so also, 'of building them up in holiness and comfort through faith unto salvation.' There it is that light breaks in upon the darkness; that order succeeds the chaos of the soul; that spiritual verdure is induced, where sterility formerly reigned; that the new creation is carried on from stage to stage; until on his own reflected image the Creator looks down approvingly, and says, 'Behold, it is very good.' If the morning stars sang together, and the sons of God shouted for joy as they beheld the creation of the heavens and the earth, all radiant as they are with the glory of their author, much more, surely, does it become those who are at once the observers and the subjects of the new creation still more radiant with divine glory, to rejoice in it. Rejoicing in it, they take delight in those scenes in which the glorious change is effected; they take delight in Zion, for there, 'beholding, as in a glass, the glory of the Lord, they are changed into the same image from glory to glory, even as by the Spirit of the Lord.'

AS THE SCENE OF BLESSED FELLOWSHIP.

—Zion was the scene of union: 'Thither the tribes went up—the tribes of the Lord.' They were separated from other nations, and forbidden to hold fellowship with them, and were led thereby to cherish peculiar mutual affection, and to rejoice in the opportunities of mutual fellowship. So is it with the spiritual Israel. Separated from 'the world that lieth in wickedness,' they are 'all one in Christ Jesus.' And it is—and is felt to be—a good thing and pleasant for brethren to dwell together in unity; it is pleasant—delightful as the odour of the sacred oil that consecrated the High Priest of Israel; and it is good—blissful as the dew of Hermon, the dew that descended on the mountains of Zion. 'We have fellowship one with another:'

that fellowship the token of mutual love, and also the means of purifying and strengthening it. How beautiful to see the rich and the poor, the young and the old, the high and the low, young men and maidens, old men and children, assembling in the same place, joining in the same exercises, breathing the same aspirations, worshipping the same Father, and looking for and hastening unto the same happy home!

'To each the soul of each how dear!

What ardent love, what holy fear!

How high, how strong their raptures swell,

There's none but kindred souls can tell.

With eager step they seek the place

Where God reveals his gracious face;

And hope to meet in realms above,

A heaven of joy, because of love!

'And truly our fellowship is with the Father and with his Son Jesus Christ.' By faith we realize the presence of the unseen God; we pour out our hearts before him; and while the stream of our holy thought and grateful feeling ascends towards God's throne, there descends into our souls another stream of celestial influence, 'from the seven spirits which are before the throne.' 'According to the established economy of grace, these devout desires tend to draw down supplies of celestial influence; and these influences in their turn excite more enlarged wishes for spiritual blessings.'

We do not say that the sanctuary is the only scene of this fellowship, but we may say that it is the chief. 'God loveth the gates of Zion more than all the dwellings of Jacob,' and he proves his peculiar complacency by the enlarged bestowment of his enriching blessing. 'He is ready to hear prayers and to bestow blessings everywhere; but it is not inconsistent with this to assert that he is peculiarly prompt to accept the worship offered in the assemblies of his saints, and to manifest himself by an abundant effusion of his good Spirit. The society of our fellow-creatures tends to kindle and invigorate devotional as well as other emotions; the pious sentiments which glow in many bosoms are combined, in the church, into one bright and ardent flame; and the more pure and vigorous the flame of devotion, the greater the facility with which it ascends to its native skies.' And blessed as the fellowship is, it is the foretaste and the pledge of something better and more blissful, where the society shall be more perfect—the song more ravishing—the fellowship more intimate—the joy unspeakable and full of glory.

'Ours, Saviour, may those raptures be,

When other joys are past;

And having lived on earth to thee,
 May we exchange at last
 This house—these hours—of praise and prayer
 For holier, happier worship there.'

THE EDUCATION OF A CHILD.

SECTION FIFTH.—THE LESSONS OF PIETY— *Continued.*

WE proceed to consider the education of a child in the Second great department of piety—the Love of Christ. Some parents and teachers feel not a little difficulty in the treatment of this subject. Is not Christ, say they, an object of value only to the heart which feels its sinfulness, and which can make that distinction to which reference has been already made betwixt God's actings in the character or relation of a Father, and his actings in the character or relation of a King—all which exceeds the capacity of a child? In answer to this observe,

In the *first* place, that Christ bears another character beside that of a Redeemer from sin, in which other character he may be made interesting and endearing to a child's heart. By Him God made the worlds, and by the word of his power all things are upheld. (Heb. i. 2, 3.) From the beginning, then, so soon as you commence to teach your child about God, tell him that Father in Heaven has a glorious Son, as kind as himself, whose name is JESUS; and that He sends Jesus to do every good thing for us;—that it was Jesus who *made* us so well, and that it is Jesus who *keeps* us so well; and that He delights to come when his Father sends Him to do it.—Even on this ground a child may be taught to rejoice in Christ richly; and it is a great matter, in whatever way it may be effected, to make his name early a name of endearment.—But,

In the *second* place, may not the greater part of children of six years of age comprehend a statement to this effect?—that when all men had become very wicked, and when Father in Heaven was grieved to punish them, He said to Jesus, that if He would become a Man, so as to be a brother to them, and die for them, He would pardon them for his sake, whenever they were willing to be saved in this manner;—that Jesus was most willing to do so (Heb. x. 7), and that He accordingly came down from heaven, and was born a little child at Bethlehem, and when He had grown up to be a man, died for his brethren at Calvary;—but that his Father raised Him alive again from the grave, and now says to wicked men, I will pardon all those of you who repent and love my Son Jesus;—and that, therefore, when

Jesus finds any man sorry for his sin, and loving Himself, He prays to his Father, saying, O Father, be merciful to this poor brother of mine, and forgive him, for he is grieved for what he has done, and is very thankful to me because I died for him, and to thee, O Father, because thou didst send me;—and that whenever Jesus thus prays for a man, Father in Heaven forgives him, and is afterwards kinder to him than ever.—Is this merely a child's theology? Is any of us saved and comforted by any other faith? And yet, though it is doctrine meet for a full-grown man, is it not such that a very little child also may feelingly comprehend it?

In the *third* place, the being convinced of sin, so as to see the need of a Saviour, and be qualified to appreciate Him, is not proportioned to the amount of sin which has been committed, but to the tenderness of the conscience of the penitent: so that a child of six or five years of age, whose moral sentiments have been carefully cultivated, may have as deep a feeling of his need of Christ for the pardon of his comparatively few and slight sins, as the man of forty, with his blunted conscience, has, for the pardon of his many and aggravated transgressions. We admit, that, besides some points in the doctrine of atonement which no one need attempt to harmonize and explain, there are a few which we of mature judgment comprehend, but which it would be a loss of labour to attempt to teach a child. Nevertheless, we equally contend, that dependency on Christ's death and intercession for obtaining pardon after we have sinned, is a feeling which the heart of a child is as capable of cherishing as that of him who is advanced to manhood. Only, our last word here is, if you cannot teach the child the doctrine of atonement without making him feel as if God had no love for him, and needed to be propitiated in his *fatherly* character by the blood of a substitutionary victim, then a thousand times rather let the doctrine lie in abeyance, till he is able to comprehend the great distinction betwixt paternal mercy and rectoral justice: and in the meantime satisfy yourself with communicating those views of fatherly correction and chastisement which have been already explained.

The Third great department of piety, is dependence on Divine Influence. There is no subject on which it will be found more easy to impress the mind of a child than on this. When he himself has acted his part well, tell him that it was Jesus, exalted of his Father to make us good people, who put the thought of it into his mind, and helped him to do it: and when you narrate to him the story of a good man's righteous-

ness, tell him again that it was Jesus who gave him a heart so good. Experience proves that a child relishes this with much acceptability. When told the story of Samuel, a very little child lately remarked, 'What a good child Jesus made Samuel! I will pray to Him to make me good too. That, again, is not merely a child's theology: it is the theology of all of us who have any theology worthy of the name. The only point for question is, the propriety of perplexing the subject with the doctrine of the *personality* of the Holy Spirit. Our reply is, that the child has been baptized in his name; and that it is at once a withholding of the honour which is due to that Divine one, and an infliction of injury on the child, to conceal from him the name and agency of the great Comforter. Nor does it perplex the lesson much: you can as easily teach that Jesus sends the Holy Spirit to make our hearts good, as that Father in Heaven sent Jesus to die that our sins may be forgiven. May that Great Advocate of the Church's cause vouchsafe us all his teaching, that we may be better qualified for the teaching of the young! .

SLEEPING IN JESUS.

We are familiar with the figure by which death is represented as a sleep. In employing it, we do not always mean to indicate anything regarding the character and prospects of the departed. We speak of the sleep of death, and the slumbers of the tomb, in reference to the righteous and wicked indiscriminately, and—as far as the reference is to the external appearance of the physical frame, and its entire insensibility to pleasure and pain—with equal propriety. Nor does Scripture always discriminate: we read of those who 'sleep in the dust of the earth,' whose destiny shall be altogether dissimilar, proving their character to be opposite.

Looking at the representation of death as a sleep, even in this its most general aspect, we are not 'ignorant concerning' it. One design of revelation is to disclose to man his immortality: it tells us that this is not our final condition—that death is not an endless sleep—that there is an eternity for man—that his existence shall be perpetuated in his entire person—that the future is connected with the present state, and 'shall take its character, for weal or woe, from the deeds done in the body—that 'some shall arise to everlasting life, and some to shame and everlasting contempt.'

The figure, as applied to those 'who die in the Lord,' is especially interesting, instructive, and comforting. It suggests

the enjoyment of repose. Not that the soul is reduced to a state of insensibility at death. Such an idea is unphilosophical and unscriptural;—unphilosophical, for sound philosophy teaches that the soul is essentially active;—and unscriptural, for there are many references in the Bible to the soul's activity after death—its pains or pleasures—its enjoyments or sufferings. The promise of Christ to the sinner dying at his side, 'To-day shalt thou be with me in paradise;' the torments of the rich man, in the parable; and the desire of Paul 'to depart and to be with Christ,' with the declaration that this was 'far better' than to 'continue in the flesh,'—all seem to decide the point with those whose faith rests on the word of God.

But death is *rest* to the Christian. We speak of 'tired nature's sweet restorer, balmy sleep;'—and we often find it so. After the toils of the day, we gladly seek repose in sleep, and bless God, whose gift it is. And especially, how refreshing do we find it after a period of suffering, during which sleep has forsaken our couch—how refreshing to enjoy deep and quiet slumber! The Christian's day is one of toil and trouble; and in proportion as it is so, is this description of death seen to be appropriate—'they rest from their labours;' 'their sufferings, too, have reached a close:' they shall toil no more: they have finished their work, they have sustained their conflict, and now they 'rest upon their beds,' even as many as have walked in their uprightness.

'They die in Jesus and are bless'd;
How still their slumbers are!
From sin and pain they're now released,
And free from every care.'

The figure suggests possession of security. We cannot resign ourselves to sleep while danger is impending. Hence the precautions we adopt to defend ourselves from intrusion and attack during the night watches; and, in times of special danger, the special means of defence resorted to for this purpose; and hence, too, the good man's commitment of himself—after all, and above all other means of defence—to the protection of Him who slumbers not nor sleeps.

Those who 'sleep in Jesus' are in safe keeping. Their *bodies* even are secure. They are a part of the Saviour's purchase—they are sacred in consequence of this—and will be guarded by the vigilance of the All-seeing, and the power of the Almighty.

'Asleep in Jesus: time nor place
Destroys this precious hiding-place:
On Indian plains, or Lapland snows,
Believers find the same repose.'

Their *souls* are safe. When the earthly house of this tabernacle is dissolved, and the spirit which has inhabited it is dislodged, it is not abandoned.

'Angels guard, the new immortal,
Through the wonder-teeming space;
To the everlasting portal,
To the spirit's resting-place.'

That resting-place, the presence of God—the bosom of the Saviour.

The figure suggests the prospect of restoration. 'If he sleep he shall do well.' Such was the remark of the apostles in regard to Lazarus in sickness; such a remark is often made by the bedside of the afflicted: and we have experience of the benign influence of sleep in its removing the effects of daily toil. So in regard to 'those who lie down in the grave,'—they are destined to 'awake and be raised out of their sleep.'

Nor is it only revival we anticipate, but improvement. Even as the body is invigorated, and the soul is tranquillized by sleep, and both are the better prepared for activity and enjoyment,—so shall it be 'in the resurrection.' Those bodies that lay down 'in weakness shall be raised in power'—the 'vile body shall be fashioned like unto Christ's glorious body.' The soul, too, at the resurrection, shall rise to the possession of higher pleasures than it had reached in its state of widowhood. It has been suggested that its pleasures in its disembodied state are chiefly those of reflection, memory, and anticipation: that for the pleasures connected with intercourse, observation, and service, it must wait its reunion with the body—the instrument of such intercourse, observation, and service. But whether this be so or not, it seems clearly taught, that the enjoyments of the redeemed will be increased at the resurrection: then the redemption shall be complete—the soul shall be reunited to its former companion, now glorified—and both shall thereafter be 'made perfectly blessed in the full enjoyment of God to all eternity.'

What a source of comfort to Christians bereaved of Christian friends! They sorrow not as others—as heathens—who know not what death is, nor what comes after it: not as those who sorrow for the wicked. Oh, how withering must be their sorrow who have 'no hope' in regard to the departed!

If our friends have had hope in their death, this ought to assuage our sorrow—should go far to dry our tears. They are not dead, but sleep: they are in the meantime safe in Christ's keeping: they are destined to a re-awakening in glory and triumph. There shall then be a reunion of the good, which shall be followed by no

separation;—and in the prospect of going hence, as well as in thinking of those who have gone before us, let us 'comfort one another with these words.'

ORIGINAL POETRY.

THE KING OF SALEM.

AMID the mystery of the silent night,
Beneath the cloudless heaven, its stars, and all
That singeth of His power who gives us light,
And guides all worlds, the while He marks the fall
Of fraillest insects, let my spirit rise
And join in Nature's peaceful harmonies,
Heard by the soul alone, that now rehearse
His wisdom through His boundless universe.

Since Eden's dawn these stars have never ceased
To sing together in their Maker's praise:
And for a while from worldly care released,
[ways
Shall one whom He has watched through life's dim
Refuse the homage of a faltering tongue,
That strives to utter what these stars have sung
Of Him by whom their trooping myriads move,
A heart that feels His mercy and His love?

On such a night, o'er Bethlehem's silent plain,
Seraphic heralds made the empyrean ring
With proclamations of His coming reign,
The King of Heaven and Salem's heavenly King.
Startled with glory, to the slumbering earth
The skies blazed forth the wonders of His birth,
Who with His sorrows bought our soul's release,
And gave us, with His love, eternal peace.

Oh changeless watchers of our still midnight,
What is your changelessness to His who keepeth
Around our worldly way His love's clear light—
Your brightness to His eye that never sleepeth?
Amid the night of time, the gloom of sin,
The war of doubt and fear still waged within,
Bidding the tumult of our spirits cease,
The King of Salem breathes His reign of peace.

Peace to the contrite and the suffering heart,
Peace to the soul on whom sharp arrows fall,
Peace from the woe of which he bore the smart—
Sweet water purchased by His draught of gall.
Oh that our spirits were as clear and bright
As ye are, stars that gem the crown of night;
That we, reflections of His love's pure ray,
Might light the King of Salem's crown for aye!

G. H.

THE BOOK.

Book of sadness! in thy pages
Direst secrets are laid bare,
All my merit's changed to vileness,
All my hope to black despair.
'Gainst me, poor and wretched sinner,
'Gainst the world in which I dwell,
Stands the doom of death recorded—
Round it floods of horror swell.

Book of sadness ! in thy pages,
 Sad, O sad's the scene I view;
 Let my tears flow forth in torrents,
 And each mournful word bedew.
 See ! the Son of the Eternal—
 He who made the earth and skies,
 Hangs upon the cross accursed :—
 Lo ! He bleeds, He groans, He dies.

Book of comfort ! in thy pages
 Light irradiates the gloom,
 Angel-whispers soothe my sorrow,
 Flow'rets spring around the tomb.
 From the dead has Christ arisen,
 Glorious now He sits on high—
 Might supreme is in his sceptre,
 Love eternal in his eye.

Book of gladness ! in thy pages,
 Like the star-lights in the sky,
 Like the gems beneath the ocean,
 Countless blessings sparkling lie.
 Am I poor, forsaken, friendless ?
 O'er the Sacred Book I'll bend ;
 'Peace,' it says, 'for heaven's your portion—
 God's your Father, Christ's your Friend.'

Book of gladness ! in thy pages
 Balm is found for every sore,
 Light through every scene of darkness,
 Life that lives for evermore.
 Precious Bible ! be my treasure
 While I breathe life's weary breath ;
 Blessed Bible ! be my pillow
 When I close my eyes in death.

J. H.

THE MODERN BAAL ;

OR,

THE RAILWAY GOD.

'THE power will soon be taken out of God's hands,' said a man about thirty years ago, as a steamboat left the Broomielaw in the face of a brisk gale ; and as if emboldened by his remark, he proceeded to indulge in obscene and blasphemous ribaldry. This belief, and the spirit that arises out of it, are more widely diffused than is commonly imagined,—avowed by few, but cherished and acted on by many. The application of steam-power to every sort of machinery, and especially to railway operations, has extended and confirmed it. It is truly amazing with what facility, and out of what slender materials, licentious ignorance, and even vicious knowledge, will construct a faith, so as to quiet conscience and justify immoral practice. What we wish to be true, we readily believe to be so. The evidence against is not heard, that which is favourable is received implicitly, and the conclusion is reached at a bound.

A numerous class of labourers has sprung up in connexion with the construction of

railways. Thousands of these men have an idea that they have a great hand in producing what they consider the leading wonder of the world, and they talk and conduct themselves as if the power were really to a great extent taken out of God's hands, and transferred to their own.

Now, we do not mean to depreciate needful and useful labour of any kind ; such labour is honourable, and the working man is a more honourable and useful member of society than the idle man anywhere, or whoever he may be : but what we object to and contend against is, the undue importance which is attached to this species of labour, and the false and injurious inferences, in reference to God, which are drawn from it.

Let us look into the matter a little. Leaving mere manual labour behind, let us take the case under its most imposing aspect—the railway in full operation, with its appendage, the electric telegraph ;—and if you will, let us take all the discoveries which man has yet made in science, and all the machines, great and small, which he has ever invented, and by whatever power they are moved. What is true respecting them all ? This is true.

Not a law of nature has he discovered (no matter what it be), and not a power of nature has he applied, whether to wind-mill, water-wheel, balloon, or steam engine, but what existed and operated previous to the discovery or application. Man cannot, in any case, add to or alter the laws of nature. He cannot create a new power ; nor can he take an insect's strength from any one of them. All he can do is, to change to a small extent—to a very small extent—the forms and combinations of matter. Nor is it he, strictly speaking, that effects the change. It is not man that matter obeys, but its Author. Yet ignorance and pride lead thousands to speak and act, as if their petty and superficial knowledge (for at the best it is but superficial) were the guide of nature, and the power by which she acted. There is no limit to human presumption. It is proof against experience and fact. A certain king of Arragon, on the assumption that the planets moved in circles, pronounced the universe a blunder. But it was afterwards found that they did not move in circles. No matter ; it is still a blunder with many, and without a God by others. Stolid ignorance, and bloated vice, and philosophic infidelity, are seen sitting together on God's throne.

The power which man draws from nature and applies to his own purposes, is not really his ; nor is it wielded in obedience to his will :—it is God's, and it is wielded in obedience to God's will. But suppose it

were granted to be really and essentially his, what, after all, does it amount to? What is that railway, with all its embankments, cuts, and tunnels? Vesuvius, in 1794, threw out more matter in a few hours, than all the "navvies" of Great Britain could lift in two years. A city which took centuries to build, an earthquake will throw down or swallow up in ten minutes. Herculaneum and Pompeii were blotted out with ashes in a night. Cata-paxi has thrown out in a quarter of a night as much matter, bulk for bulk, as has been taken out of all the tunnels of all the railways in Europe and America.

In short, though the whole corporeal power of the entire race of man were put together, what a small affair it would be. Unite it in one body, and let that body, with the intellect of an Archimedes and a Watt, have the full command of all the mechanical, steam, and other power which man presently possesses, and what great wonder would he be able to accomplish? We have not made a strict calculation, but we venture to say that he would not be able to keep the tides moving in the German Ocean, or in one of the smaller seas. How much less could he turn the earth round on its axis! Were it to stop, could he set it a-going again for a single moment? Could he even stay a tempest, calm a sea, keep down an earthquake, or shut the mouth of *Ætna*? And yet multitudes of men speak of their single arm as if it were one of the bars of the earth, and of a steam-engine as if it could unmake the world. Were a fly to ascend into the air, spread out its wings, and say, 'I have blotted out the sun,' and then beat them, and say, 'I have raised a hurricane,' it would not be far wrong, if such men are right.

Even should we leave out the vast powers of nature, which are constantly and untiringly in operation, and compare animal with animal, the result will not be very flattering to man. There are hundreds of the lower animals which possess more muscular energy than he. The horse has six man-power in him, and the elephant at least thirty.

'Yes, but neither horse nor elephant could, of itself, build a bridge, dig a canal, throw up a mound, or construct a break-water.'

No; but this is abandoning the question of mere physical force, and stepping over into the region of mind.

'Well, well; but it is mind that gives man the pre-eminence, and enables him to appropriate the power of the horse and other creatures, and to devise ingenious expedients, invent machines, and call in the aid of steam; so that, in point of fact, he is able to do more work, and rear

mightier structures, than any other animal on the face of the earth.'

There is at least one animal that beats him—body, intellect, and all—with horse-power, lever-power, and steam-power to back him—and it is a worm, a little soft worm, that might lie on his nail—the coral-building worm. Yonder is a stormy ocean. The trade-wind lashes it the whole year round. A coast of quartz could hardly resist it long, and yet there is a break-water in it, which is just rising above the foaming surge in many places, and it stretches away for twelve hundred miles, and is more than three hundred miles in breadth: and little worms have reared it, and their masonry is not only strong, but symmetrically beautiful; and they will not stop till they have finished their work, and handed it over to nature to cover with mould and vegetation, and prepare it as the arena of some future empire. What is the Chinese wall to this?—or the pyramids of Egypt?—or what were called the seven wonders of the world? Can man make a continent, or a small island like Ireland, or even a petty mountain-range like the Grampians? What are all the cities in the world to that worm-work? and all the railways to boot, and all the moles and structures that ever man reared? Cast them all into one heap, and fling them upon that coral world when it shall be finished, they could be less, in proportion, than a wart upon a giant's hand.

Is it contended that the coral worm works under great advantages, and that the stormy sea is, in point of fact, prodigiously in its favour, because the foaming breakers furnish it more abundantly with the very material it builds with, viz., the carbonate of lime, which it separates and appropriates, atom by atom, and unites into one solid and stupendous fabric? This is granted. But what then? The little architect and practical chemist may say with just as much truth as man says—'The sea is my pack-horse, and chemistry is my slave.'

But some man will suddenly shift the ground of discussion, and maintain—'Mere bulk is nothing, railway ditches and tunnels are trifles, and the brute force of a man is no better than the brute force of a beast: but look at that steam-engine!—see how splendidly that mail-train goes! It is four hundred miles to London, and it will be there within fourteen hours. Think of that!'

Now, not to notice the humiliating facts and the difficulties that are thus fled from, we will admit at once that the steam-engine is the most wonderful achievement which man has yet made in that direction, only, he did not invent the steam; nor do the live coke and the boiling water generate it to please him.

His sole merit lay in constructing a piece of machinery to take advantage of the expansive power of steam. But through the whole process he must yield to whatever laws of nature come in his way. Besides, we may notice, in passing, that a steam-engine is not half so wonderful a machine as a human body, or as the mechanism of a gnat or an animalcula, or even as that of a leaf or blade of grass; and, moreover, every man is not the inventor of the steam-engine. Shall I appropriate the merit that belongs to another—be proud of that which does not belong to me, and which I do not even understand? It is true, I have seen it, and have been borne along by it—but so have oxen and sheep. And, after all, a steam-engine is only a particular direction given to certain of the laws of matter. Which is the greater?—the law-maker or the law, or the creature that is subject to it. Nay, more, the *mind*, by which man discovers and applies certain of these laws, is not the work of man. 'The inspiration of the Almighty giveth him understanding.' Mind has its fixed laws too, and man can neither make nor alter them any more than he can those of matter. He is not a master then, but only a servant, go where he may, or do what he like.

It is true that railway speed is great, as compared with that of a cart or coach, or any former mode of transit; but, as compared with the speed of certain birds and beasts, it is not so very extraordinary a thing; and we pronounce all things great or small, fast or slow, by comparison. An eagle, for example, will fly eighteen leagues in an hour. The elk will run a mile and a half in seven minutes, the antelope a mile in a minute, and the wild mule of Tartary in still less.

And as to continuance—the canary-falcon will fly two hundred and fifty leagues in sixteen hours, and the wild duck and other water-fowls will cross the Atlantic in a few days and nights, beating the steam-vessel hollow, and urging their way unerringly, without either compass or chronometer. And if we pass to inanimate and impelled bodies, the storm-cloud will reach the distant station sooner than the steam train. The West Indian hurricane will sweep over a hundred and twenty miles in sixty minutes. And what are these to the revolution of the earth on its axis? In round numbers, it goes a thousand miles an hour. And what is this, again, to its flight in its orbit? The mail-train between Bristol and London runs fifty miles an hour. Suppose it were to go right on at this rate, it would take twenty days and nights to go round the world at its thickest part; that is, twenty days and nights to go twenty-four thousand miles. But the earth, revolving on its axis,

accomplishes this distance in twenty-four hours; and, moving in its orbit, it traverses that space in twenty minutes, or thereabouts. Certain comets, at certain parts of their course, will do it in one minute and less. Light will travel the same distance seven times over in a moment; that is, light will go round the earth sooner than a rail-wheel, at full speed, will revolve once, or the engine utter one beat.

Most people have a difficulty in believing such statements, but the electric telegraph makes it matter of fact and an object of sense. Thieves believe and tremble. The speed of electricity is not known, but the time it takes to pass over any length of wire is so small as not to be appreciable. It is probable, on several accounts, that light and it travel at the same rate.

The worshippers that throng the temple of this modern Baal—whose body is of iron, whose eyes are fire, and whose breath is steam—will here exclaim, 'By your own showing, there is no god like ours. He is, even now, almost omnipresent, and next to omnipotent, and, ere long, he will be so altogether. We will extend his nerves like a net-work over the earth, and feed them with lightning, so that we shall be able to exchange thoughts with the men at the antipodes as fast and sure as in a face-to-face conversation.'

Yes, you have said rightly 'we;' for, after all, it is not the steam-engine or the electric telegraph that is your god, but *yourselves*—it is 'we!' 'We are the men!' 'We are our own gods!' 'We only are to be worshipped!' This, however, is not a new deity. It has been known under different names in all ages and in all countries. Its altar is not external, but internal. What is called the altar is in reality the incense that is laid upon the shrine of the 'great I.' The worshipper and the worshipped are the same person.

We have only to add, as we have shown before, that the incense burnt to SELF is, every atom of it, stolen from one or other of the material altars of the God that made the heavens and the earth; and all that any one can claim as his own is the *stealing* of it, and the *burning* of it to idols instead of the living God.

A PILGRIMAGE TO ROME.*

THIS is the title of a volume just published. The motive to the pilgrimage was religion. After describing in his introduction the conflict going on in the Church

* 'A Pilgrimage to Rome.' By the Rev. M. Hobart Seymour, M.A. London: Seeleys. Second edition. 1849.

of England between the spirit of Romanism and the spirit of Popery, the author states, that he resolved on a visit to Rome to see and judge for himself, whether the real was at all answerable to the ideal,—to witness her ceremonies—to attend her services—to observe her worship—to inspect her convents—to converse with her priesthood, and to judge for himself respecting the moral and religious results of her system. The book before us is the fruit of this research; and we know of no other that furnishes so thorough an insight into the present state of Popery, especially in the 'Eternal City.'

Mr S. passed into Italy by the Simplon, and through Milan, Pavia, Genoa and Florence to Rome—a delightful route and well described. Having reached his destination, he enters on a brief but very interesting description of the city. He conducts us from the Piazza del Popolo along the Corso to the Forum, and beneath the arch of Titus to the Coliseum. He leads us up the ascent of the Capitol where stands the equestrian statue of Marcus Aurelius and around it three edifices, in one of which the senate meets, while in the other are some of the rarest gems of antiquity,—the Dying Gladiator for example,—and where for many a day the man of taste and learning may find ample occupation and delight. We follow him to the palace and church of St John of Lateran—the elder church of all the churches of Rome,—to the church of S. Maria Maggiore, the third in point of precedence of all the Basilicas, and in some respects the most beautiful; and finally to the grand point of attraction, St Peter's and the Vatican, the pride and glory of Mystic Babylon.

Our author, however, does not dwell on these things. His object was to ascertain the state of *Romanism at Rome*, and to this he devoted his best attention. The results of his study are given with great fulness and distinctness, and will go far, we trust, to check the Romanizing spirit so prevalent in the English Episcopal Establishment, and to open the eyes of Protestants still more widely to the abominations of the Papal system.

In portraying the religion of the Church, Mr S. directs our attention first of all to its Monastic Institutions. The following description of a certain class of these will be perused with painful interest.

"There are some so closely kept, that mortal eye can never see the *intima penetralia*. The '*Sepulte vive*,' for example, i.e., 'the buried alive,' are establishments of this kind. The young creature, as a part of the ceremonial of admission, is laid alive in her coffin; and, when once admitted, she is in fact as if dead and buried

to her friends; for she is never allowed to see again father or mother, brother or sister! Once a-year, on an appointed day, the parents of 'the buried alive' may attend at the nunnery; and the young creature within may hear their loved and familiar voices, but she must never see them; and, as no kind of intercourse is ever permitted, she can never know whether they are living or dead, except as she hears or does not hear their voices on that day. If a parent has died during the year, the abbess assembles the nuns; she tells them that the parent of one of them is dead, and desires all to pray for the soul of the departed; but she never reveals the name of the dead, so that all the nuns are left in a state of intense and agonizing suspense till the one day comes round, and all listen to catch the tone of their parents' voices, and the absence of the longed-for voice tells the tale of the bereaved recluse. Such, at least, is the account the Romans give of these establishments; which thus seem the very climax of cruelty, rending and agonizing the hearts of the inmates under the pretence of a desire to wean them from the world. But that which concerns our present subject is the veil of secrecy that covers all within such establishments as these. There may be—I must not say there is—there may possibly be the most frightful vice—there may be the most ruffian violence—there may be the veriest climax of profligacy—there may possibly be all this, and the public never know it. History has recorded the fact, that in the apartments of the inquisitors of Spain there were found sixty-two young women, who had been corrupted and ruined by the inquisitors, and kept there, where the public could never know it. The French soldiery flung open the Inquisition, and revealed the secret. There is no security in Italy against the same evil in a very large proportion of the nunneries; for every crime of earth and hell may possibly be rife throughout their cloisters, and the cry of injured innocence and outraged virtue, stifled within the walls, remain unheard by the world without. While we were at Rome, an abbess of one of the nunneries rushed forth frantically from the opened gates, plunged into the Tiber, and there sought in its deep waters to drown the memory and the remorse of the past! We were surprised at the pains taken to deny and conceal this fact, though known and witnessed by hundreds. The ecclesiastics could not bear to hear it mentioned."

'The Jesuits' is an ably written and most instructive chapter. The great and cardinal principle of these ecclesiastics is that *obedience* is the greatest Christian duty, and *humility* the highest Christian

virtue. This is the grand element of their power. Admission to the order is secured only through the vow of the most implicit and unquestioning obedience. A most accomplished member of the society stated to Mr S. that himself, and all others, were completely in the power, and under obedience to, the General of the order—that if the General sends for him and desires him to undertake the conduct of an university, he has only to bow and retire, and then forthwith prepare himself to obey; and that if the General desires him to resign that position and to become the mere door-porter or messenger of some family, or establishment in any land, he has only to bow and withdraw, to prepare for immediate obedience. Those who are being instructed in their schools are carefully watched, and if any one discovers an aptitude for languages, or mathematics, &c., the General at once directs that he shall devote himself for so many years to the study of them. “The result is, the perfect fitness of a great number of men for a great variety of purposes, so that, whatever be the purpose, the General may feel he has a fitting and adequate agent prepared and willing to accomplish it. Whether he needs one as a confessor in some courtly circle, or as a preacher in some rabble multitude—whether as the principal of some university, or as the village school-master of some distant valley—whether as a private tutor in some family of influence, or as a footman to act as spy in some important family—whether as a learned and subtle controversialist, or as a meek, and gentle, and courtly friend to insinuate his opinions—in short, whatever be the object to be accomplished, in any land or in any rank, there are the persons already prepared and fitted as able and adequate instruments. The General speaks the word—names the person, and receives the most ready and implicit obedience.”

In his introduction to the chapter ‘on the High Ceremonies’ of the Church of Rome, our author gives a very melancholy account of the ignorance of the Italians in regard to the truths of the Bible. He describes the blindness of the people, ecclesiastics and laics, as ‘complete and total.’ He visited in person every shop in Rome, and in every shop was informed that they had no copy of the Holy Scriptures in the language of the people. He found two copies of Martini’s Edition in twenty-four volumes (capable of being bound in eight or ten), at the cost of £6 sterling. Under this price, so truly prohibitive, the volume could not be procured, and on suggesting the importation of a cheap and portable edition, he was informed that the prohibition was designed against the sale of the Holy Scriptures in any

cheap or portable form, the object being to prevent their circulation. So great was the ignorance as to the nature of the Holy Scriptures, though familiar with their name, that one of the most respectable booksellers there presented to Mr S. a copy of Calmet’s Dictionary of the Bible, and insisted that it was the Bible itself, and he was obliged to leave the shop without being able to convince the worthy bibliopole to the contrary! In our next we shall give an account of the HIGH CEREMONIES of the Romish Church.

THE PEACE MOVEMENT.

ADVANCED as we are in most of those things which constitute the real elements of civilization, we are only beginning to know the practical value of that, without which all the rest must, to a great extent, prove abortive in their operation, viz. international peace. Notwithstanding the progress we have made in the arts and sciences, the light we have derived from a more widely diffused Gospel, and the liberty which has accrued to us, under God’s blessing, from the troubles and persecutions of bygone days, we have scarcely yet comprehended the true meaning of the word glory. Dazzled by the false splendour with which it has been surrounded, we have altogether mistaken its true nature, and from its constant association with hostilities, and martial parade, we have been contented to regard it as a spirit of the battle-field altogether. And in this its phantasmic character, how many have pursued it without discovering, even in the hour of death, that it was unreal, the ‘shadow of a shade.’ War, that terrible pastime of nations, is now, however, becoming unpopular amongst us, and we are beginning to look upon glory as an object not to be found at the cannon’s mouth, and in the tented field, but in the missionary’s toil, the people’s prosperity, the diversified blessings which flow from continued peace. It reflects little credit on our enlightenment, and less on our Christianity, that we have been so late in making this discovery.

The prolonged enjoyment of the blessings of national peace has brought with it the experience, that the prosperity of our country is bound up with its tranquillity. It is only in connexion with the latter that our religion, our literature, our art, our science, and our commerce can attain to their full development and perfection. Under this persuasion, men’s minds are being disabused of false ideas regarding national strength. To such an extent is this the case, that even in the terribly exciting scenes of which the European Con-

inent has lately been the theatre, there have been comparatively few indications of a really warlike or aggressive spirit. The most distinguished actor in the recent French Revolution, and at the very height of its fury, with a disposition worthy of his genius, brought prominently forward manifestoes of peace, and one of the most skilful of our own diplomatists has endorsed them.

There is no aspect in which war can be viewed, in which it is not unreasonable, and in which it does not present the most revolting features. The bare idea of any solid good accruing to us from the butchery of our fellows, is even more preposterous, than the expectation of grapes from thorns, or figs from thistles.

The abstract form of war, as an engine of physical destruction, is only one view of it. The social disorganization necessarily flowing from the disruption of our commercial relations with other countries is an aspect scarcely less painful. Those only who know something of the extent to which the foreign relations of a country like ours reach, in a commercial point of view, can appreciate the disasters flowing from the continued suspension of traffic, although the effects of them are felt more or less through every ramification of society. The stagnation of trade, the stoppage of that employment which constitutes the sole means of subsistence to millions, and the starvation consequent thereupon; the dissatisfaction which so often results in civil turmoil, are only a few of these, but they are sufficiently strong arguments in favour of a continued peace. War, in short, is inimical to every kind of national prosperity. It involves expenditure, to meet which the masses of the people are burdened with taxes, and at a period, too, when the state of commerce is such as to diminish greatly the means of livelihood.

And all this may be the result of political prejudice, diplomatic mistake, or even personal pique!

But warlike tendencies are prejudicial even in times of peace, by necessitating the maintenance of large bodies of men for no other purpose than to be ready for the contingency of some hostile outbreak, or for the equally unjustifiable end of affording influence and incomes to members of the aristocracy, at the expense of the people. But apart altogether from the effect of war upon the actual commercial resources of a nation, its influence upon morality is of the most pernicious description. Experience but too fully confirms the truth, that military life, in all its varied grades, from the dissolute soldier who reels through our streets, the very personification of almost every soul-destroying vice,

to the gallant officer whose intrigues and *affairs of honour* so often sap the foundation of domestic peace, is fearfully productive of public immorality. The soldier's introduction into the service is itself a disgusting perversion of every right principle, corroborating the fact that such a mode of life is unreasonable, and repugnant to men whose senses have not been steeped in the bewilderment of intoxication. Our police-courts, prisons, and lock hospitals, moreover, bear witness to the prejudicial influence of soldiery on the morality of large towns. Our streets swarm with the abandoned and mournful wrecks of their licentiousness, and scarcely any domestic establishment contiguous to their quarters is free from their vicious inroads.

To the followers of Him whose advent was the proclamation of peace and goodwill to men, war and all its associations must wear a repugnant aspect. A statement once made by the most celebrated soldier of our own times, to the effect that no man should engage in military operations who has any religious scruples, is sufficient of itself to show the antichristian tendency of military life. Far be it from us to assert that no soldier can possibly be a Christian. The abundant grace of God knows no limit of occupation or condition, and there have been, and doubtless still are, many happy instances of its operation upon the souls of men placed amid scenes most inimical to spiritual growth. All the details of a soldier's life, however, whether in peace or war, are against the cultivation of genuine religion.

Divest even a victorious battle-field of all its conventional associations, and conceive of it only as containing a vast accumulation of dead bodies from which the souls have been hurriedly dismissed, inflamed by evil passions, and excited by murderous intents, to that land where 'he who is filthy shall be filthy still, and he who is holy shall be holy still,' and how solemn an aspect it presents, how loudly condemnatory of all that encourages an event which has so fearful an issue. It shows how entirely contradictory the war spirit is to the Christian spirit, and how it is calculated to counteract the influence of Christianity. Every element of our religion is strictly associated with peace. Though its divine Author's kingdom was not of this world, and needed not the sword to establish it, the sword must be sheathed ~~er~~ it can be said to be in the world. He who left His peace with us, on whose head the Holy Ghost descended like the very symbol of peace, sends the spirit of his religion to breathe peace over the world. And soon may we see the time when nation shall no more rise up against nation, when the

trumpet shall be hung up in the hall for ever, and the spear beat into the pruning-hook,—when the world shall hear more attentively and submissively His voice, saying—Peace!

APRIL IN PALESTINE.

THIS may be considered the first harvest month. When Dr Shaw was in Palestine, barley was in full ear in the beginning of April, and about the middle of the month it began to turn yellow, particularly in the southern districts; being as far advanced in the plain of Jericho in the end of March as it was in the plain of Acre a fortnight later. But very little wheat was in the ear in the plains of Jordan, or on those of the Mediterranean; in the fields near Bethlehem and Jerusalem the stalk was little more than a foot high. In the plain of Jericho all kinds of grain are ripe a fortnight sooner than at Jerusalem. In the valley of the Jordan, on the 5th of May, Burckhardt found the barley harvest nearly finished; but he states that in the plain of the Haouran, north of the Israelitish possessions, east of the Jordan, the same harvest does not begin till fifteen days later. The first harvest in the Haouran is that of horse-beans, at the end of April. Of these there are vast tracts sown, and the produce serves as food for the cows and sheep. Next comes the barley harvest, and towards the end of May the wheat.

These statements indicate the general state of the crop, and the comparative forwardness of the early harvest in some localities. Of course, it is later on the hills than in the plains, and in the northern than the southern valleys.

Professor Robinson entered the Promised Land, from the south, on the morning of the 13th of this month. He crossed an open grassy plain, suffering from drought, in which were many fields of wheat, looking beautifully in their vesture of bright green. He was enchanted with the scene spread before him on his first morning in Palestine. The ground was in many places decked with flowers; among them was an abundance of low scarlet poppies. The morning was lovely; the sky perfectly serene, with a refreshing breeze from the S.W.; the air full of the sweet carols of birds. On the same day he entered the region of the mountains of Judah, and found a man ploughing in a valley with two heifers, in order to sow millet. This was very late in the season for sowing of any kind; but the dourra, or millet, is the most productive of all grains, and the latest in being ready for the sickle.

We defer further notice of the harvest till next month, as the operations connected with the reaping are then more generally begun.

The Passover.—This was the month in which the Passover was celebrated when the Hebrew tribes possessed the land. Professor Robinson entered the Holy City just at the closing of the gates on the 14th, the evening before Easter Sunday, and the Jews celebrated their Passover on the following day. He received some of the unleavened bread prepared for the paschal solemnity. It was spread out into very thin sheets, almost like paper, very white, and also very delicate and palatable.

The Passover was one of the three great annual festivals at which it was imperative that all the males appear before the Lord (Exod. xxiii. 17)—first at the tabernacle, and latterly at the temple; the Feast of Tabernacles and that of Pentecost being the other two. It was instituted in Egypt, and its leading object was to commemorate the deliverance of the Israelites from their oppressive bondage in that land. It was enacted that a lamb or kid should be selected from the flock on the 10th of the month Abib or Nisan (corresponding to our moon of April), and kept apart till the evening of the 14th, when it should be killed *between the evenings*—that is, between three and five o'clock. It was usually a lamb which was slain—a type of Christ, our paschal Lamb, who was sacrificed for us shortly after the ninth hour—that is, three o'clock afternoon on the first day of unleavened bread, or second of the Passover.* The blood was originally sprinkled on the door-posts of the Hebrew dwellings, that the destroying angel, seeing the blood, might *pass over* these houses when executing his commission to slay the first-born of Egypt. It was enjoined that, subsequently to their obtaining possession of Palestine, the Israelites should offer a sheaf of the first fruits of the harvest on the sixteenth day of the month. (Lev. xxiii. 10.) There is no mention of wine in connexion with the institution of the ordinance, but we learn from the New Testament that the liquid fruit of the vine was used at the time of Christ. Bread is mentioned in the prohibition, as it stands in the original, but every thing fermented is excluded. The Mishna extends this to some liquids, but not to wine; and the question has been keenly discussed whether the Jews in the time of our Saviour understood it to apply to wine. A paschal society consisted of not fewer than ten, nor more than twenty; so that our Lord and his twelve disciples formed a convenient number. The lamb was roasted entire, and no bone of it was broken. (John xix. 33, 36.) It was eaten in Egypt with

* Compare Matt. xxvii. 46-50 with 1 Cor. v. 7.

bitter herbs, the Israelites standing meanwhile with their loins girt, and staff in hand, ready to depart from the land; but in Canaan they reclined at this feast, in token of the rest they enjoyed. The blessing for the bread was, 'Blessed be thou, O Lord our God, king of the universe, who bringest food out of the earth;' and that for the wine, 'Blessed be thou, O Lord, king of the universe, who hast created the fruit of the vine.'

The paschal solemnity was a season invested with the most hallowed associations to the Jews, as recalling the circumstances which originated their existence as a distinct nation, under a theocratic form of government which has no parallel in the previous or subsequent history of the world. It possesses a high degree of interest to the Christian also, from its many points of typical import, and from the circumstance that our Saviour was crucified on one occasion of its annual celebration.

A question regarding the last great social act of our Saviour's life has been much discussed among theologians—whether he observed this ordinance on the evening previous to his death. Three of the Evangelists distinctly attest that he did;* but the testimony of John has given rise to some doubt. The beloved disciple attests that on the morning of the day on which our Saviour was crucified, the Jews 'went not into the judgment-hall lest they should be defiled, but that they might eat the passover;' and that that day 'was the preparation of the passover.'† It is to be observed, however, that in the former of these expressions, the word does not designate the feast on the evening of the 14th, but the whole festival, beginning on that evening, and continuing till the close of the 21st of the month. In regard to the *preparation of the passover*, it may be remarked, that this was the day preceding the Sabbath which occurred during the Paschal celebration, as is evident from John xix. 31. The Sabbath this year fell to the 16th of the month.‡ When thus explained, the testimony of John appears to harmonize with that of the other Evangelists; and we perceive that our Saviour observed the passover on the night in which he was betrayed, and at the same time with the rest of the Jews.

Trees.—We have made scarcely any allusion to the arborological phenomena of the Spring in Palestine. We may so far supply the deficiency by a few remarks here. The *almond* and the *peach-tree*, which

are but different species of the *amygdalus*, are both in blossom in January throughout Palestine. The blossom of the almond is said to be sometimes white or pale pink in Palestine; but in Britain, and on the Continent of Europe, it is always *rose-coloured*, with a deeper or fainter shade. Dr Southey, in his account of an excursion to Setubal, in Portugal, says that the country was 'abundantly wooded with almond-trees, now covered with their faint pink blossoms.' The Countess of Blessington, in her volumes on France and Italy, and other travellers on the Continent, speak of the *hoary* blossoms of the almond; but the remarks of Southey are more discriminating. In Solomon's description of the evening of life there occurs the phrase, 'the almond-tree shall flourish,'* which is commonly understood to refer to the hoary hairs of age; but it has been objected, that if the blossom is not invariably or usually of snowy whiteness, this could not well be made the point of a figure which every reader is supposed to appreciate and understand. On this account Gesenius renders the phrase, '*the almond-nut is spurned*, rejected, that is, by the old and toothless man, although in itself a delicate and delicious fruit.' The Hebrew word for the almond-tree is derived from a verb signifying to *wake* or *watch*, and it might be translated *the waker*.† It received this name from the circumstance that it is the first of trees to awake from the sleep of winter. It produces its flowers on the leafless boughs in this country in March or April, but in Palestine it *hastens* to deck itself with its elegant attire so early as January. In the Prophecies of Jeremiah there is a fine allusion to this early blossoming. There is a play on the words, which does not appear so well in a translation as in the original; but the following is an approximation to the language, and also expresses the sense:—'Jeremiah, what seest thou? And I said, I see a rod of the *wakeful* tree. Then said Jehovah unto me, Thou hast well seen; for I will be *awake* as to my word, so as speedily to perform it.'‡ The threatenings referred to were speedily inflicted, and Jeremiah lived to see the accomplishment of his own predictions.

The *prickly pear* § is much noticed by travellers in March, but it is later than this month in producing its blossoms, and the fruit is not ripe till July. It is a very small plant as seen in our hot-houses, but it grows to a prodigious size in the Holy Land, as also in Egypt. It is used as a fence, and forms an impervious hedge for inclosures. Such hedges abound in Galilee, and on the west coast of Palestine, the

* Compare Matt. xxvi. 17-20; Mark xiv. 12-18; Luke xxii. 7-20.

† John xviii. 28, xix. 14.

‡ This view is ably supported by Dr Robinson in his *Harmony*, though not quite coincident with that of Dr King in his *Lord's Supper*, nor Dr Eadie in his *Biblical Cyclopædia*.

* Eccles. xii. 5.
‡ Jer. i. 11, 12.

† *Shaked*, from *shakad*.
§ *Cactus Ficus Indicus*.

plain of the Mediterranean. The leaf, of an oval shape, and set with thorns, is about ten inches long, six wide, and three-fourths of an inch thick. Dr Clarke saw it in several localities. On the 4th of July it 'sprouted luxuriantly among the rocks, displaying its gaudy yellow blossoms amidst thorns defying all human approach;' and he afterwards saw it with a stem, or trunk, as large as the main-mast of a frigate. It produces a delicious cooling fruit, of the size and shape of a hen's egg, which, according to Clarke, becomes ripe towards the end of July, and is then sold in all the markets of the country.

A SEARCH FOR POLLOK'S GRAVE.

To the Editor of the Scottish Christian Journal.

MY DEAR SIR,—I feel confident that your readers will take an interest in whatever concerns their favourite poet—for surely Robert Pollok must be so regarded—I therefore do not hesitate to sketch for their entertainment a ramble over Shirley Common, from which I have just returned. As I am resident in this beautiful corner of the south of England for reasons with which I need not trouble your readers, and as few of the reverend contemporaries of Pollok have had it in their power to visit the resting-place of his mortal remains, I determined to pay it at least one visit before my return to the north. I accomplished this object this forenoon—but not without some little difficulty, which made the search to me all the more interesting.

The whole amount of my information upon the subject of the poet's last days was, that he died at Shirley Common. Shirley is a beautiful village, built on one of those extensive Commons (as they are called) which abound in England. I had had a pleasure drive over the Common some days previous, and had observed in the centre of the village two churches—one evidently *State*, the other *Dissenting*—I concluded, therefore, that in the churchyard of the former Pollok must have been interred. Shirley lies about two miles to the north-west of Southampton, and the walk to the Common is even at this season of the year exceedingly beautiful. The grassy plots are all so green, the laurels and shrubs are all so fresh and full, and the Lauristines all so blooming, that I could scarcely believe it to be only the beginning of February. Ere I was aware, I found myself in the centre of the Common, or of the village, for it is much the same thing, the village being scattered up and down throughout the extent of the Common. Before going to the cemetery, I

thought of making some inquiries among the inhabitants, by way of ascertaining whether they were familiar with a name so honoured among us in the north, and which gives, in the estimation of a United Presbyterian, its chief interest to this fair and fertile district. I could amuse you by detailing some of the colloquies, but I am not in the humour, and perhaps your pages are not the proper place for that sort of information; so I pass on to observe that, after questioning various parties as to the name, the death, the grave, &c., of the poet, I could not find one who had ever heard either of the man or his poem. One referred me to the sexton, and another to the clergyman. I was beginning to feel a little chagrined, and resolved to proceed to the churchyard and ferret for myself. On my way thither I entered a tradesman's shop to inquire as to the means to be taken to gain admission. Having mentioned to him my object, he told me, that as the village of Shirley, church, cemetery, and all, had sprung into existence within the last ten or twelve years, the body of the poet could not be buried there; and directed me to go to the parish churchyard, which was fully a mile distant, and beside the small village of Millbrooke. Thereupon I struck down through the western portion of the Common called Regent's Park, and a picturesque walk it is, and in a short time I was at Millbrooke. The parish church is an ancient building, quite in the common style of ecclesiastical architecture in this country. It is built in the form of a cross. The church stands in the middle of the churchyard, the entrance to which is by a gate, which I found locked. No signs of a sexton or attendant appearing, I made a virtue of necessity and overleaped the wall, and with some eagerness commenced the examination of each tombstone. Having gone the full round of this rural necropolis, I cannot express my feelings at not having discovered the sacred object of my search. I repeated the exercise, but with the same success. No monument to our poet was there. It then for the first time occurred to me that I might be mistaken in my supposition that there ever had been such a monument erected—perhaps I had been taking this for granted. You will easily appreciate the nature of my immediate address to a friend who stood beside me—'Before we leave Southampton we shall have one erected over his grave.' Just as we were leaving the place under considerable disappointment, we saw on the other side of the highway, and a little to the east of the church, another cemetery. In the hope that we should now find our object, we made our way thither. At once on entering, I espied a plain granite

obelisk in the north-east corner, overshadowed by four old trees. '*That is Pollok's tomb,*' was my exclamation, and in a few seconds I found it to be so.

I refrain from revealing what I felt as I at length stood by that grave. Twenty-one years had passed away since, in this land of strangers, he had breathed out his spirit. To you, to his other fellow-students, and to myself, these have indeed been years of importance and change—to *him*, of 'life, glory, and immortality.' I offer no apology for just one little liberty with your pages. Let them bear the record of the sincere regret which I then and there felt under the painful recollection of those foolish contests in our Theological Hall at Glasgow, during which we were pitted in some measure of rancour against one another, and from which none of us retired with honour or with satisfaction. I know Pollok regretted the part he had taken in these contests long before he died—and I believe in that regret he has been sympathized with by us all—saving, very likely, that extraordinary contemporary of his and ours, who has of late years figured so grotesquely in the political world as a M.P. You will believe me when I tell you, that I did not leave that interesting grave till I had breathed forth one prayer for pardon to Him whose Spirit is grieved when they who are brethren, and who are Christ's, 'fall out by the way.'

Pollok's monument is, as I have noticed, a plain, brown-coloured granite obelisk, without the slightest pretension to architectural beauty. I felt a little disappointed at first, but became reconciled to it on reading the epitaph—which, by the way, is scarcely legible, and unless very narrowly looked for, might not be discovered at all. It is inscribed on the north side of the base of the obelisk, and is as follows:—

THE GRAVE

OF ROBERT POLLOK, A.M.,
AUTHOR OF THE 'COURSE OF TIME.'

HIS IMMORTAL POEM
IS HIS MONUMENT.

HE WAS BORN AT
MUIRHOUSE, EAGLESHAM,
KENTFREWSHIRE, SCOTLAND,
ON THE 19TH OCT. 1798.

HE DIED AT SHIRLEY COMMON
ON THE 17TH SEP. 1827.

THIS OBELISK WAS ERECTED
BY SOME ADMIRERS OF HIS GENIUS,
JANUARY 1831.

It gratified me to notice that our Christian brother had kindred sacred dust beside his. On the tomb-stone next to his I read that the tenant of that grave was a son of Major Wolfe, who died at the age of seventeen, 'in the full assurance of faith.'

When the *Course of Time* is finished, these two 'bonnie heaps o' sacred dust,' as good Samuel Rutherford would have said, will be raised together to endless life in the cloudless climes of the blessed.

I was averse to leave the Common with the impression that none of its inhabitants knew aught of Pollok. On walking back to the village, I therefore entered the shop of a respectable chemist and druggist. I am glad I did so. Before I had time to tell him where I had been, he interrupted me by saying, 'You have been to the grave of Pollok.' After this we entered freely into conversation about the author and the poem. On mentioning my anxiety to visit the house where my revered fellow-student and friend had died, he told me that he would endeavour to find that out for me—that it must have been in one or other of two houses—one at the north, and the other at the south end of the Common—as these two were the only houses in existence there at that time. I shall revisit Shirley ere I leave Hampshire, and I hope to be gratified in this matter.

You will excuse this plain matter-of-fact epistle about the poet and his monument. Though the subject of my communication be connected with the '*divinior mens*,' I do not feel tempted to be poetical, though I had the gift. Yet do I opine that even the most prosaic might be justified in such an effort, situated as I at present am. Within a few minutes' walk from where I write is the tomb of one poet—Pollok; the church-yard where another composed a well-known elegy—Gray; and the mansion where a third composed those beautiful hymns which are so much and so beneficially used in the Dissenting Churches of England, and many of which shall, I hope, be soon embodied in our own Hymn-Book—Isaac Watts. Indeed, but yesterday I officiated in the desk of the chapel where Watts was wont to perform the duties of clerk, and read out his own hymns and psalms.—Believe me, yours respectfully,

JOHN M'FARLANE.

SOUTHAMPTON, February, 1849.

THE ZODIACAL LIGHT.

MR EDITOR,—I am delighted with your '*Journal*.' It is just the kind of periodical suited for the people of our Church; and I will add, of Scotland. Go on and prosper. I trust the Christian public will second your efforts, and shew that they appreciate your labours, by securing for the '*Journal*' a very large circulation. I have read every number with increasing satisfaction, and have been especially delighted with your articles, headed '*Physi-*

cal Studies.' When I saw in the contents of your last, under this head, the 'Zodiacal Light,' I turned to it with eager interest, expecting to find something satisfactory on a phenomenon which has engaged my attention from my earliest boyhood. The article in question is a good one of its kind, containing the usual conjectures in regard to the nature of the light. It contains, however, one or two statements not perfectly accurate: for example,—'In the obscure sky of this country the zodiacal light is visible only in the beginning of Spring and the end of Autumn.' It is most remarkably displayed during these two seasons; but I have seen it, less or more, during all parts of the year. I have observed the 'light,' and meditated upon its appearance, and endeavoured to ascertain its nature, for many years. The following are my observations and conclusions regarding this interesting phenomenon:—

1. The zodiacal light is seen only in certain states of the atmosphere, especially when the heavens are covered with clouds.

2. It is not visible, however, when these clouds are of uniform density, and cover the whole face of the sky with one unbroken canopy of gloom.

3. It is seen to most advantage when there are large masses of clouds congregated on the horizon in the immediate vicinity of the rising or setting sun—clouds dense in the centre, and growing rarer towards the edges, where one cloud fades, as it were, into another. Such mountain masses of vapour piled one upon another, like Ossa upon Pelion, are most common in our atmosphere at the beginning of *Spring* and towards the end of *Autumn*.

4. It is through the spaces where one large cloud passes into another, or, in other words, where the *vapour* is so much thinner than in the other parts of the cloud, that the zodiacal light is seen to stream, and form the splendid cone which has attracted so much attention and excited so deep an interest.

Of the accuracy of these observations I entertain not a doubt. I have made them too long to be deceived; and any one, at this very season, with a very little trouble, may convince himself of their truth.

From the above I draw the conclusion that the zodiacal light is nothing more than the SOLAR LIGHT penetrating through the thinner portions of the surrounding clouds, while a large portion of it is absorbed by the denser masses; and that this is the cause of its BRIGHT and STREAMY appearance. I have nothing to do with the question of the nature of the Solar light. Whatever it be, does not affect the matter before us. My assertion is, that it is *this light* coming from the sun

penetrating the thin edges of two approaching clouds in LARGE ABUNDANCE, while the light is *intercepted* and *absorbed* by the surrounding dense cloud, which occasions the appearance designated the zodiacal light. Any one may convince himself of the truth of these remarks by the following simple experiment:—Cover a window, in a bright sunshine, in such a way that a very large portion of the solar light will be interrupted in its course; next make a pretty large circular opening in the darkened window, so as to admit a large portion of the light, and *through that opening you have the streaming of the zodiacal light*.

This explanation may seem so simple as to lead 'philosophers' at once to reject it. But this will not prove it to be false. The same course was followed by many when Newton announced his discovery of gravitation! But it was not long ere all opposition gave way before the simplicity of truth. If the above explanation be the true one, then the zodiacal light is not 'a lense-shaped ring surrounding the sun.' This it cannot be at any rate, for it does not account for the conical appearance of the light. It is not a 'nebulous matter surrounding the sun, and extending to the atmosphere of our earth;' for in that case the superior density of our atmosphere would prevent it from assuming the shape it now presents; and if seen at all, it would be seen under totally different conditions. But I must stop. I submit these remarks on a very interesting point. They are derived from long and attentive observation; and appear to me to afford a satisfactory explanation of all the phenomena.—I am, yours truly,

GEO. JOHNSTON.

EDINBURGH, March, 1849.

THE CABINET.

SATAN'S SPECTACLES!

I NEVER heard of such a thing!

Nor did I either, till within an hour. The idea would never have come into my mind, had I not been digging into an old author after gold, as they do in California, and I dug them up.

Some people look at certain objects, and have such a vision of them as could be true only on the ground that their eyes were under some kind of bad influence. Satan does not need any appendages to his vision. He is sharp-sighted and no mistake. But he has a good deal to do with other people's vision. And the different views he helps people to take of things, suggested the idea of spectacles to an old Puritan writer.

I thought if Satan made spectacles for

people to look through in former days, it was likely he was not done with the business yet. If he was a liar and a murderer from the beginning, I thought likely he had been a spectacle-maker as long, since that species of mechanics, as I have learned, helps him greatly in both these occupations.

Since the old Puritan furnished me with the hint, I have been looking about me, and I have seen that a great many people are customers of that optician.

I found these articles of different kinds, just as other spectacles are, and adapted with great skill to different classes of persons. I will speak of a few pairs.

In a chat with a young man, the subject of religion came up, and the importance of his having a personal interest in it. That importance was founded on the dreadful ruin of the soul occasioned by sin. *His* soul in such a dreadful state of guilt and ruin! *He* in such terrible danger! Why, what had he been doing? He had never wronged a mortal. There was not the stain of a single vice upon him. He was kind, honest, true—what need he be more? He saw all the amiable things in his character, and as for any such affair as guilt, for which he ought to be alarmed, there was nothing of the kind visible. That my young friend had on a pair of spectacles, was as plain as day: and as I could think of nobody who could make *such* a pair with so much skill, and good-will too, I handed the honour of them over to Satan.

I waxed warm in my argument with the young man, and the fire burned so hot within me, that I gave vent to the idea that no mortal of our fallen race ever saw little, and thought little of his sins, unless he had on a pair of Satan's spectacles; and I tried to make powder and dust of those the young man wore, and I think I should, if the maker had not been nigh to give his customer a helping hand.

Another pair I found not long after in this wise: I fell in with a man who felt very comfortable in reference to his religious concerns. He named divers things that pleased him mightily. He paid his tax for public worship, and ministerial support, liberally and promptly. He was seldom absent from the sanctuary. He read his Bible with great regularity. He did divers other things akin to these; and they were all good things too. And he thought much of them. And they loomed up before him in great beauty. And he could not but speak of them—and he loved to speak of them; and they were great things in his view. And they were strong wings and beautiful, he thought, where-with one might fly heavenward. And strange it would be, if those gates were

not open to such a man. Any other agencies for getting the gates open, seemed of little account compared with this. Any other gold was dim, even the most fine gold.

Now that man *saw*, and very bright and beautiful were the objects of his vision. And if he had not spectacles, then mortal man never wore them. And they were so nearly like a pair a man had on near two thousand years ago, that the same hand must have been in the making of them both. That old pair—that is, the effect of them—is described in an old book I have, and the account is by the man himself. He was a Hebrew, and of the strictest sect of the Pharisees—admirably expert in the old laws of those days, and touching the keeping of most of them blameless. And these and like matters in regard to character, had a most delightful aspect in his eyes. He could hardly have done gazing on them, so lovely did they appear; and he counted that they could not do any less for him than give him a home in heaven. But those spectacles, through which we saw so great beauty and glory—and the maker did his best at the workmanship of them—these same met with a dreadful mishap. There came along a giant, known by the name of MORAL LAW, who, as he had a grudge against the spectacles and the maker, gave them such a blow as to smash them into a thousand pieces, and liked to have killed the man who had them on. On looking at the record again, I saw the man was killed. 'When the commandment came, sin revived and I died!'

But he came to life again, and so far from being sour and revengeful because his own spectacles had been shattered, he was a thousand-fold the happier for it, and he went to work to knock into dust and ruin all those which were like those he had worn. And more people lost them by his agency than by that of any other man living; which blew up a terrible flame of discord between the old optician and Paul, and at odds they were, Paul knocking off, and Satan putting on, as long as Paul lived.

In my episode about Paul I had almost forgotten to speak of another specimen of talent in optics of the personage now in review. While most sinners see next to nothing of the number and nature of their sins, there is now and then a case where the vision is dreadful, and overwhelms the soul. Before some, their sins rise like tremendous mountains. Sinai is covered with the blackness of darkness—lightnings flash out from it, and thunders roar, and there is an horrible tempest of despair in the poor sinner's soul. He cannot get a single glimpse of Calvary. He can see

nothing but his sins, black as midnight, and frowning terribly upon him. He grows desperate, and sinks down in the gloom of despair!

Whose spectacles were those through which that sinking sinner saw his guilt! If Satan cannot so fix on a pair as that sin shall not be seen at all, he will fix such a pair that nothing but sin shall be seen.

He feeds our hopes with living dreams,
Or kills with slavish fear;
And holds us still in wide extremes,
Presumption or despair.

I have time to speak of only one pair more. I heard a man say lately, 'He did not believe there was any Devil!' I did not wonder that he had reached that point; for he had pitched about everything there was in the Bible overboard; and after having done this, it could not be anything but a comfort to get Satan over too. He was afraid to have him aboard, after he had thus lightened the ship. And if Satan has not clapped a pair of his own spectacles on that man, then he never put a pair on anybody. It is a capital affair for a general to make his opponent believe he is out of the way. And I am at no loss as to whose spectacles a man wears, who scoffingly exclaims, 'There is no Devil in my creed!'

If anybody should marvel at the quantity of this article, if all wear them whose moral vision is defective, I beg them to consider that the old mechanic has kept open-shop ever since the creation, and has journeymen and apprentices, and peddlers, and so on, *ad infinitum* almost. And it is no marvel, therefore, that he should turn off a vast amount of work, especially as he does not rest himself day or night.—*New York Evangelist*.

STUDY OF THE WORKS OF NATURE.

LEIGHTON was a great admirer of rural scenery; and in his rides upon the Sussex downs he often descended, with sublime fervour, on the marvellous works of the Almighty Architect. Adverting to the boundless varieties of creation, he remarked, that there is no wonder after a straw,—omnipotence being as necessary to make the least things out of nothing as the greatest. But his lofty mind seemed especially to delight in soaring to the celestial firmament, and expatiating through those stupendous vaults from which so many glorious lamps are hung out on-purpose, he believed, to attract our thoughts to the glory that excelleth; and 'we miss the chief benefit they are meant to render us, if we use them not to light us up to heaven.' 'It was a long hand,' he would exclaim, 'and a strong hand too, that stretched out this stately canopy above us, and to Him whose work it is we

may rightly ascribe most excellent majesty.' After some such expressions of devout amazement, he would sink into silent and adoring contemplation.—*Life by Pearson*.

CHRISTIAN CONSOLATION.

THE thing he determines to do, he does. He never spares the rod for the crying of the child; nor does he allow any of its petulant tempers or foolish desires to influence his conduct. He has determined to do the child good, both for time and eternity; and by the chastisements of one day he increases the happiness of the next. He makes crosses the means of augmenting comforts. By the cares and anxieties of the desert he endears the home to which it leads. By labour he sweetens rest, and by the perils of conflict teaches us to set a high value on the spoils of conquest. The rugged mountains to be ascended, the deep rivers to be crossed, the trying provocations to be endured, do sometimes awaken fear and induce discontent; but as peace is the believer's portion, and as the name of the Lord is his refuge, none of these things should be allowed to disquiet his soul even for a moment.—*Manning*.

A NAME TO LIVE.

THE religious world has many features which are distressing to a holy man. He sees in it much proposal and ostentation, covering much surface; but Christianity is deep and substantial. A man is soon enlisted, but he is not soon made a soldier. He is easily put into the ranks, to make a show there, but he is not so easily brought to do the duties of the ranks. We are too much like an army of Asiatics—they count well, but when they come into action, one has no flint, another has no cartridge; the arms of one are rusty, and another has not learned to handle them. This was not the complaint equally at all times; it belongs too peculiarly to the present day. The fault lies in the muster. We are like Falstaff, who took the king's money to press good men and true; but got together such raggamuffins that he was ashamed to march with them. What is the consequence? People groan under their connections; respectable persons tell me such stories of their servants, who profess religion, as to shame and distress me. High pretensions to spirituality!—warm zeal for certain sentiments—priding themselves in Mr Such-a-one's ministry! But what becomes of their duties? Oh, these are beggarly elements, indeed! Such persons are alive to religious talk; but if you speak to them on religious tempers, the subject grows irksome.—*Richard Cecil*.

THE UNCONVERTED SINNER DESCRIBED.

THE unconverted sinner is a most miserable object in the creation of God. Our Lord solemnly affirms, we may say swears, that every sinner, continuing unchanged, will be and must be excluded from heaven. 'Verily,' says he, 'I say unto you, except ye be converted, ye shall not enter into the kingdom of heaven.' But what is an unconverted sinner—what is the distinctive feature of his character—how may he be known from other men?

For an answer to this all-important question, we must go to the Scriptures. It is a small matter to be judged of man's judgment, when he that judgeth us is the Lord. Now, in the Scriptures we find the following general things very plainly stated:—

A man may be *outwardly moral and virtuous*, and yet be an unconverted sinner. The outwardly and grossly wicked, are indeed, and beyond doubt, unconverted. The very 'shew of their countenances,' as the prophet speaks, betrays their character. 'Know ye not,' says the apostle, 'that the unrighteous shall not inherit the kingdom of God. Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall inherit the kingdom of God.' But the converse of this does not hold. A man may be none of all these, and yet be an unconverted person. The young ruler who came to our Lord was moral, amiable, sincere, so that Jesus beholding him loved him. Yet he was plainly unconverted. 'One thing,' said our Lord to him, 'thou lackest.'

A person may be a *member of the Church*, and yet an unconverted sinner. Need we refer, in proof of this, to the instance of Judas and Demas, who occupied even high places in the Church, and yet proved that they were, after all, unregenerate men?

Alas! it is no rare thing for men to deceive and be deceived. The garment of a fair profession often covers an unconverted heart. There are tares among the wheat, and goats among the sheep, in the best regulated Churches. Reader, you are in Zion, but it behoves you to consider whether you may not be a sinner in Zion.

Again, we find in Scripture that a person may to a certain extent believe, and yet be an unconverted sinner. Thus, in the Book of the Acts we are told that Simon Magus, after hearing Philip preach Christ, be-

lieved—not merely professed to believe, but believed. We do not indeed understand that he believed all the truth which Philip believed, or believed what he did believe as intelligently and firmly as Philip did. Had he done this he would have been a converted individual. But still he did believe—believed that Jesus whom Philip preached was a teacher sent from God—a divine prophet. Yet Simon was 'in the gall of bitterness and in the bond of iniquity.' You believe that there is one God, and one mediator between God and man, the man Christ Jesus. You do well. But the devils also believe and tremble. We have known persons who were speculatively convinced of the truth of Christianity, believed its divine authority, and could argue with, and confute the Atheist and the Deist, and yet gave evidence of being in an unconverted state. In a word, a person may be the *subject of strong religious emotions*, and yet be an unconverted sinner. More feeling is no more certain sign of grace than mere knowledge. There may be no more religion in the tears which are shed under the preaching of the Word, or in the delight which glistens in the countenance, and sparkles in the eye, or in the terror which palpitates in the breast and trembles through the frame, than there is in the sympathetic sighs and tears of a spectator at a tragedy.

In these important and, as we think, scriptural statements, there is evidently much to excite anxiety and awaken godly jealousy. 'May not I,' every one should be ready to say to himself, 'may not I be among the number of the unconverted?' But if this be at all likely, if even this be possible, should it not make us anxious and concerned to have the doubt resolved, and to arrive at some certainty regarding a point of such awful moment? Now, blessed be God, the same Scriptures which furnish such matter for anxiety, supply the means of satisfactorily allaying it. They describe in positive terms what an unconverted sinner actually is. It is in the heart being wrong, different from what it originally was, different from what it ought to be, that the radical evil of an unconverted state consists. A corrupt conversation and conduct are only the bitter streams—this is the bitter fountain from which they flow. When man was first created, he was created in the image of God. His mind was a reflection of the Divine Mind; his heart, we may say, beat in union

with the heart of God. He thought as God thought, felt as God felt, willed as God willed. But by the fall this correspondence between the mind of man and the mind of God was destroyed.

The character of an unconverted man, then, exhibits three distinctive features,—opposition of views—opposition of affections—opposition of inclination to God. He does not think as God thinks—he does not feel as God feels—he does not will as God wills. The picture is not an agreeable one, but it is true to nature. The unconverted man is a person who *does not think as God thinks*. His views of religious truth are not taken from the Bible. The question with him in regard to any doctrine, is never, What does God say? but, if he puts a question at all, it is, What does reason suggest? What does philosophy teach? If he goes to the Scriptures, it is not to discover the mind of God, but to find support to the foregone conclusions of his own mind. As there is not perhaps a more decisive evidence of a man's being the subject of converting grace, than an implicit subjection of the understanding on every point to the authority of the Scriptures, 'desiring as a new-born babe the sincere milk of the word, that he may grow thereby,' so there is no more certain proof of a man's being still unconverted, than the refusing to receive a statement which has no other voucher for its truth than, Thus saith the Lord of hosts. The unconverted man is always for seeing light in his own light, instead of the light of God. We ask then, are you satisfied in regard to any point when you have clearly discovered in the Scriptures the mind of God respecting it? If not, if your understanding rebels against it as a hard saying, and refuses to receive it, you have but too good reason to place yourself among the number of the unconverted.

The unconverted person is one who *does not feel as God feels*. Originally man loved and hated just what God loved and hated. And the object of conversion is simply to bring him back to this state of mind again—to render his love and hatred a mere echo and reflection of God's. But the unconverted man and God are antipodes to each other in regard to feeling. God hates sin—hates it with a perfect hatred—calls it the abominable thing that he hates. The unconverted man loves it—rolls it as a sweet morsel under his tongue—drinks it in like water. God loves holiness and holy persons, and loves those with a most warm and tender affection. Love, indeed, as thus directed, is the very element of his being, we might almost say the essence of his godhead, for 'God is love.' How different in this

respect is it with the unconverted man! He lives, and moves, and has his being in hatred of God and good men, as such. The Apostle John thus strikingly exhibits this feature of an unconverted man. 'Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love.'

An unconverted person is one who *wills not as God wills*. God expresses his will in the precepts of his word and the dispensations of his providence. In the one he shows what he wills men to do, in the other what he wills them to bear. Now, men naturally set their will in opposition to God's. They will not do what he requires, they will not submit to what he appoints. The great controversy between God and man is just this, whose will shall prevail—man's or God's? Conversion is nothing more nor less than the determining of this controversy in favour of God. Thus the Psalmist describes it as 'the making of the people *willing* in the day of God's power.' Accordingly, when Saul of Tarsus was converted, almost the first thing he said was, 'Lord, what *wilt thou* have me to do?' But the unconverted refuse subjection to God's will, or at least refuse subjection to it *as God's will*. They may conform to much which God requires, but it is simply because God's will goes along with theirs. We may notice accordingly, that there is always something, often many things, in which they refuse to yield; and this forms the turning point between an unconverted and a converted state. Here is the battle-ground between God and the individual, and till God's will conquers and prevails, the man remains an unconverted man.

And may there not be many such among religious professors, who are all the while flattering themselves that they are safe? May there not be some such among us? Nay, may not we ourselves belong to this class? There was an unconverted Judas among the apostles—an unconverted Simon Magus among the Samaritan believers. How necessary, then, the prayer of the Psalmist, and as becoming as necessary: 'Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.'

THE LORD'S PRAYER.

THE Prayer consists of a preface, six petitions, a conclusion, and doxology.

We attend first to the preface—'Our Father which art in heaven.'

The name, Father, is sometimes employed to denote the Three-One God. At

other times, it is used to distinguish the first person in the Godhead. When employed in the latter way, as it is in this passage, we are mainly to regard it as expressive of the mysterious relation subsisting betwixt the Father and the Son, but not exclusively so. We must also consider the name as denoting that natural and indissoluble tie by which the Almighty is bound to all his works, as their Great First Cause. In this sense he is to us the One God, the Father, from whom are all things.

The same tender appellation is descriptive also of his sustaining care, for upon him, as the Universal Parent, the eyes of all things wait, and He giveth them their food in due season. Thus is he the Father of angels, who are called the sons of God, and of Adam also, who was the son of God. Of mankind at large it may be said, His hands made and fashioned us, and his mouth breathed into us the spirit of life. Nor has he altogether ceased to exercise, towards the great family of man, that distinguishing goodness which entitles him to receive this name at their hands. Undoubtedly it is fitly employed, by every returning prodigal among his children, even when acknowledging that he is no more worthy to be called his son. But it is as the subjects of a new creation, as believers in Christianity, when we are made the sons of God by affiliation to, through faith in Jesus Christ, and receive the spirit of adoption, whereby we cry, Abba, Father; it is as created again unto good works in Christ Jesus; it is as the heirs of God in a better state of life, sons of the resurrection, into which lively hope we are begotten by the rising of our Lord from the dead—in these respects it is chiefly that, in using this endearing name, we are to regard ourselves as thus related to God, and to contemplate him as the God and Father of our Lord and Saviour Jesus Christ.

It has been objected, that this Prayer is Jewish, not Christian; and the opponents of the peculiar doctrines of the Cross have not been slow to boast that it contains no direct mention of the atonement of the only sacrifice, the intercession of the only Advocate, and the aids of the One Spirit. And certainly if direct expression had been necessary, this were true. But it is to be remembered, that this, like all other parts of the Covenant, was ordained in the hands of a Mediator; that it was given to those who afterwards delivered it to us, with all the explanations of our completed economy; and that consequently its language is to be interpreted agreeably to the full revelation of that Gospel which was then in the course of being preached.

In employing this Prayer as Christians, then, we are bound to connect with the

express language those explanations of it which the other parts of Scripture discover; especially ought we to keep in mind, that if hitherto the apostles had asked nothing in Christ's name, and that if at one time some knew not whether there were any Holy Ghost, they yet afterwards interdicted us from asking at all except through the advocacy of the Saviour, and the intercession of the Spirit.

Like theirs, our fellowship must be with the Father, and with his Son Jesus Christ. Betwixt them, mutually with those who enjoy this fellowship, there exists an inseparable connexion. Intimacy is not to be had with the one without the other.

Nor does this arise merely from the oneness of the Father and the Son as the indivisible God; but rather proceeds from those relations subsisting betwixt the Father, the Mediator, and believers.

Regarding man as a fallen sinful creature, we discover a great moral gulf, which cannot be crossed by any power or invention of his own, separating him from all fellowship with his creating and preserving Father. He is depraved in his character. He is an enemy to God by wicked works. He is a criminal guilty of capital crimes, and under sentence of death, for whom in his native condition there is nothing but a fearful looking for of judgment and fiery indignation. Never, therefore, could he hold communion with the Father of his spirit; never could he see his face so long as an approach was not made by that Father to his lost son. Even had man the will, which he has not, how should he come before the Lord, and wherewithal should he bow himself before the most High God? If God remain true to his threatenings against sin, when he declared that its wages is death; if man continue, as he must do, still to merit those wages; then it is obvious in how sad a case, so far as human wisdom and human ability are concerned, poor perishing sinners must remain.

But what no created sagacity could discover, no creature might accomplish, no, nor benevolence of most compassionate angels conceive, our heavenly Father himself has planned and executed in the Gospel of his dear Son.

A pathway is thrown across the otherwise impassable gulf. The Son of man takes upon himself the burden of a world's sin, endures the punishment due to man's transgressions; in the human nature having the divine influences diffused upon it without measure, fulfils a perfect righteousness for his people; and having procured gifts for men from the Father, has ascended up on high, where he continues the great High Priest of our profession,

and intercessor within the veil. And thus is it that through Jesus Christ, both Jews and Gentiles, now placed upon the same footing, have access by one Spirit unto the Father; and that fellowship with the Father is inseparably connected with fellowship with his Son. That, therefore, which God has joined, let no man put asunder.

And now under this name, 'Our Father in heaven,' is comprehended whatsoever is reverential, encouraging, endearing. To all the tenderness and intimacy and care of an earthly parent, he adds the power and riches and glory of an heavenly. Humbly and yet boldly, with love, yet with awe; in filial confidence, yet with godly fear, we approach with our petitions, through the holiest of all, to the mercy-seat of our Father in heaven.

These petitions are divided into two classes; three under each class.

The first class regards immediately the praise of God; the second refers directly to the interests of the suppliant, although both tend to the same results.

It is meet that this order should ever be observed; that while the creature seeks his own good, he should first consult his Creator's glory; so that, at all hazards, the purposes of that Great Being may be served, to whom are all things.

The first class contains these three petitions:—1st, That God's name may be hallowed; 2d, That his kingdom may come; 3d, That his will may be done upon earth as in heaven.

Commentators, by the redundancy of their explanations, have often confounded all proper distinctions betwixt these petitions. They have made the one merely expletive of the other, alleging that owing to the importance of the truths, they required to be clothed in a variety of words.

This we cannot suppose, since our Lord was prescribing the topics rather than the terms of prayer, and that in a form so highly compressed. We think there is nothing redundant, nothing explanatory here. There is, indeed, a natural sequence and intimate connexion betwixt them all; but there is also a clear distinction.

The first petition prays for the reverence of God's attributes; the second, for the recognition of his sovereign authority; the third, for the fulfilment of his commands.

'Hallowed be thy name.'

There is, alas! a mournful necessity why we should prefer this petition, in consequence of that unbelief, ignorance, and profanity, so lamentably prevalent amongst men.

God's name—his existence, and character—is denied or lost, mutilated or blasphemed, by his own offspring, in the midst

of those glorious works which utter his praises to the ends of the earth, and notwithstanding those oft-repeated revelations of his nature immediately vouchsafed to men.

We who revere that blessed name feel deeply grieved at such indignity, and out of a hearty concern for the honour of God, and pity for the infatuation of men, we pray that our Father would arise and vindicate his holy name from all contempt and sacrilege, excite his heedless children to an observation of his works and word, shine out in the face of the ungodly in the refulgence of his hidden glories, and draw forth from every tongue a confession of his infinite perfections.

'Thy kingdom come.'

As inseparably connected with this, and most directly tending to it, we pray that the kingdom of God may come; that is, the kingdom of heaven, or of Christ.

It is the kingdom of God, as distinguished from the kingdoms of men. It proceeds directly from him. It is governed immediately by him. He exercises in it an absolute control. He is its only law-giver and judge.

It is the kingdom of heaven, as distinguished from those temporal dominions which embrace the maintenance only of civil order, propose only temporal ends, and employ bodily penalties. Its dominion extends over the heart and conscience, which it penetrates and sways by the word of truth in the hands of the Spirit. It contemplates eternal results. It makes use of spiritual motives.

It is the kingdom of Christ as ordained by God in the hands of a Mediator. His character and work, his doctrines and precepts, are the grand means of rescuing men from the slavery of Satan, restoring them to the favour and friendship of God, subduing in them the corruptions of depraved humanity, protecting and guiding them through the trials and troubles of time, and of presenting them at length, in virtue of his sufferings and righteousness, before his Father and our Father, his God and our God. This kingdom was declared, by the voice of one crying in the wilderness, to be at hand in the fulness of the times. It had its origin in the advent of the Christ. And just as the sceptre departed from Judah, and a law-giver from between his feet, the Shiloh came.

He suffered as a king, and laid the foundations of his kingdom deep as the counsels of eternity, and secure as the rock of ages in his own blood. He rose as a king over the powers of darkness, leading captivity captive. He ascended royally into heaven; sat down on the right hand of the Majesty on high, and received a kingdom which ruleth over all. He has

ever since been carrying forward his blessed conquests; and although at times, through the wickedness of his pretended followers, and the blinded opposition of the prince of the power of the air, and his deluded subjects, infidelity and superstition, and antichristian usurpations have prevailed, he has never wanted some friends on the earth. The present aspect of the world does not discourage its adherents as to its final triumph and universal extension according to the promise of its Prince, that he must reign till he hath put all things under his feet.

This glorious result will the more certainly be secured when its spiritual nature, and entire independence of the kings and governments of this world, shall have been recognised; when, in the use of all proper means for the dissemination of the truth and the establishment of Apostolic Churches, the people of God shall every where lift up holy hands without wrath or doubting, and pray, 'Thy kingdom come.'

THE BEING OF A GOD.

NO. IV.—THE SCEPTIC IMPRESSED.

THE SCEPTIC'S REPLY.

REV. SIR,—As I trust to conduct this inquiry with sincerity, it would be unfair to conceal from you my candid impression, that you have succeeded so far in demolishing my main objection—the supposed eternity of matter. I can no longer build my reasoning on such a groundwork. Am I then a thorough convert to your views of this subject? That does not necessarily follow. The points on which you have satisfied me are these:—1st, That every effect must have a cause. 2d, That matter not being eternal is an effect, and its existence implies a cause of its existence. 3d, That this cause can be no power inherent in matter itself; self-creation being the profoundest of absurdities, inasmuch as it supposes a cause to operate before it has a being. 4th, Therefore, the cause of the universe must be some power distinct from, and antecedent to, the universe itself. You add another item, that this cause is no other than a self-existent mind or person. Now, I do not deny that, from what we know of the nature of mind, this last conclusion is highly probable; but I deny that it follows as a necessary inference. Some of my companions would tell me, that the power which made and upholds the universe may be a mere abstract energy or principle, quite distinct from mind or personality altogether. And indeed, in strict logic, you seem to me

to take too much for granted, when, having proved that the universe must have a cause of some sort, you jump at once to the conclusion that the nature of that cause can be no other than a personal mind; for such, assuredly, is comprehended in our idea of the Deity. I am happy that you consider the footprints of such a personal Deity so very manifest. Be kind enough to point out some of them in your next.—I am, &c.,

J. EDWARDS.

'Miserable subterfuge!' exclaimed the minister on reading the above; 'when will Atheism cease to be absurd? What foolish chimera now haunts his perverted brain? This something that he calls an *abstract energy*! Energy of what? Not of *matter*, for he conceives it to exist antecedent to matter; nor of *mind*, for that were to admit a Deity at once. Why then, this energy is a mere nonentity, simply a *word*, to express some mysterious and imaginary something that cannot possibly exist. How hardly must my friend be pushed for argument, when he is obliged to resort to such a strange conceit? Astonishing! He is obliged to confess that the universe, as an effect, must have a cause; yet affects to doubt whether that great cause be a personal mind, or an energy—i. e., God or nothing! Let us address ourself, however, to the confutation of the whim.

MR A— TO THE SCEPTIC.

MY DEAR SIR,—The next argument, the *argument from design*, will be sufficient, I trust, to dissipate at once any remaining doubts from your mind as to the Being of a God. You admit that the universe must have a cause of some sort, but doubt whether we have sufficient experience to infer the nature of that cause to be a personal mind, and you conceive it possible that it may be a mere abstract energy or principle unconnected with mind or person altogether. Now, Sir, if in the objects of nature themselves we can observe such mechanism—such adaptation of means for the production of ends—as implies *intelligence*; then it follows that the power which produced them and arranged their parts must be *mental*. For intelligence is undoubtedly an attribute of mind. And what is mind but a person? In this manner can we demonstrate that the Great First Cause of all things cannot be a mere abstract energy or power. It must be a personal and mental, because an intelligent power. Attend to this argument then particularly, for it is certainly the most convincing of all, both to prove the existence of a First Cause, and the nature of that Cause to be no other than a personal Deity.

This is the great argument to which Paley's work on Natural Theology is more peculiarly devoted. And from the forcible and felicitous manner in which he has both stated and applied it, a writer whose main object is to convince the reader cannot do better than introduce the argument as nearly as possible in that author's own words. Paley supposes a man in traversing a heath, to pitch his foot against a stone; and if asked how the stone came to be there, very possibly he may answer, 'It may have lain there from all eternity.' But if instead of a stone he were to find a watch, and examine it, the same account of its origin would be quite preposterous, and never once would suggest itself to any rational being. Wherefore? Because in the mechanism of the watch he discovers marks of adaptation and design. He sees the various parts constructed and put together for a great purpose of utility—the teeth of one wheel catching in and applied to those of another—and, in short, all the parts in point of *shape, size, material, relative position, &c.*, to be such, that had they been different in any respect from what they are, either no motion at all would have been produced, or none that would have answered the evident design. 'This mechanism being observed, the inference is inevitable that the watch must have had a maker—that there must have existed at some time, and at some place or other, an artificer or artificers, who formed it for the purpose that we find it actually to answer, who comprehended its construction, and designed its use.'

Such is the great argument to prove the Being of a God, and it is impregnable. Throw aside, if you please, all my other arguments on this subject, this of itself is a citadel of strength, against which the assaults of Atheism are directed in vain. Her surges may dash on it, her torrents descend, her winds may blow, our fortress, notwithstanding, is built upon a rock; it cannot fall. For if the conclusion is inevitable in reference to the watch, it is equally inevitable in reference to the works of nature. There is exhibited in these works as complete indications of contrivance and design—as complex and curious instances of mechanism—as undoubted adaptation of means to ends—and, therefore, as powerful demonstrations of a contriving mind being concerned in their production—as are seen in any piece of machinery or ingenious work of art, which is known to be the product of human intelligence. The application of the argument, therefore, consists in appealing to the objects of nature themselves, and confirming the truth of these assertions.

In this inquiry there is ample scope to expatiate and enlarge, the only difficulty

being to select from such a vast field a suitable and concise enough starting-point of illustration. We might, for example, take the telescope in hand, and ask with wonder and admiring awe—

'Yon spangled heavens and shining frame
What Great Original they proclaim?'

or, descending from the infinitely *great*, as too vast for our research, we might inquire of the microscope what insight she affords of the infinitely *little*. Yes, a world or an animalcule—the universe as a system, or one small speck of animated dust—were alike sufficient for this end! Again, we might pry into the secret operations of animal or vegetable nature—the mechanical philosophy manifested in the one, the mysterious chemistry developed in the other. If we attend to the animal kingdom, as at once more complex and better known, we might take a general range through its various forms of being, and observe how each in its nature and structure, the form and capabilities of its different organs, is fitted and adapted to the peculiar circumstances in which it is placed. Or we might fix our thoughts on any one of the higher forms of animals, such as man, whose 'frame is so curiously and wonderfully wrought.' Here, as in a mirror, may we see reflected from every organ illustrations of our argument. What organ shall we select? Shall I call your attention to the optical principles on which the eye is formed? The acoustic principles developed in the ear? The mechanical science observable in the bones, the muscles, the ligaments of our frame? Or shall we survey that wonderful little forcing-pump, the heart—its valves—its cavities—its muscular walls—all its parts constructed and adapted as a central propelling power requires? All or any one of these topics would admirably suffice. But besides that, in a short familiar letter we have not space to do them justice: they have been so often handled and discussed, that it appears unnecessary.

What I propose is to select chemistry rather than mechanism for a few general observations—the CHEMISTRY, I mean, of the ANIMAL FUNCTIONS.

ORIGINAL POETRY.

THE SOUL'S UNCHANGING ROBE.

'For this mortal must put on immortality.'

SPIRIT that sad and lone to-day
Walkest the earth in mean array,—
In humble garb of suffering clay,
Know'st thou what is in store for thee
When mortal meanness changed shall be
For robes of immortality?

Thou in thy rage and grief dost pine,
 Yet He for humbler rags than thine
 Put off a while his crown divine,
 And walked in sorrow here beneath,
 With mocking robe, and thorny wreath.
 And ev'n the pallid shroud of death

He humbly wore, that thou may'st wear
 For thy poor weeds of sin and care—
 Of sorrow, suffering, and despair,
 A robe which in his heart's blood He
 Made purer than the snow for thee—
 A crown of immortality.

In weariness, in hopelessness,
 When mortal troubles round thee press,
 Oh, sinking spirit, think on this.
 Thou know'st not all thou yet shalt be
 When Christ takes off this garb from thee,
 And puts on immortality.

Vainly thy thoughts are held in thrall
 By what thou shalt be clothed withal,
 Vain are thy careful moments all;
 For He who wove the lily's dress,
 Hath brighter robes of life than this
 In store for thee, of changelessness.

G. H.

SOCIAL EVILS AND THEIR REMEDIES.

ARTICLE FOURTH.—JUVENILE DELINQUENCY.

THAT there exists a vast amount of juvenile delinquency in our country, no one can doubt who has ever passed along the streets and thoroughfares of any of our large towns, and observed the groups of pale, stunted, ragged, filthy children, who are congregated about the entrances of the wynds and closes. Their name is legion. In the words of a recent visitor of our northern metropolis, 'they cover the ground like the brushwood beneath a race of taller growth. They swarm like a plague of locusts in Egypt. They lie in shoals on the pavement; they gather in clusters in the street; they sit in rows on the kerb-stone; they pour in legions up the wynds. Crowds of them are playing upon every heap of coals or dirt. Whole battalions of them are lying at ease in the gutter. Down every stair a couple of naked feet are seen pattering; up every cellar a little dirty head is peeping. They run and riot without hindrance.' Their employments are very diversified, but it is scarcely necessary to say that they are mostly of predatory character. Some of them sell lucifer matches, tapes, ballads, &c., others hold horses or run on errands. All or nearly all practice begging and stealing. Many of them are orphans, and not a few are in a worse condition still—the offspring of parents who 'provide not

for their own,* who train them not up in 'the nurture and admonition of the Lord,' but in profligacy and crime. They have either no homes or none deserving the name. Many of them spend the night under the dry arches of bridges, or the open arches of markets, under porticos, sheds and carts, in outhouses, in saw-pits, on stair-heads, in the open air, or in lodging houses—nests of every kind of abomination, moral and physical, which the mind of man can conceive. They attend no school, and have no teacher provided for them to instruct them in the knowledge of their duty to God or to man. But they are not uneducated. They are under the tuition of a very rigid and exacting teacher—want; and the course of training they are receiving may be seen in full operation any day in our streets. They are driven out in earliest childhood, either by dire necessity or by their abandoned parents, to pester the passengers on the thronged and busy thoroughfares with importunate appeals for charity. Begging soon inures them to habits of vagrancy and restless idleness; vagrancy and begging lead, by a short and easy step, to petty thefts; and those, again, to others of a more serious and daring character. Theft leads on to housebreaking and street robbery; and these at no distant day conduct to the prison, the hulks, the penal colonies, or the gallows. 'The world is not their friend, nor the world's law.' No wonder that they are reared to regard society as their enemy, and property as a monstrous institution on which they may justly prey.

'For why?—because the good old rule
 Sufficeth them; the simple plan
 That they should take who have the power,
 And they should keep who can.'

They are as thoroughly sunk in practical heathenism as if 'the glorious gospel of the blessed God' had never been preached in our land. Many of them have never heard the name of Christ except to swear by, and they are as ignorant not only of the first principles of religion and morality, but even of the ordinary decencies of life, as the Hottentots or Bushmen.

But if we would obtain a thorough knowledge of the condition of the predatory population of our large towns, we must not confine our investigations to what may casually come under our notice in the streets and places of public traffic, but must accompany the devoted city missionary and Sabbath School teacher in their labours, and, fearless of filth and fever, explore with them the haunts of poverty, profligacy, and crime, in which the great mass of juvenile delinquency is generated and nursed. We have already

spoken of the condition, external and internal, of the houses in which many of the lower class of our working population are compelled to take up their residence. But the very worst of these is cleanly and comfortable compared with the noisome dens in which the outcast and profligate poor have sought refuge. No one who has not personally explored these recesses of human misery, repulsive to every sense, moral and physical, can form an adequate conception of their condition. Very often several families are found in one room, in which everything must be transacted. Cleanliness and comfort, modesty and decency, are alike impossible in such a scene of filth, misery, and vice. But wretched as are the private houses inhabited by this class of the population, the lodging houses in which thousands of them are nightly congregated are still worse. Take as a specimen the description given of one of these dens by a city missionary who had been appointed to inspect and report upon them. 'On each side of a room, measuring eighteen feet by ten, beds are arranged, composed of straw, rags, and shavings. There are twenty-seven male and female adults, and thirty-one children, with several dogs, in all fifty-eight human beings, in a contracted den, from which light and air are systematically excluded. It is impossible,' he adds, 'to convey a just idea of their state—the quantities of vermin are amazing. I have entered a room and in a few minutes I have felt them dropping on my hat from the ceiling like peas.' It is stated by Lord Ashley that many boys of tender years frequent these houses; and that not a few of them are for the promiscuous reception of boys and girls; and that not only in the metropolis, but in the smaller as well as greater towns throughout the country, seven-tenths of the crime perpetrated in the various localities are concocted by the society that assemble in these caverns. In such receptacles of filth and crime do juvenile vagrants find refuge; and we may as reasonably expect to gather grapes of thorns, or figs of thistles, as expect that children reared amid such influences as these, will grow up honest and useful members of society.

We have seen the haunts in which juvenile delinquents are trained, let us now consider how they are affected by the institutions which society has created for the repression of crime. Enter any of our police courts on any given morning, and you are certain to find a proportion of youthful offenders intermingled with the drunken vagabonds and scolding beldames who are brought up for judgment. Look at that bare-headed, bare-footed, pale-faced, stunted, dirty, ragged urchin, whose head

scarcely reaches the top of the bar. Few have any conception of the amount of privation, and suffering, and brutal usage which he has undergone during his brief existence.

'No mother's care

Shielded his infant innocence with prayer;

No father's guardian hand his youth maintain'd,

Call'd forth his virtues, or from vice restrain'd.'

Though still but a child, he has for years been self-supporting, and something more. At an age when more fortunate children are scarcely trusted out of their parents' sight, he was driven out from the garret or cellar where he first saw the light to the streets and thoroughfares, to wring, by his whining and importunate appeals, a pittance from the passers-by; and woe to him if he returned to his den without the expected amount of prey. Again and again has he been brought before the court accused of begging, and been dismissed by the perplexed magistrate with an admonition. But as 'he maun do something for his meat,' and as the warning not to beg does not point out to him any other way of earning his daily bread, it is not to be wondered at that he continues to ply his old avocation. His natural enemies, the police, meanwhile watch his progress, knowing well in what his course of life must sooner or later terminate. By-and-bye he reaches that stage in his miserable career in which he falls within the legitimate scope of the statutes made for the punishment of crime. From begging to stealing the transition is easy, and here he is caught up at last. Crime charged—stealing a loaf of bread from a baker's boy in the street. The theft is proved as a matter of course, and the tiny culprit is sent for a short period to prison, where he is better fed, better clad, and every way more comfortably provided for, than he has ever before been in his life. When the brief term of his imprisonment expires, he returns to his former practices, with the knowledge that the jail is by no means the terrible place he had supposed it to be. In no long time he is again detected, arraigned, and sent to prison. After the requisite number of convictions for minor offences he becomes a criminal of greater mark, and is handed over to the jurisdiction of the sheriff. Working his way up, as it is called, he in due time takes the highest degree in the ranks of criminal jurisprudence, and having passed in succession through the various inferior tribunals, improving as he proceeded, at the age of sixteen he attains to the dignity of a trial before the Justiciary Court, where he is found guilty of a crime which infers one of the highest statutory penalties, and receives sentence of transportation from a

land which he, and thousands besides, have found most rigid in punishing crime, but most scandalously remiss in taking measures either to prevent or to cure it.

We have drawn no imaginary or fanciful picture. Take the following brief but instructive history of the career of one of these youthful culprits as a specimen of many similar narratives to be found in the prison reports. 'My father and mother died soon after each other, when I was twelve years old. No one looked after me. At first I went about carrying gentlemen's luggage, but sometimes I could get no job, and had nothing to eat. I then began to steal, and ever since have been living chiefly by begging and stealing. I have not been out of prison a fortnight together for three years. When out I cannot get employment. I have tried every place, but there is no one to speak for me. All the clothes that I have I got from the prison for overwork, but sometimes I am obliged to pawn them. I have two sisters, but one of them has been banished, and the other will do nothing for me. I have also a brother, but he has been banished. I have led a miserable life, but I cannot do better. I should be glad to go to sea, or anywhere that I could get a living.*

It is stated by Lord Ashley, that out of 1600 children assembled in fifteen schools instituted for this class of the community, 162 confessed that they had been in prison not once nor twice, many of them several times; 116 had run away from their homes, the result, in many cases, of ill-treatment; 170 slept in lodging-houses such as we have already described; 253 confessed that they lived altogether by begging; 216 had neither shoes nor stockings; 280 had no hats, caps, bonnets, or head-covering; 101 had no linen; 219 never slept in beds, many of them had no recollection of having ever tasted that luxury; 68 were the children of convicts; 206 had lost either one or both parents, a large proportion having lost both. Of these children, and thousands more in similar circumstances, it may confidently be affirmed that from their earliest years they never obtained a meal except by begging or by stealing, or by some avocation of a questionable kind. There is a remarkable statement made on the authority of a city missionary, whose house is the open resort of all who choose to come to pay him a visit and ask his advice. In the course of a year he received from children and young persons 2343 visits, averaging 334 per month. Of these thirty-nine per cent. voluntarily acknowledged that they had been in prison; eleven per cent had been

in once; four per cent. twice; five per cent. thrice; two per cent. four times; one per cent. six times; three per cent. seven times; one per cent. eight times; two per cent. ten times; and there were ten per cent. uncertain as to the number of times. The reports of the police courts corroborate the view which these curious details give us of the state of juvenile society in the metropolis. Out of 62,000 persons who were taken into custody in 1847, there were 15,698 under twenty, and 3682 between ten and fifteen years of age; 35,227 were either almost or altogether ignorant of the elements of reading and writing; and 28,118 had no trade, business, calling, or occupation whatsoever, but were merely vagabonds, living by their wits, wandering from one place to another, and preying upon society for their subsistence.

The testimony of Mr Smith, governor of the Edinburgh prison, proves the existence of a similar state of poverty, beggary, and crime among the juvenile population of our northern metropolis. 'During the last three years,' he says, 'upwards of 740 children under fourteen years of age were committed to this prison for crime; of that number 245 were under ten years of age. The most of these had been the victims of the unkindness and neglect of others. Some of them had no parents, and were uncared for by any one. Others were the children of widowed mothers, receiving a most inadequate out-pension from the parish. The parents of many others are dissipated and worthless; far from preventing, they instigate their children to crime; their example and precept are wholly evil, and their very existence a calamity to their offspring. . . . This class of children, together with their older associates, make up that baleful under-current which saps the foundations of morality and virtue in society, and from which our prisons are filled. . . . These houseless children of want are growing up in ignorance, misery, and vice. Moral restraint, even in its weakest form, is entirely unknown and unfelt by them. Their associations and the influences they are under, comprehend all that is brutalizing and worthless. They are neglected by those who should be their natural protectors; and crime, instead of being shunned, becomes with them a necessity and a habit. They may be apprehended by the police for begging or vagrancy, but as soon as set free they will return to their former habits. What can they do? They know not, and have never known anything else, and they must have food.'

In all our large, and in not a few even of our smaller towns, the same complaints are made respecting the moral gangrene which is thus progressing and festering in

* See a pamphlet on this question by 'A County Magistrate,' written with great ability and in an excellent spirit.

the very midst of society; and we hear the same anxious inquiries respecting the course to be pursued with those masses of children growing up around us in ignorance and crime—the offspring of reckless dissipated parents—of poverty-stricken widows—of

‘Deserted wives, and mothers never wed.’

Coercion has been tried, and tried in vain. The strong arm of the law has crowded our prisons and bridewells, but still new and larger shoals of criminals have come forward. Ingenuity has been tasked to the utmost in improving the apparatus for the punishment of crime, but without effect. And it must now be apparent to all that another and very different kind of machinery must be employed before we can expect the plague to be stayed, and the sources of poverty, wretchedness, and crime to be dried up.

BIOGRAPHICAL SKETCH.

REV. WILLIAM JAMESON,
Missionary to Jamaica and Old Calabar.

FROM HIS BIRTH TO HIS ARRIVAL IN JAMAICA.

THERE are few names more familiar to the members of the United Presbyterian Church, and to the friends of missions throughout Scotland, than that which stands at the head of this paper. The honoured missionary whose name it was, had, by the frequent and most interesting letters which he sent from the scenes of his devoted and self-denying exertions, and which were published from time to time in the religious periodicals of the denomination to which he belonged, in no ordinary degree gained the esteem and affection of the Christian public; and since his lamented death, many have been anxiously waiting for the appearance of some connected account of his life and labours. We trust that this desire may yet be realized in the publication of a volume containing fuller details of his missionary life and correspondence than can be given in the pages of this journal, and also specimens of his pulpit discourses: but, in the meantime, we believe that the brief notices, to be inserted in the present and some following numbers of our periodical, of one who was so much beloved while living, and whose death was so sincerely deplored, will afford no small satisfaction to a numerous class of our readers.—“The righteous shall be had in everlasting remembrance.”

WILLIAM JAMESON was born at Methven on the 27th December 1807. He

was the grandson of the Rev. William Jameson, of the Secession Church at Kilwinning, in Ayrshire; and the son of the Rev. John Jameson, who, for about thirty-nine years, faithfully and affectionately discharged the functions of the ministerial office in the United Secession Church at Methven. His mother, Margaret Pringle, was the second daughter of the Rev. Dr Pringle, of the North United Secession Church in Perth, and the grand-daughter of the Rev. Alexander Moncrieff of Culfargie; while his grand-mother, by the father's side, was a daughter of the Rev. William Wilson, the honoured father of the Secession in Perth. Mr Jameson was, consequently, not only the son and grandson of zealous and distinguished ministers of Jesus Christ, but also a great-grandson of two of the four brethren whose withdrawal from the Established Church in 1733 gave rise to the Secession Church in Scotland, which God has so signally blessed as a means of preserving a pure dispensation of ‘the glorious gospel’ in these favoured lands. His ancestors were thus among the excellent of the earth; and he could say with Cowper,

‘My boast is not that I deduce my birth
From loins enthroned, and rulers of the earth;
But higher far my proud pretensions rise—
The son of parents pass'd into the skies.’

The first years of Mr Jameson's life were spent at Methven; and as he was from infancy a gentle, sedate, and thoughtful boy, he was exceedingly beloved by his parents. Under their inspection his education was conducted on enlightened and scriptural principles; and as they had at his birth devoted him to the Lord, they watched the development of his intellectual and moral faculties with tender and pious solicitude. Nor were their efforts to train him up in a right way without their reward. In the hand of the Spirit of God the prayers, counsels, and consistent example of his parents were the means of bringing his mind at a very early period under the influence of deep and abiding religious impressions; of preserving him amid the follies and temptations of youth; and of guiding him into the faithful and affectionate discharge of all relative duties. Hence, on the evening after he had left Methven to proceed to Jamaica, as the other members of the family were sitting around the fire, sad and dejected on account of his departure, his father broke the silence by saying, ‘Well, my children, I got William from the Lord; from the hour of his birth I gave him to the Lord; and I have never had cause to regret either the receiving or the giving.’

While residing under his father's roof,

he for some years attended a public school in Methven; but he was afterwards removed to an Academy at Perth; at which he continued until July 1823. Several incidents that occurred during these early years are treasured up in the memories of his surviving friends; but some of these are not of general interest, and a few only can be inserted here as illustrations of some of the leading features in his character. When he was a child of about three years old his father led him out to the garden during a severe thunder-storm, in order to observe what effect this natural phenomenon might have upon his mind. They soon heard a very loud peal of thunder, and William, clasping his father's hand in his, and pointing upwards, exclaimed, 'Stop papa, stop!—God is playing a tune upon the clouds.' At another time, when his brother Alexander was crying for some thing which he wanted, and William saw that his mother had resolved to refuse what had been asked in a bad humour, he took the little fellow by the hand, saying, 'Sandie, you must have patience! Do you know what patience means?' Alexander replied, 'No, no.' 'Well, then,' said William, 'I'll tell you:—it is just to wait a wee.' When he was about nine years of age, and attending Methven school, the teacher thought it his duty to punish a number of girls who had come too late to the school one afternoon. One of these was a relation, and a constant companion of the young Jamesons, and when the master was about to punish her, William started from his seat, threw himself between the master and his friend, and exclaimed, 'Sir, do give me the punishment, and let her escape.' The friend for whom he thus generously offered himself as substitute, afterwards became his wife, and accompanied him to Jamaica. When he was about twelve years of age, as his eldest sister and he were sitting together on the Saturday evening before the dispensation of the Lord's Supper in his father's congregation, he spoke to her of the badness of her heart, and bewailed the hardness of his own, in reference to the things of God and eternity. One of his remarks on this occasion was, 'This heart of mine is very cold and very dead; I have been fighting to bring it under the influence of the Word of God, but to-night that blessed word makes no more impression on it than a piece of small cord could make upon a lump of hard thick tarry rope.' Then, lifting up his tearful eyes to heaven, he implored the Searcher of hearts to have pity upon his heart; to subdue it to himself; and to fill it with love to Jesus Christ. In these anecdotes we may discern traces of the thoughtfulness, the strong natural affection, the disposition to

trace the hand of God in all his works, and the humble, ardent piety by which he was characterised throughout life; and if in his mature years he was eminently distinguished by his diligent cultivation of the gifts and the graces of prayer, and by his constant, calm confidence in the care and in the superintending providence of God, the germ of these developments of character also appeared at a very early period of his life. When he was only four years old his mother overheard him praying very earnestly, and weeping out, 'Lord, I thank thee for Adam, though Adam's dead,'—alluding to a brother who died two weeks after his birth, and who had been baptized by that name on the preceding Sabbath. At another time, when about six years of age, being in want of money for some of his own purposes, he was overheard in his little closet praying for *coppers*. When he came out, his mother asked him why he had used that word. He blushed deeply, and replied, 'Mother, money was too big a word for me, I only wanted pennies.' Thus early had he begun to form the habit of acknowledging God, and of casting his cares upon him who careth for us, from which he derived so much comfort and support in subsequent scenes of trial and of difficulty.

On leaving the academy at Perth, he returned to Methven, where he remained with his father for a year, that he might more fully prepare himself for the commencement of his literary studies in the University of Edinburgh. Soon after his return home, he, at the request of a number of young men who resided in the village, commenced an evening class for their improvement in general and in religious knowledge, and devoted two hours to this purpose every night. The meetings of this class were happy seasons both to him and them; and although many of the pupils were much older than the teacher, they listened with interest to his instructions, and profited largely by his anxious endeavours to do them good. Six or seven of the members of this class afterwards became teachers; and are now filling important situations in different parts of the country, with credit and advantage. It is almost unnecessary to add, that when they occasionally meet they still revert with pleasure to the happy hours spent, during that winter, in Methven session-house with their youthful but devoted teacher.

This may be said to have been the beginning of Mr Jameson's working days. In November 1824 he entered the College of Edinburgh, where he attended classes, during four successive sessions, with diligence and punctuality, allowing nothing to remain undone that he thought necessary for his preparation for the important work

of preaching the gospel, which he had in prospect. During these sessions he was also constantly employed in private teaching, in order that he might not press too heavily on his father's limited income for his support. In the autumn of 1828 he was, after honourably sustaining the usual Presbyterial examination, admitted into the Theological Hall of the United Secession Church, then under the inspection of Drs Mitchell and Dick. In that seminary of religious learning he continued to study theology and biblical literature during the customary course of five sessions; and gained the affection and esteem alike of the Professors and of his fellow-students. In the long intervals between the meetings of the Hall, he carefully performed the exercises prescribed by the Presbytery, under whose inspection he was placed; and also, in October 1829, became an agent of the Perth City Mission, in connexion with which he continued to labour with exemplary diligence and devotedness, and also with considerable acceptance and success, until July 1831, when he left Perth to attend his fourth session at the Hall.

His missionary labours in Perth are noticed in the second and third reports of the Perth City Mission. After he had been engaged in the work for about eighteen months, the committee write, 'We have reason to bless God that while our other agent has been so frequently changed, Mr Jameson has been permanent, and still continues the zealous and indefatigable agent of the society.' And a year afterwards, in their third annual report, the committee write:—Mr Jameson 'resigned his office as agent in the month of July last. It was with extreme regret that your committee parted with this gentleman. They feel justified in saying that his labours were abundantly characterized by a humble and devoted spirit; and they are justified in adding, nay, they would be culpable in withholding, their testimony to the success with which it has pleased God to crown these labours.' The commendation bestowed in these extracts was well deserved; for he was in labours most abundant for the spiritual benefit of the neglected poor, the sick, and the infirm in the district which had been assigned to him: while in his visitations from house to house he, in December 1829, caught the infection of small pox, from which, however, as the case was a mild one, he very speedily recovered. Several of the monthly schedules containing his report to the committee of these labours in Perth have been preserved; and from his report for June 1830, we find that in that month he spent ninety-two hours, exclusive of the Sabbath, in the work of the mission, held thirteen meetings, at which he ad-

dressed about 730 individuals, and visited generally 150 families, besides paying eighty visits to the sick and the dying. There are numerous passages in the reports above alluded to, which might be quoted as illustrations of the beneficial results of the exertions of Mr Jameson, and his fellow-labourers, during the period of his connexion with the mission; but as the names of the agents are not given in these reports along with the extracts from their respective journals, we shall here only quote the instances given in the Missionary Record for 1848, in which it is known that Mr Jameson was successful, through the divine blessing, in his endeavours to bring sinners to a saving knowledge of the truth. The first case was that of an old woman, 'who was greatly opposed to his visits, and at last became so annoyed at his perseverance, that one day, when she heard his foot in the stair, she threw a stool at him, and in the act of turning round to get away, fell and hurt her knee. He raised her up, helped her into the house, and got a medical man to put her knee to rights. A bad swelling came on, which in eighteen months cut her off. He saw her every week, and during that time the poor woman "came to herself" "and was brought to the Saviour." She expressed at almost every visit her thankfulness that he had been led to her door, notwithstanding her anxiety to keep him away; and blessed the Lord for the accident which, though producing death to the body, had, she said, wrought life in her soul. The other case was that of a man who led a very bad life, and had by his vicious habits brought his family to want. Mr Jameson was anxious to get hold of this man, but was for a long time unsuccessful, as he invariably bolted his door when he was aware that Mr Jameson was near his house. One day, however, in going up the stair to the flat above, he noticed that this man's door was open, and looking in, saw that he was laid upon his bed. His complaint was inflammation of the lungs. The man listened attentively to what he said to him, declared that he was sorry for the way that he had treated him, and asked him to return soon. Mr Jameson visited him frequently, conversed and prayed with him; and his instructions were blessed. This man, who was formerly a terror to the neighbourhood, became meek as a lamb, and delighted to hear about Christ and his salvation. Being obliged to leave home for two weeks, Mr Jameson hastened, the morning after his return, to this man's house. The door was standing open, the bed-curtains were all thrown up, and the neighbours assembled in the room. He entered softly, and found him near his end. The people

informed him that the dying man had longed greatly for his return, in order that he might tell him what the Lord had done for his soul. He waited to see the issue. In a few moments the man opened his eyes, and looking up, as if he beheld the Saviour, sang audibly, "Thou fairer art than sons of men," and immediately expired.'

After his connection with the Perth Mission terminated, Mr Jameson attended the Divinity Hall for two sessions; spending the interval between these at Methven with his father. Having now completed the prescribed course of study, he underwent the usual trials for license before the United Associate Presbytery of Perth; and having acquitted himself to the satisfaction of that reverend court, he was licensed by them to preach the Gospel in September 1833, and placed upon the list of probationers in the denomination to which he belonged. As his name continued in that list for upwards of two years, some surprise was expressed that he never obtained appointments to the central districts of the church, where he might have received a call to become the settled pastor of a congregation; but there is reason to believe that he was sent to missionary districts in compliance with his own special request, because he there had scope afforded for that species of labour which was most congenial to his own tastes and feelings. From the very commencement of his studies his mind seems to have been turned to missionary services; and as a call to a congregation in this country would have been an interference with plans of usefulness which had been long and ardently cherished, it was avoided rather than sought by him. Hence he readily complied with the request of the Secession Church in Kirkwall, that he should be located in the parish of Firth, in the Orkneys, to which occasional supplies of sermon had previously been given. This parish had enjoyed the means of Christian instruction very scantily, and the exceedingly low state of religion which prevailed in it was only the natural result of the negligence and supineness of the established spiritual guides. By Mr Jameson's faithful and spiritual labours,—by his preaching, his Sabbath-school teaching, and his visitations from house to house,—much good was effected, and the light of a brighter day began to dawn upon those who had been sunk in ignorance, superstition, and error. Cheered by the unequivocal tokens of success which attended his efforts, he gave himself heartily to the work; and so completely did he succeed in gaining the affections and confidence of the people, that it is believed there was scarcely a dry eye in the

district when his resolution to leave it was subsequently made known. Accordingly, when the time of his first appointment to this parish had expired, in the end of the summer of 1835, the people, with the full consent of the Associate Presbytery of Orkney, earnestly solicited him to remain with them over the winter; and with their request he again readily complied. Another sphere of labour was, however, appointed for him; and the movement had already begun which was to summon him, before his engagement in Orkney should be completed, to quit his native land, and to go far hence among the Gentiles. 'There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand.'

The British colonies, especially those in the West Indian Islands, had long groaned under the curse of slavery; and the cry of the negroes, who had cultivated the fields beneath a burning sun, and exposed to the blood-stained whip of their driver, had not only entered into the ears of the Lord of Sabaoth, but had also awakened the sympathies of British Christians and philanthropists, and roused them to zealous and persevering efforts for the deliverance of the sable bondmen from their oppressive and galling yoke. The crisis of slavery at length arrived. The friends of the enslaved negro, led on by Clarkson and Wilberforce, by Buxton and Zachary Macaulay, and by other men of honoured name, had, for many long years, fought the battle of his emancipation by the press, on the platform, at the hustings, and on the floor of the House of Commons, with untiring constancy and unflinching resolution. 'They were prodigal of health, regardless of fatigue, generous with their property, and heedless of the insults heaped upon them' in the conflict: but the sacrifices they made in the cause were not sustained in vain; and when their efforts were at length crowned with success, the labours and the sufferings by which the victory had been achieved did not appear to have been too great. On the 1st of August 1834, apprenticeship was substituted for slavery. At a cost of twenty millions sterling to the British nation, the negroes were liberated from the worst form of their bondage; a bloodless triumph was achieved over a system of ignorance, avarice, oppression, and death; and unparalleled facilities were afforded for extending the blessings of civilization and religion among the previously enslaved and degraded population of the extensive dependencies of the English crown.

But while the friends of the negro exulted in his emancipation from civil bondage, and, in the joy of their hearts,

were ready to exclaim, 'O give thanks unto the Lord, for he is good, for his mercy endureth for ever—to him who alone doeth great wonders, for his mercy endureth for ever,' many of them felt that their work was as yet but half accomplished, and that the success of their efforts in the cause of emancipation imposed on them an additional obligation to send 'the glorious gospel' to those who had been ransomed from the yoke of human oppressors. They knew that it would be no boon to society to let loose upon it a multitude of ignorant, untutored, and almost ferocious men; and that the negroes ought to be prepared for the right enjoyment and the Christian use of the blessings of freedom. Instead, therefore, of sitting down and folding their hands, as if their labour was accomplished, the religious public felt themselves called to increased exertions, for securing the spiritual instruction of the liberated slaves; and saw in the deliverance that had been already effected in reference to their bodies a powerful argument for more extended effort to accomplish their deliverance from the bondage of Satan and of sin, and their introduction into the glorious liberty of the sons of God.

Among the various denominations of Christians who felt this new impulse of missionary zeal in reference to the West Indies, was the United Secession Church. Persuaded that Jamaica was a proper field of missionary labour; that the recent emancipation of the negroes could not be made really valuable unless they were also emancipated from moral and spiritual evils; and that the means of instruction enjoyed in the island were very far from being sufficient for the wants of the population; and at the same time encouraged to extend its missionary operations by the increasing liberality of the congregations under its inspection; the United Associate Synod resolved to undertake a mission to that island forthwith; and in January 1835, Messrs Paterson and Nivens were sent forth as the first labourers in this important field of Secession missionary exertion.

The zeal of the Synod in behalf of the Jamaica Mission was reciprocated by that of the Presbyteries and congregations; and of the latter, more than one began to entertain the idea of supporting a missionary in Jamaica, by their own exertions and contributions. Among the congregations which thus honourably distinguished themselves by their expansive Christian charity and generous liberality, was that of Rose Street, Edinburgh, under the pastoral superintendence of the Rev. John M'Gilchrist. The missionary society of that Church, after careful inquiries about the probable expense of the mission, and

mature deliberation with reference to their ability to raise the requisite funds, resolved to send out a missionary to Jamaica, as their own representative on the heathen field, and pledged themselves to provide all that might be found necessary for his comfortable maintenance and support;—a pledge which they have faithfully fulfilled, alike in seasons of congregational prosperity and of difficulty and trial. Having, therefore, appointed a committee to look out for a suitable agent among the ministers and probationers of the United Secession Church, their attention was directed to Mr Jameson, then labouring, as we have seen, at Firth in Orkney. The ministers under whose direction his missionary efforts at Perth and in Orkney had been chiefly carried on, were written to in reference to his qualifications for foreign missionary labour; and they all concurred in representing him as a young man of decided piety, of an amiable and benevolent disposition, of great prudence, and so deeply imbued with the missionary spirit that he was likely to prove an efficient and very devoted soldier of the cross, if he should be sent forth to the high places of the field; though some of them stated that his engagement in Orkney, and the ardent attachment of his relations to him, might operate as obstacles in the way of his acceptance of an invitation to leave his native land. His father, who had also been consulted in the matter, replied in a manner equally creditable to his parental feeling and his Christian devotedness, that 'in a matter of such importance he would leave that which concerned him and his to the higher and better ordering of his blessed and gracious Master, who is over all, blessed for ever and ever; and that he humbly trusted, that in this matter in which the congregation of Rose Street were so deeply and honourably concerned, He who had sent his Shiloh would send, for their comfort and confidence, by the hand of him whom He would send.' Mr Jameson's own reply to the communication in which the Rev. Mr M'Gilchrist first informed him of the wishes of his people, was to the effect, that although he felt honoured by their invitation, and had long had his thoughts favourably directed towards the West Indian Mission, he yet felt that his long absence from home, and the claims of the station in which he was then located, rendered it impossible for him to come to an immediate decision in the matter. 'I desire,' said he, 'to know the will of my Divine Master, and I humbly trust that he will enable me most cheerfully to do it. I feel that while Jamaica has strong claims, there are also circumstances at home which ought to be prayerfully considered.

It shall be my concern, looking at all the views of the case, with the help of my father, and with the guidance of the Spirit of God, to know that line of conduct which I ought to adopt.' In order, therefore, that he might take the advice of his friends, and especially of his father, in regard to the proposal which had been made to him, he obtained a release from his engagements in the Orkney Mission; left Firth as soon as arrangements could be made for supplying that station with preachers; and arrived at Methven about the end of March 1836. There he spent a month in the society of his friends, and in prayerful consideration of the course he ought to pursue; and on the 30th of April he wrote to Mr M'Gilchrist as follows:—'It is needless to present to enter into details. All I would say is shortly, that I hope the Lord has made me willing to convey the message of mercy to the long oppressed and degraded negroes; that in the event of my being chosen, and sent out by your congregation, I will consider the circumstance as an answer to my prayers, and the gratification of a desire my heart has long cherished; and that I will go out depending upon the promised grace of the Redeemer to make me a workman of whom you, who may entrust me with such a charge, will not have to be ashamed, so that through our united instrumentality the land of bondage may be free indeed, and her children speedily be seen stretching out their hands unto God.' In a few days after the date of this letter he visited Edinburgh; and after meeting with the Directors of the Rose Street congregational Missionary Association, and preaching to the congregation, he was, at a general meeting of the Association held on the 5th of May, unanimously and cordially elected as their foreign missionary agent. Of the call thus presented to him, he at once signified his acceptance; and forthwith returned to Methven, that he might have subjects of trial appointed to him by the United Associate Presbytery of Perth, with a view to his ordination. These trials were all delivered before, and unanimously sustained by, the Presbytery on the 25th July, and the clerk was instructed to report this to the Missionary Association of Rose Street Church, and to the Synod's sub-committee on Foreign Missions, in order that the necessary steps might be taken to forward his ordination. He was accordingly ordained as a missionary to Jamaica, in Rose Street Church, on the evening of Wednesday, September 7th, in the presence of a numerous and deeply interested audience. The Rev. Mr Watson, missionary from Jamaica, commenced the services with prayer; the Rev. Mr Cooper, from Fala, preached from 1 John v. 19;

the Rev. Mr M'Gilchrist offered the ordination prayer, and addressed the young missionary and the congregation; and also, in the name of the Rose Street Church Missionary Association, presented Mr Jameson with an elegantly-bound copy of the Bible, as containing the message which he was to proclaim, and the only instructions with which it was their wish to charge him. The Rev. Dr Pringle of Perth, the venerable grandfather of the newly ordained missionary, concluded the solemn and impressive services by prayer; and it is believed that the effects of the whole proceedings were salutary and permanent, so that many retired from them with a deeper concern for the best interests of their fellow-men, and a determination to make more strenuous and powerful exertions to send the gospel to all nations.

On the day after his ordination he was united in marriage to Nicolas Muckersey, only daughter of the late William Muckersey, Esq. of Kinkell, in Perthshire; who, like himself, was a descendant of the Rev. Mr Wilson, one of the honoured fathers of the Secession Church; and with her he proceeded to make the necessary arrangements for his departure from his fatherland. But as the month of November is esteemed the most suitable season for sailing to Jamaica, it was agreed that Mr Jameson should remain for some weeks in Scotland, and thus have an opportunity of enlarging his acquaintance with the members of the society under whose auspices he was to be sent forth to the work of the Lord. With this view a soiree was held on the 12th September, at which a powerful missionary excitement was produced, the happy influence of which long continued to be felt by those who were present. The congregation of Rose Street, and Christian friends in Edinburgh, to the number of 850, seemed then to come together as the disciples did at Troas,* when Paul, the missionary apostle, was ready to depart on the morrow, to bid the youthful missionary and his partner farewell, and to supplicate on their behalf the countenance and aid of the God of their salvation. Mr Jameson's father here publicly stated his acquiescence in the invitation which the congregation of Rose Street had given to his son; and intimated how willingly he gave that son to God, to the work, and to the congregation;—and the missionary himself stated how willingly, and yet with how much trembling, he gave himself to the work in fulfilment of their purposes and wishes; while he claimed their constant remembrance of him in their prayers,

* See "Comparative View of the Ancient Breaking of Bread with the Modern Missionary Soiree," by the Rev. John Jameson, Methven, Edinburgh, 1837.

and exhorted them to be diligent in working out their own salvation, as the best support they could extend to him in his distant field of labour.

Other and more private meetings followed, for prayer and conference on the work to which the society and their agent were pledged; and on the 25th of October the directors and collectors assembled for the express purpose of commending Mr and Mrs Jameson to the Divine guidance and protection, and of bidding them an affectionate and final farewell. In these meetings Mr Jameson confirmed the good opinion, and strengthened those friendly feelings with which the members of the association had from the first, regarded him; while the spirit of brotherly love and of devotion to the cause of missions which pervaded them, must have constrained him to thank God and to take courage, and thus prepared him for going forth with greater cheerfulness and confidence to proclaim that message of mercy and salvation with which he was put in trust.

After visiting his friends at Perth, Methven, Airdrie, &c., and attending the meetings which were held in most of these places to give expression to the esteem and sympathy with which he was regarded, and to afford him encouragement in the arduous labours upon which he was about to enter, he proceeded to Greenock, in company with his wife, about the 11th of November, having received intimation that the *Christian*, the vessel in which he had secured a passage to Jamaica, would be ready to sail at that date. It was, however, six days later before the cargo was all on board; and when all was ready, and the wind favourable for their departure, the master of the vessel became so unwell that he was obliged to transfer the command of the ship to another captain; which occasioned a further delay of some days. This unexpected detention was felt to be not a little teasing; but, as Mr Jameson was a firm believer in the doctrine of a particular Providence, he consoled himself with the thought that all would issue in good to the mission, and set himself to improve to the utmost the opportunities of usefulness which he might still enjoy on his native shores, by preaching on the Sabbath, exhorting at prayer meetings, and visiting and addressing Sabbath Schools. He resided during these days in the house of the Rev. Mr Sinclair, who showed him the most unwearied attention, afforded him and Mrs Jameson all the advantages of a home, and manifested all the kindness of a brother. On one of the Sabbaths during which he was detained in Greenock the Lord's Supper was dispensed to the congregation of which Mr Sinclair is the

pastor; and on this occasion Mr Jameson fenced the table, and gave the concluding address after the distribution of the elements. This 'solemn feast' was a season of deepest interest to the missionary and his partner, and the sacred services in which they then mingled were the source of much spiritual benefit to their souls, while they formed an appropriate conclusion to the scenes and exercises in which they had taken a prominent part in the course of the preceding weeks. At length, on the 22nd of November, Mr Sinclair accompanied them to the ship; and having commended them to the grace of God, returned to inform the Rose Street association, and all the other kind friends who felt an interest in Mr and Mrs Jameson, that they had sailed from that land which was most dear to their hearts, containing as it did the graves of their ancestors, the homes of their youth, and many friends to whom they were most tenderly attached.

The voyage to Jamaica proved more than usually stormy and perilous; but after a passage of fifty-nine days the vessel arrived in safety at Montego Bay, on the 21st January 1837; the very day on which the Rev. John Jameson, the father of the missionary, was buried at Methven. On their arrival, Mr and Mrs Jameson received a cordial welcome from the Rev. H. M. Waddell, and other Christian friends; but the voyage itself, and the reception given to him by his brethren, will be most appropriately described in his own words. In a letter addressed to Mr James Duncan, Edinburgh, and dated ship *Christian*, 18th January 1837, he says,—

'We sailed, as I wrote you, on the 22d November. In the afternoon of the day in which we left Greenock, the wind came ahead, and the sky threatened a storm, and we took shelter in Rothesay Bay. About 5 o'clock next morning, we left the place of our retreat before a favourable breeze. On Friday, we found ourselves off the coast of Ireland. But now the wind turned against us, and for a number of days we were at the mercy of an unpropitious gale. We are at present off St Domingo: the next land we expect to see is Jamaica. Our company, in a worldly point of view, is very agreeable. We have the worship of God every evening at 8 o'clock, and sermon every Sabbath on deck, since the weather permitted, and, in the evening, the Sabbath class of sailors and boys which I have regularly taught on board. One member of this class, the little apprentice boy, fell from the mast-head, and was lost overboard, as I began to write. This sad scene chides me for my remissness. O could I have known of its taking place, with what earnestness would I have urged upon them the Saviour. But may I learn from this

ever to feel myself and my hearers as upon the brink of eternity.

'Friday 20.—Jamaica is now in sight,—the blue mountains first attract notice,—their summits are hid in clouds,—and their surface is covered with forests or fields of sugar-cane. The whole coast is exceedingly beautiful, diversified with verdant hills, and here and there a town, and here and there an estate, like a village at home for size.

'Saturday, Two o'clock.—We have at last reached our long wished for harbour. The passengers and captain have all gone on shore, and Mrs Jameson and I are left for a little to ourselves. All now is quiet,—we have a little composure to think,—we feel somewhat lonely. The trees, the houses, and everything, put us in mind that we are far from home. But God is with us; his promise is to us; your prayers and the prayers of many others in our behalf lie before the throne. We have just received a letter from Mr Paterson, expressing his regret at being obliged to leave Montego Bay before we landed, and telling us how anxious they all were about us. This letter has cheered us greatly.

'Monday morning.—Mr Waddell has arrived, most happy to see us, and expressed his fears and the fears of the brethren about us. We go with him to-night.

'Cornwall, Tuesday morning.—We arrived last night half after seven. A great number of negroes were waiting. I wished them all good-night, and expressed a hope that they were all well, to which they all with one voice replied, "All well, good Massa, good Massa." After dinner, we had a prayer meeting in behalf of the Temperance Society, formed in the congregation about two weeks ago, when the number on the list was 140. Mr Waddell addressed them shortly, as it was late; he sung the 23d Psalm, after which I read a chapter and spoke shortly, and then I prayed. At the conclusion of the service, all the people came and shook hands with Mrs Jameson and myself, repeating their former expressions of kindness, their whole appearance bearing testimony to the sincerity of their words. This morning, a number of negroes came to worship. I examined the children, and was surprised and delighted to find how accurately they answered the questions put to them. Mrs Jameson has been examining the school while I was finishing this letter to go off to-night, and has come in surprised and delighted with the progress of the children. It is truly delightful to see the children permitted to attend school, and to see them so willing to attend, and more especially to see them make so much progress, who have been declared a thousand times o'er to be as incapacitated as the brutes to

receive instruction. Why should we not indulge the hope, that ere very long, under the benign influence of the Spirit of God, through the feeble instrumentality of his servants, knowledge shall bless this people, and holiness shall adorn them?

'We have just set foot upon a strange land, we know not where we have to go, or what we shall suffer. In Jehovah is our trust for guidance and protection. He has blessed us hitherto, and he will bless us still. "Pray for us." Adieu.'

MAY IN PALESTINE.

In all parts of Palestine the early crop is ripe in May. The operations of the harvest are commenced in April, continue during May, and extend into June; so that the month which now falls to be considered is the great harvest month. When the crops begin to ripen, the fields present a peculiarly interesting appearance. An extensive plain, stretching over many miles, undivided by hedges as with us, exhibits, throughout, its gentle undulations when the slightest breeze passes over it. It was probably in the beginning of this month that our Lord, after observing the Passover at Jerusalem, was on his way to Galilee, and, when passing through the corn fields on the Sabbath, the disciples, being hungry, began to pluck the ears and to eat, rubbing them in their hands.* On the 9th of the month, in 'the hill country of Judea,' between Hebron and Carmel, Professor Robinson and his party saw fine fields of wheat now ripening. Watchmen were stationed in various parts, to prevent cattle and flocks from trespassing upon the grain. 'We had here,' says the Professor, 'a beautiful illustration of Scripture. Our Arabs "were an hungered," and going into the fields, they "plucked the ears of corn, and did eat, rubbing them in their hands."† On being questioned, they said this was an old custom, and no one would speak against it; they were supposed to be hungry, and it was allowed as a charity. We saw this afterwards in repeated instances.' It was expressly provided in the Mosaic law, that a traveller passing through a corn field might pluck the ears with his hand (Deut. xxiii. 25); but the disciples of our Lord were blamed for doing this on the Sabbath, and for rubbing the ears in their hands. Our Lord vindicated the disciples, and taught that works of piety, necessity, and mercy, were proper on the Sabbath. In the vicinity of Jerusalem, on the 13th, the same traveller witnessed a harvest scene which was truly scriptural—the

* Matt. xii. 1; Luke vi. 1.

† Mark ii. 23; Luke vi. 1.

reaping and the threshing went on hand in hand. It presented the scenes of the Book of Ruth (chap. ii. and iii.) The wheat was beautiful: it was cultivated solely by irrigation, without which nothing grows in the plain. Most of the fields were already reaped. The grain, as soon as it is cut, is brought in small sheaves to the threshing-floors on the backs of asses or sometimes of camels. The little donkeys are often so covered with their load of grain, as to be themselves hardly visible; one sees only a mass of sheaves moving along as if of its own accord. A level spot is selected for the threshing-floors; which are then constructed near each other, of a circular form, perhaps fifty feet in diameter, merely by beating down the earth hard. Upon these circles the sheaves are spread out quite thick, and the grain is trodden out by animals. Here the Professor saw no fewer than five such floors, all trodden by oxen, cows, and younger cattle, arranged in each case five a-breast, and driven round in a circle, or rather in all directions over the floor. The sled or sledge is not here in use, though he afterwards met with it in the north of Palestine. The ancient machine with rollers he saw nowhere. By this process the straw is broken up and becomes chaff. It is occasionally turned with a large wooden fork, having two prongs; and when sufficiently trodden, is thrown up with the same fork against the wind, in order to separate the grain, which is then gathered up and winnowed. The whole process is exceedingly wasteful, from the transportation on the backs of animals to the treading out upon the bare ground. The precept of Moses, 'Thou shalt not muzzle the ox when he treadeth out;*' 'was not very well regarded (says the Professor) by our Christian friends; many of their animals having their mouths tied up; while among the Mohammedans, I do not remember ever to have seen an animal muzzled.' This precept serves to show that in the times of the Bible as well as now, only neat cattle were usually employed to tread out the grain.

When the stalk is tall the grain is cut with the sickle, but the shorter kind is plucked up by the roots.† Dr Russell says, that in the neighbourhood of Aleppo, wheat, as well as barley, does not in general grow half so high as in Britain, and is therefore, like other grain, not reaped with the sickle, but plucked up with the root by the hand. In other parts of the country, where the corn grows more rank, the sickle is used. Speaking of the vicinity of Tripoli, Maundrell says, the

country people pluck up the corn by handfuls from the roots, leaving the most fruitful fields as naked as if nothing had ever grown upon them. The reason of this practice is that they may lose none of their straw, which is generally very short, and necessary for the sustenance of their cattle, no hay being made here. The ear of wheat is much heavier in Palestine than in this country, but the stalk is shorter. When at Heshbon, east of Jordan, Captain Mangles had some wheat brought to him from the neighbourhood, and he observed that the ears were of an unusual size—one of them exceeding in dimensions two of the ordinary, and on one stalk. It was bearded; and this traveller contrasts it with English wheat, giving the following results:—the Heshbon wheat was 130 grains in weight, the straw was 4 feet 2 inches long, and there were 84 grains in the ear; while the English had respectively 43 grains, 5 feet 1 inch, and 41 grains in the ear.

This fact indicates that the rate of increase is much higher in Palestine than with us. The land cultivated by Isaac yielded him an hundred-fold; but this is mentioned as a result of the divine blessing.* In one of our Saviour's parables, the seed sown in good ground is said to have yielded 'in some places thirty, in some sixty, and in some an hundred fold,'† which seems to imply that the ground was not reckoned good unless it yielded at least thirty-fold. This is a point for which travellers must depend entirely on the testimony of the farmers, for they alone know the actual produce of a given extent, and the quantity of seed which had been sown in it. Burckhardt saw, May 7, 1812, the greater part of the plain of the Haouran covered with a fine crop of wheat and barley. The rains of the previous winter had been abundant, and the peasants expected that the Haouran and Djolan would yield twenty-five times the quantity of the seed sown, which is reckoned an excellent crop. This traveller is of opinion that the increase is often more than double that stated, as the fear of additional taxation leads them to underrate the produce. A Sheikh on the borders of the Ledja assured him that he once obtained an hundred and twenty fold.

Frequent allusions are made in Scripture to reaping by the sickle. The prophet Joel thus calls the nations to war: 'Put ye in the sickle, for the harvest is ripe.‡ As the tares and the wheat are cut down together, so the application of the sickle, in the language of Scripture, may denote the death either of the righteous or of the

* Deut. xxv. 4.

† Both processes are exhibited in the Pictorial Representations of Egypt.

* Gen. xxi. 12.

† Matt. xiii. 8.

‡ Joel iii. 13; compare Jer. i. 16; Mark iv. 29; Rev. xiv. 15.

wicked—the former being represented as ripe for heaven, and the latter for destruction.

The Psalmist evidently alludes to the plucking up of corn by the roots in the following passage,—‘They shall be as the grass of house tops, which withers before it is pulled up,’ &c.* The Hebrew writers employ the term ‘grass’ in a more comprehensive sense than we do, and here it is applicable to the green and growing crop of corn. From the earth which forms part of the flat roofs of Eastern houses, corn might spring up; but for lack of moisture, it would soon wither. The reaper could not fill his hand, nor would the usual harvest salutation,—‘The blessing of the Lord be upon you: we bless you in the name of the Lord,’—be given by those who passed by. The whole figure is agricultural, and strikingly describes the suddenness of the destruction which will overtake the wicked.

Gleaning in the field after the reapers was practised in ancient as in modern times. On this point the law was liberal in its provision for the wants of the poor.† The corners of the fields were not to be cut, the dropped ear was not to be gathered; and if a sheaf was forgotten, it too was to be left for the poor and the stranger. The poor had a right to what was left in the field. The owner was not permitted to glean his own field; but from the Book of Ruth it appears that the gleaners required to ask his permission.§ He might have the power of limiting the number, but he could not exclude them altogether; and in this case the favour seems to have consisted in giving admission to the field while the reapers were yet in it. When the Scottish Deputation were in the vicinity of Bethlehem, June 13, ‘the reapers were busy at barley harvest. It was somewhere near this very spot that Naomi found them reaping as she returned from the captivity of Moab; and some of these fruitful fields may have been the field of Boaz, where Ruth gleaned after the reapers, in the same manner as the Syrian women were doing when we passed.’ The gleaners are more frequently the children of the reapers and others, as in the company seen by Robinson.

The Hebrews bound the corn into sheaves, but not for the purpose of being set up in *stacks* in the field; for it was immediately conveyed to the threshing-floor. The sheaf was bound, to afford facility in carrying the corn. The process of binding sheaves appears on the Egyptian paintings, as well as the large baskets carried by two men, in which the corn was

conveyed, probably in a loose state, when the threshing-floor was near. In the English version of the Scriptures we read of shocks and stalks of corn,* but the original word signifies merely a *heap of sheaves* thrown together, with the design of being carried off as speedily as possible. The remarkable dryness of the atmosphere in harvest, seems to prepare the corn for being carried as soon as cut.

We reserve some notice of the threshing for another paper.

A VISIT TO THE COTTAGE WHERE POLLOK DIED.

To the Editor of the Scottish Christian Journal.

MY DEAR SIR,—From the above ‘heading’ you will gather that I have succeeded in discovering the lowly dwelling where our gifted fellow-student finished his ‘course of time.’ I hope to interest your readers by a simple narrative of the incident. And why should they not be taught to attach a becoming importance to every thing connected with the life and latter days of one, whose name sheds such a lustre on the Church to which they belong? It has often been a subject of wonderment to me that the biographers of our profane poets, or of men of genius in general, should have taken such pains to collate the most trifling circumstances connected with their histories—circumstances of no value whatever, excepting that renowned names happened to be associated with them; and yet they are encouraged to do so by the strength of the public appetite for such entertainments. I do not by any means wish to sanction this pandering to a low taste, notwithstanding I appear to follow their example—for though my story be indeed made up of humble materials, I feel assured that, dying as Pollok did, so far away from all that knew and loved him, some little *pietateness* is justifiable in any accounts given by those who may be expected to feel alive to whatever contributes to a truthful entireness upon a subject of such mournful interest.

I have already alluded to my chagrin (when searching for the poet’s grave) at finding such almost universal ignorance of his very existence as obtains among the humbler sojourners on Shirley Common. Since I wrote you, I have been privileged in making the acquaintance of some highly respectable families in Southampton; and I am delighted to find that Pollok’s grave is not only well known, but regarded with peculiar interest by them all. One most estimable gentleman, whose villa is on the Common, a deacon in Mr Adkins’ church

* Ps. cxxix. 6, Hengstenberg’s version.

† Ruth ii. 14. ‡ Lev. xix. 9; Deut. xxiv. 19.

§ Ruth ii. 5-9.

* Exod. xlii. 6; Judges xv. 5; Job v. 26.

here, told me that there were many inquiries after that grave by the strangers who visited Southampton, and that among others he had taken Mr James of Birmingham to the tomb of the poet. To this friend I am indebted for putting me on the clue to find out the cottage where he died. He was in doubts about which of the only two cottages at that time on the Common was the one of which I was in quest, but drove me to both, and I was not long thereafter of being certified as to the matter. Having ascertained what was thought to be *the one*, I took the first opportunity of visiting it. The good woman who tenanted the humble dwelling had never heard of such a person, and, consequently, knew not whether he had, or had not, died under her roof. She directed me to an aged couple who had for eighteen or twenty years lived in the cottage, and who are now removed a mile or two out of Shirley. The day was most beautiful, and thinking these might be the parties who had witnessed the last moments of our friend, I walked on through one of those beautiful lanes (as they are called), or country roads with which this part of England abounds. After many inquiries, I found them out—but neither had they ever, till then, heard the poet's name. They, however, were of opinion that the family who had that cottage before them were dead. I reached home somewhat disappointed, but having been again assured that the cottage to which I have referred was *the very one*, I went in a day or two thereafter to examine it. A small gratuity to her little daughter disposed the homely housewife to permit me to go up stairs and see the bed-room where, I was informed, he breathed his last. By this time I was beginning to doubt the accuracy of the information I had received; and, before engaging a female friend who was with me to take a sketch of the cottage, I determined to see Mr Adkins, the much-esteemed minister of Above Bar Chapel in this town, and who, I was informed, had been in the cottage with the poet. Having introduced the honoured name of this able and most estimable servant of Jesus Christ, I think it just to him to give you the substance of my conversations with him.

Mr Adkins was, at the time Pollok came to Shirley, the only Dissenting minister in the district whose theological views coincided with those of the dying poet. To him, therefore, Pollok had sent a message requesting a visit. The person to whom this request was intrusted, did not discharge his duty. The consequence was, Mr Adkins did not know of the interesting individual who was so near him, and who so much desired his Chris-

tian and pastoral sympathy. Meanwhile Dr Wilson, the rector of Holyrood parish here, received intimation—perhaps the intimation which ought to have been given to Mr A.—and by that respected Episcopal clergyman, Pollok was occasionally visited, and I entertain no doubt of his acceptability and usefulness to the dying man. Still I must express my regret that Mr Adkins did not see him, as from their similarity of views and sympathies on many points, it is almost certain that we might have had a much more copious, and just, and interesting account of the death-bed scene than we possess; nor has this regret been diminished—it has been much increased by the intercourse—the delightful and improving intercourse with Mr A. with which I have been favoured since I came to the 'sunny south.' In every respect he was the very person qualified to appreciate the worth of Pollok, and I doubt not, by his beautiful and consolatory sympathies with such a sanctified genius, he might have contributed not a little to the *halo* of that lustre which was brightening in the cottage at Shirley for the climes of the blessed in heaven. Mr A. has more than once expressed to me his sorrow at not having seen Pollok in life. I may just add that a day or two before he died, Sir John Pirie either called upon, or wrote to, Mr A. to inform him who was in his neighbourhood—at the same time leaving with Mr A. a copy of 'The Course of Time.' Sir John (whose kind and liberal attention to the poet cannot be too highly commended) had discovered that Mr A. had not been at Shirley. He asked Pollok if he would not relish a visit from such a minister. Pollok told him that he had sent him a request to that effect, but that it had not been attended to—and repeated it to Sir John, who promised to let Mr A. know. So soon as Mr A. heard of this, he lost no time in setting out for Shirley, though labouring under indisposition, and after a fruitless search for the cottage (having gone, under mistake, to a different locality), he returned determined to succeed on the following day. Mr A. had no idea that Pollok was so near his end. He found out the cottage next day, and on inquiring for the poet, was informed that he had but a little before expired. He requested to see the body, and was taken to the room where the dead lay. The minstrel was not there—but his harp was by his side, and still remains with us in the wonderful poem which has immortalized his name. Mr Adkins and Dr Wilson followed the body to the tomb where it now rests, waiting a blessed and glorious resurrection.

From Mr Adkins I learned that I had

been misinformed as to the cottage. He was so kind as to drive me in his carriage to the very spot, and took not a little trouble to get certification as to its identity. For the benefit of some veneration admirer of Pollok, whose wandering footsteps may carry him hither, I may mention that, on going from Southampton towards Shirley, it is the first cottage (back from the road) on the left hand side as you enter the village. Before going to this house, Mr Adkins drove me to see an aged widow, who was no other than the person who, with her husband, took in the poet as their lodger. Her 'course of time' seems well advanced, and she totters on the verge of the grave. She retains a distinct recollection of the whole incident, but has not much of importance to tell. She speaks of him as an interesting and gentle sufferer. She never heard him complain of God, though he did often pour out his complaints to God. He sometimes read the Scriptures with the family, and offered prayer—but he was often so weak as not to be able for such family religious duties. He went out to the fields but seldom, and as his strength was 'weakened in the way,' he gradually withdrew his thoughts from all time's concerns—aye, even from its 'course,' and was wrapt in the contemplation of the glories of eternity. I asked her if he ever spoke of his poem. She said he did, but not much, and on one or two occasions read passages from it in her hearing. He suffered not a little in his last days, but died in 'perfect peace.' You will not consider it strange if I say, that in the presence of this aged Christian (for she is such), I was the subject of very peculiar feelings, considering the profound interest, inseparable from the scenes of which she is (a relative excepted) the only surviving witness. *There* sat before me in the humble inmate of an almshouse the only individual in England who had seen the author of 'The Course of Time' meet, and triumph over, the king of terrors. It was a comfort to me to think that he had died in the house of the righteous. Mrs H. is a member of Mr Adkins' church.

Since writing the foregoing, some days have elapsed. You and your readers will forgive the unconnected character of this communication. I have just added to it the circumstances and conversations in the order of time. I now draw it to a conclusion by giving a short account of another visit to the cottage, and of another interview with Mrs H. I walked down to the cottage yesterday. It is now known by the name of 'Woodside Cottage.' As I have said, it stands back upon the highway, and is hid from the view by other houses in front. At the time Pollok lived in it, there was

no other near to it. It has a south-east exposure, and is partly sheltered by a range of trees. The lady of the house, when I told her the object of my visit, received me kindly. Neither she, however, nor her husband, had ever heard of the poet, or of his poem. When I gave her an account of both, and described the room in the house where Mrs H. told me the poet died, she seemed a little struck, and said, 'That is my own bed-room.' We then ascended from the parlour to the scene of Pollok's conflict with 'the last enemy that shall be destroyed.' I viewed the apartment with solemn impressions. I was also gratified to find from the commodiousness of the dwelling-house (compared with the other which I at first had visited), that the dying Christian must have had those comforts which are so necessary to one in his condition of suffering. Woodside Cottage has undergone some alterations since the scene occurred, which imparts to it the interest that led me thither; but there is no change whatever upon the room where Pollok died. It is the room above the entrance-door of the cottage, and the first to the left-hand as you go up the stair. I hope to have sketches of the cottage, and of the tomb, taken by Mrs —, and perhaps I may find use for them on my return to Scotland.

On my return to Southampton I went immediately to the widow H., and having as accurately as possible (that there might be no mistake) described to her the position and appearances of Woodside Cottage, and also of the bed-room, she assured me that I had been in the very scene of his death. I endeavoured to get some further accounts from her of her intercourse with Pollok. She remembers well the day that the carriage drove up to her cottage door. The party looked at her apartments, and the invalid gentleman said, 'I like your lodgings very well. I will just remain. I will not leave the house.' His friends asked him if he would not go back in the 'fly' to Southampton, and make some necessary purchases, and then return to Shirley, but he refused—and they had no sooner left than Pollok became very ill. With difficulty Mrs H. and a servant got him assisted up to his room, and after being a short while in bed he rallied. He seldom went far from the cottage, but occasionally walked in the garden. He was not very communicative; but always agreeable, and contented, and resigned. She heard him on one or two occasions say, that if it pleased God to spare him, he should desire to go abroad, and become a missionary. He anticipated his dissolution, and waited with patience on the coming of his Lord. He did not suffer very much 'just at the last distressing hour,' and was

perfectly sensible up to the moment of his departure. 'He breathed his last,' said the widow to me, 'as I knelt beside him, and gave him a sip of wine and water. He went away, Sir, to a better world; and I hope we shall meet again there.'

I may add, that it was my intention, ere leaving Hampshire, to have visited the rector of Holyrood, but he is not at present in Southampton. I trust, however, that these simple annals shall not be thought too trifling for the pages of your Journal. No doubt, I could easily have mixed up with, or have appended to them reflections corresponding with the theme; but I have intentionally avoided this, and shall be contented to have chronicled in this journal these reminiscences of a man of no common stamp, and whose works have already praised, and shall long praise him within our gates.—I am, yours respectfully,

JOHN M'FARLANE.

SOUTHAMPTON, March, 1849.

THE ZODIACAL LIGHT.

MR EDITOR,—The article in your March number on the Zodiacal Light was not intended to be exhaustive, but only suggestive. Its author meant to excite inquiry regarding the phenomenon of which he was treating. He did not attempt to treat it dogmatically, but only to invest it with interest, and to derive from it valuable instruction.

While he is gratified to find your worthy correspondent, the Rev. George Johnston, 'delighted' with the articles headed 'Physical Studies,' he regrets to find that, in the opinion of that gentleman, the article on the Zodiacal Light 'contains one or two statements not perfectly accurate.'

Perfect accuracy was not attempted. The language employed was popular, not scientific and precise. The author did not expect to make any important addition to the knowledge of your scientific readers; he merely expected to convey some general ideas on his subject to the minds of persons possessing ordinary intelligence. He is, therefore, prepared to admit that, in his language, there may be something 'not perfectly accurate,'—some expressions which must be modified to a small extent before they can become scientifically exact. One instance of this sort will demand a moment's notice by and bye.

But the statements contained in the article are believed by its author to be substantially correct. The observations of your excellent correspondent have not unsettled this conviction.

There is no good reason for questioning

the fact that he has seen a light such as he describes during all parts of the year; but there are reasons for questioning the identity of *this light* with the zodiacal light. It may be properly questioned, because—

1. The light described by your correspondent is seen to stream through the spaces where one large cloud passes into another, when there are large masses of clouds congregated on the horizon in the immediate vicinity of the rising or setting sun; but the *zodiacal light*—as seen by Humboldt and other philosophers, makes its appearance about *an hour after sunset*, no trace of it having been seen by them 'during a very regular interval of three quarters of an hour after the disc of the sun had sunk below the horizon.' The one light appears *before* sunset, the other not till nearly an hour *after* sunset.

2. *This light* is 'the solar light penetrating through the thinner portions of the surrounding clouds,' and is seen only 'when the heavens are covered with clouds;' but the *zodiacal light* has been seen adorning the serene tropical sky, where *no* clouds are seen projected on its lovely *azure*.

3. The *zodiacal light continues* to be visible for above four hours after sunset; that is, long *after* this *bright and streamy light* has disappeared.

4. The *zodiacal cone of light*, as seen by astronomers, has its apex turned from the sun; but that which your correspondent describes, being produced by rays *diverging* from the sun, necessarily has its apex placed in the opposite position; that is, turned towards the sun.

5. The *zodiacal light* has the axis of its conical outline placed oblique to the horizon, and always in the plane of the sun's equator—a fact for which it seems difficult, if not impossible to account, on the hypothesis that 'the *zodiacal light* is nothing more than the *SOLAR LIGHT* penetrating through the thinner portions of the surrounding clouds.' Why should the light streaming from the western or the eastern sun be projected more copiously in the plane of the solar equator, than in any other plane?

6. The regions where the *zodiacal light* is the brightest, are those in which this sun-setting brightness is the faintest, viz., the tropical regions where the air is peculiarly dry, and the sky peculiarly clear. *There* the sun-setting light is comparatively feeble, but *there* the *zodiacal light* appears in all its splendour.

Other reasons might be adduced, but these now cited clearly show that the *zodiacal light* is a different phenomenon from that which your able correspondent has described.

The appearance of the *zodiacal light*.

although it may in popular language be said to be *conical* in its outline, is not rigidly so—but is somewhat rounded at its apex—being such as we should ascribe to a lense-shaped ring surrounding the sun. This lenticular ring extends on both sides of the sun beyond the orbit of Venus. The sun is in its centre. The plane of its equator is apparently coincident with that of the solar equator, as already stated. When viewed sideways, as it is when seen from the earth in Spring or Autumn, it necessarily presents the appearance of a somewhat blunted cone.

Having noticed the two points on which your correspondent condescends—in proof that the article herein defended ‘contains one or two statements not perfectly accurate,’—and having supplied what, it is presumed, will be found sufficient answers to his observations, it is but justice to notice the kind and friendly tone of his criticism. Criticisms written in this mode, whether valid and requisite or otherwise, cannot fail to be the occasion of beneficial inquiry, and must promote the reception of truth.

There is one mistake in the criticism, however,—a mistake of no great moment,—but one which may be noticed ere the pen is laid down. Your correspondent says, concerning the zodiacal light, ‘It is not a nebulous matter surrounding the sun, and extending to the atmosphere of our earth.’ Where your correspondent found that statement, it is unnecessary to inquire. Certainly it was not in the article which he criticises. Its author said, ‘some have called it *nebulous* matter.’ That he did not mean to assert this is evident from the fact that he subsequently mentions other and very different views concerning its nature, introducing them as ‘supposable.’ Aware of the obscurity and uncertainty of his subject, he purposely avoided positive assertion. His intention was to leave the question concerning the nature of the zodiacal medium a question completely open for future inquiry.

THE CABINET.

THE CORONATION.

IMMENSE preparations were made to render the coronation a scene of gorgeous magnificence. Napoleon's dress was in the style of the fifteenth century, and had been prepared by one of the most eminent artists of the day. Crowds from all parts of Europe flocked together to witness the ceremonial, which took place in the Church of Notre Dame, where, only a few years

before, had been celebrated during the Revolution the impious festival of the goddess of reason. The Pope on entering the Church was received by a choir of five hundred singers, who chanted the misapplied words of the gospel, ‘*Tu es Petrus—Thou art Peter,*’ &c. When the time came for the crown to be placed on the brow of Napoleon, the Pope lifted it from the cushion for that purpose, but the former seizing it placed it with his own hands on his head. Napoleon then placed the crown upon the brow of Josephine, whose eyes were filled with tears. All that pomp and splendour could lend to the scene was there, but in spite of every thing a gloom hung over the spectators. The heralds, however, in a loud voice proclaimed, ‘Napoleon, Emperor of the French!’ and the roar of artillery, and the shouts of the military without, rent the air. Napoleon had his wish gratified. The object for which he had so long panted was now within his grasp, but, like every other earthly enjoyment when unblessed by God, it was decreed that it should prove to him only a source of vanity and vexation of spirit. In the very hour of his triumph remorse must have reared its snaky crest, and conscience have whispered dissatisfaction with the scene.

In contemplating this point of Napoleon's life the Christian reader is, by a natural and easy transition, led to look forward to that period when, if faithful to his calling, he shall receive from the hands of his Divine Master a crown of glory which fadeth not away. Who can describe the unspeakable felicity of that hour when the Saviour's matchless condescension shall distribute, not of debt, but of grace, those rewards which human language labours in describing! What eye hath seen, what ear hath heard, what heart hath conceived the things which God has laid up for those that love him! ‘In thy presence is fulness of joy; at thy right hand there are pleasures for evermore.’ Oh, reader, these joys are freely offered for thy acceptance. A Saviour's love still invites thee to take them as his rich and unmerited gift. Now then, while it is the accepted hour, fall down at that Saviour's feet. Cast thyself wholly on his compassionate mercy as a lost and ruined sinner. Implore him to create within thee a new heart and a right spirit, and to give thee grace utterly to renounce the love of sin. Thus coming, thou shalt in no wise be cast out. In due season, if thou faint not, shall the prayer of faith be answered. Washed in the precious blood of Christ, and sanctified by his Holy Spirit, thou shalt be made meet for the inheritance of the saints in light, and wear at last, if faithful to the end, a celestial crown, compared with which Na-

poleon's diadem was a glittering bauble, and a worthless toy.—*Life of Buonaparte. Rel. Tract Society.*

YOUNG MEN.

THERE are several things in Scripture which present themselves to us about young men; and as this is a very wonderful book—the book of God—one of its peculiarities is, that it addresses itself to young men. Three things, it tells us, make a man. The first is religion. He cannot be a man, in the Scripture sense of the word, without religion. ‘I go,’ said David, ‘the way of all the earth; be strong, Solomon, and show thyself a man. And how was he to do this? ‘Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies.’ Real religion elevates the man, dignifies the character, enriches the intellect, strengthens the memory, raises the spirit and affections to communion with the Deity; and, so far as I can conceive of human nature, that man is the noblest of his kind whose fellowship is with the Father, and with his Son Jesus Christ, who aspires after joys and pleasures above, in which angels and the spirits of the just delight. There is a second thing which makes a man, and that is industry—‘Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men.’ We read and we sang when we were infants, that

—Satan finds some mischief still
For idle hands to do.

And I am quite sure that every young man has found that an idle mind is Satan's workshop, that he manufactures a thousand evil projects there, and often draws him into the execution of them, through the unemployed condition of his mind. Certain I am that idleness is the inlet to every vice; and that if we get industrious habits early in life, they will go through with us, advancing our interests, and that of our employers, and make us happy. Then there's a third thing necessary to make a man, and that is prudence—‘the prudent foreseeth the evil, and hideth himself.’ Most of the follies of young men arise from want of prudence. He who would get a prudent spirit must be often with God, under the influence of real religion. If we take the Bible for our guide, we shall never very greatly err. Now, we wish you to be men of this kind, religious men, industrious men, prudent men. We wish you to show the spirit which Christ had when on earth. Take your Bible, and study it; do not be ashamed of it; it is not only the best book God gave to man, but it will be to your interest to study the Book of Proverbs as a tradesman, and to

your eternal interest to become acquainted with the revelation of Jesus Christ. Do not mind the laugh, and sneer, and objection of a poor pleasure-seeking infidel—you are on the sunny side of the way, and well you can bear a laugh; you are under God's wing, and need not mind it. I know the very painful situation in which many of you are placed in this metropolis, that out of a great number in a house of business, only a few are perhaps decided for God and Christ, who will, therefore, become the ridicule of the majority, and it is exceedingly difficult to rise up and be a man against such opposition. I do not know anything so apt to cow the spirit as scoff and ridicule; but recollect so they sneered at Jesus Christ and the best of men on earth; but many have and do stand it. It is a fearful thing to see a young man, after having been under serious impressions, going back again to sin and folly. Stand, I beseech you—it is for your life to stand—and if you have had such serious impressions; if God has given you a praying father or mother, ‘cast not away your confidence, which hath great recompense of reward,’ and a little time will bring you better and brighter days.—*Rev. J. Sherman.*

INFLUENCE OF RELIGION.

THE people in the north of Europe are happier than those in the south. And why? Because they are taught more of the Word of God.

Barren Iceland is better than fruitful Sicily.

Holland, flat and damp, is better than Bohemia, mountainous and lovely.

Bleak Scotland is a sweeter land than balmy Greece: and England, wrapt in fogs, is more to be desired than Italy with her blue skies.

Yet none of these countries are as happy as they might be, because there are none where all the people fear God and keep his commandments. When the kingdoms of the world shall serve the Lord, then they will be happy. Then there will be no more slaves, nor beggars; prisoners, nor policemen; drunkards, nor gin-shops; robbers, nor executioners; persecutors, nor martyrs; proud lords, nor cruel kings; miserable hovels, nor crowded alleys; devouring beasts, nor venomous reptiles; plague, nor famine; earthquake, nor eruption; soldiers, cannon, nor ships of war; nor wandering Jews, nor idolatrous Gentiles; nor deceiving priests with their pictures, images, and crosses; holy-water, holy-fire, host and Pope.

And why such plenty, peace, and piety?

Because Satan will be in his prison, and Christ upon his throne.—*Near Home.*

SPRING, AND ITS MORAL ASSOCIATIONS.

AT this vernal season the face of nature is daily assuming a more lively and joyous appearance. The earth is putting on her garment of beauty, and insensibly charms the heart with her looks of smiling promises. Interesting and important as all the seasons are to the reflecting mind, there is, perhaps, no part of the year so generally attractive, and so full of pleasing associations, as that in which external nature gives evidence of a change from barrenness to fertility; a gradual, yet very apparent transformation from bleakness to beauty. The elements conspire to affect the heart with something of that very liveliness which now begins to pervade the whole of creation, and to impart feelings of pleasure which are materially enhanced by a retrospect of the gloomy season through which we have passed. We feel as if the heart had thrown off a large portion of the ills which flesh is heir to, when the world casts off its barren looks, and as if, with the renewing of external things, the more mysterious world within had experienced a renewal also. Its hopes seem to brighten with the skies, its fair and pleasant prospects to lengthen out with the gradually lengthening days, and its delights appear to spring up with a fresher and more bewitching beauty, with the freshness and the loveliness of the leaves and flowers. We see again the finger of God tracing out for us his promises and his bounties, in characters of surpassing beauty. Day unto day uttereth speech concerning him. There are few of our earthly delights more satisfactory than those we experience from a contemplation of nature, and this season of the year is of a peculiarly inviting character. Notwithstanding all the cheerlessness and gloom with which the unreal and transitory things of this life affect the soul which has narrowed its range of vision within the unsubstantialities of time, it cannot altogether divest itself of some faith in the future, nor allow the star of hope to go down. And to him who is accustomed to look upon nature with a contemplative eye, the season of Spring is eminently suggestive of hope, beautifully redolent of promise. It seems, as it were, the youth of the world which infuses its freshness and its vigour into the heart, bidding it cast off its cares, speaking of Him who clothes the grass of the field, which to-day is and to-morrow is cast into the oven, as our benefactor and the breaker up of our way. The renewed liveliness of external nature daily preaches concerning the mercies of

Him who fills eternity with his presence, while he gives the lily a robe surpassing the magnificence of Solomon. It were well if, with the feeling of freshness inspired by this genial season, we felt anew the refreshing influences of Him who is the dew unto Israel, that with the vivified look of all around us, our hearts were awakened to newness of life. Interested as we are by the spectacle of a world created anew before our eyes, how seldom are we impressed by a sense of the beneficence which does all this for those to whose souls the Spring brings no renewal of love.

While the drear desolation of winter suggests to us the mournful brevity of our earthly estate, and the passing away of the heart's youthful freshness and buoyancy, the analogies which Spring brings with it are of a pleasing and stimulating kind. Youth is the spring of our human cycle. The varied delights which attach the heart to the world—its clear bright sky of pleasure but transiently over-clouded with pain or care—its blooming promise—are all calculated to have an important influence on the years to come. The soil of the heart, like that of the world, is ripe for all seeds, whether they be of tares or wheat. Like the earth also, it stands sadly in need of the husbandman's careful tillage. It has a spontaneous growth of its own, and if not cultivated by the lord of the vineyard, and refreshed by the dews of heaven, it will as assuredly bring forth briars and thorns, as the waste places of the world produce them. Its natural warmth, its susceptibilities, are all as open to receive seed as the soil of the earth is. But how different are the growth and the issues. The noxious weed takes a faster and firmer root than either the beautiful flower or the fruitful stalk; but what is the rooting out of the rankest weed, compared with the subjugation of early sown seeds of vice and sin, which so soon produce the apples of Sodom and the clusters of Gomorrah. The summer of life will come with its scorching cares and its fiery passions, and the spring-flowers of the soul, unless refreshed by the presence of Him who is a shadow from the heat, and moistened by the softening influences of his Spirit, will wither up and die, leaving the soil to the luxuriant growth of its baneful spontaneity. It is the voice of Omniscient wisdom that saith, 'Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.'

In that first revelation which God gave
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us of his character, in those diagrams of beauty with which the world abounds, and whose fullest meaning has been revealed to us through the key of his word, there are cheering intimations of our immortal destiny. As surely as the earth teaches the necessity of labour and of sorrow, does it teach us by analogy that a rest remaineth.

'In the soothing thoughts that spring
Out of human suffering,
In the faith that looks through death,'

in all that reminds us of our evanescence, we are taught to look forward with an assured confidence to a future and a higher world. The unseen and eternal are suggested by the visible and the variable. And it requires no great effort of imagination to perceive the analogy existing between the revival of the natural world and the resurrection. So plain and obvious is this analogy, that in the sacred Scriptures the figures and associations connected with Spring are almost always used to convey the idea of immortality. After its periods of growth and decay, the plant is left in leafless barrenness, but the principle of life is still within it, and the touch of the Spring restores it to its youth again. So the frost of death holds the vitality of our mortal part in subjection only till he who is the resurrection and the life shall please to impart the vigour and beauty of eternal youth. We strew flowers over the pale inanimate forms of those who go before us to the universal rest, and we plant them over the dust to which those forms are consigned, as emblems of human fragility, but as emblems, not less truthful and striking, of our hope in their rising to a better being. We may see for a time the figure of death sitting with down pointing finger over the grave of our beloved; but God hath given us his light to see above that grave the radiant visage and aspiring finger of immortality. So the Christian's human life is, in one sense, a Summer-day. He has scarce seen the setting of the evening star, ere he perceives the flush of the dawn and the star of the morning.

This vernal beauty of the Spring pervading all around us is a mystery. As by a simultaneous impulse, the softened airs, the brighter days, the dews and flowers revisit us together. Yet beneath all that is open to the eye of sense, there is a wisdom at work, the height of which we cannot divine, and a beneficence whose greatness we cannot comprehend. The eye of faith, however, the discerning vision of the soul, seeing first the character of Him who is excellent in working, perceives the harmony and goodness of the things which he hath made. So in the spiritual world the

corruptible seed which we sow in coldness and dishonour, is mysteriously quickened to incorruption and to glory. That solemn yet sublime idea of another life, a state of being beyond the boundary of this world of mutability, we cannot fully grasp. The glorious change we cannot divine. Suffice it that we know, when Christ 'shall appear we shall be like him, for we shall see him as he is.'

'Sin blighted though we are, we too
The reasoning sons of men,
From one oblivious winter called,
Shall rise and breathe again;
And in eternal Spring-time lose
Our threescore years and ten.

To humbleness of heart descends
This prescience from on high,—
The faith that elevates the just
Before and when they die;
And makes each soul a separate heaven—
A court for Deity.'

ATTENDANCE ON THE SANCTUARY.

WE have spoken of the house of God as the scene of instruction—the scene of solemn testimony—the scene of glorious manifestation—and the scene of blessed fellowship. If our views on these points are correct, then the sanctuary ought to be highly appreciated, and its services devoutly observed. We now propose to give our thoughts on the subject a more practical turn; to address ourselves to various classes on the subject of sanctuary-attendance, and then to offer a few suggestions, with the view of rendering it more profitable.

THERE ARE THOSE 'WHO CARE FOR NONE OF THESE THINGS'—the instruction, nor the testimony, nor the glory, nor the fellowship. They disregard the sanctuary, because they disregard the Saviour; they neglect the gates of Zion, because they condemn the God of Zion. Alas! that there should be so many who thus despise their own mercies, and wrong their own souls. If we could suppose that our remarks would fall under the eyes of any such, we would urgently and affectionately plead with them. We would ask them, whither their present courses are tending? What are their views and hopes in regard to the future? How are they to meet Him with whom they have to do? How will it embitter their reflections at the last, that the word of truth was preached, but they would not hear it; that the wells of salvation were open to them, but they would not draw from them; that the Saviour stood forth in his willingness and ability to save, and 'they would not?' Oh! what will be the agony of that re-

morse with which the lamentation shall be uttered, 'the harvest is past, and the summer is ended'—with all the privileges and opportunities which these precious seasons brought along with them—'and we are not saved.'

To those who are 'otherwise minded,' we would say, in reference to those sanctuary despisers, Let us *pray for them*; that God would arrest them in their career of folly and sin; that he would 'incline their hearts unto his testimonies;' that he would direct their feet into 'the ways of Zion;' that he would 'turn the disobedient to the wisdom of the just.' And, let us *counsel them*; let us use the influence which neighbourhood, or kinship, or kind offices have given us over them, in order to induce them to go with us when we go to the sanctuary of God. It will be at once the presage and the token of a revival of religion, when 'many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.' It is the duty of those who have beheld 'the beauty of the Lord,' to say to others, 'Come and see.' It is the duty of those whose ears have been opened to discipline, to invite others to come and hear what 'God the Lord will speak.' It is the duty of those who have had experience of the Lord's goodness, to say to others, 'O taste and see that God is good.'

We by no means discourage the more direct forms of Christian instruction agency, nay, rather, 'Would God that all the Lord's people were prophets;' but we submit, that even those whose conscious unfitness leads them to decline the more direct form of Christian instruction, have here a wide field of usefulness opened to them.

There are those who *own the obligation to attend the sanctuary*, AND YET ABSENT THEMSELVES FOR INSUFFICIENT REASONS. Their excuses for non-attendance we shall not consider in detail, but prefer suggesting a few tests by which conscience (for it is to conscience we make our appeal) may pronounce on their validity.

First of all. Reasons for absence from the house of God should not be regarded as satisfactory, that would not be allowed to detain from the enjoyment of worldly business or of recreating fellowship. A good man of a former generation was wont thus to question himself, when the morning of the Sabbath-day was threatening, and when it seemed doubtful whether he should venture—to the distance of two miles—to the house of God. Going out, and taking a survey of the appearance of the heavens, he would say, 'Well, if this was Thursday, would I go to the market?' and if his answer was, 'Ay, that I would,'

the matter was decided—that he should go to the sanctuary; the weather that allowed him to go to market, allowed him to go to church. The same conscientiousness would secure the same results, and would tell favourably on the attendance at the sanctuary. Or, take the case of recreating fellowship. If you had an engagement to meet with a party of friends, in whose fellowship you promised yourselves enjoyment, would the state of the weather prevent you from keeping your engagement with them? and would it be regarded by them as a sufficient excuse for your absence? We have referred to *the weather* only as an illustration; the same principle will apply to other matters; and surely we do not overstate the case, when we say, that whatever would not be allowed to detain us from worldly business and friendly fellowship, should not be allowed to detain us from 'the place of the holy—the fellowship of heaven.'

Secondly. Put the case thus, when tempted to absent yourselves, 'Would the master give us leave of absence to-day?' We ought to 'endure, as seeing Him who is invisible.' We ought not to do what we believe would be offensive in his sight. We ought to do always, and only, that which we believe he will approve. We are prone to err in *our* judgment, but *his* judgment is always according to truth. Well, if the master were accessible—if we could hear his voice—if we could, by Urim and Thummim, obtain the response of the oracle, would he give leave of absence for this, or for that reason? If He give 'the leave,' then all is right; and when, in the judgment of the great day, Sabbath privileges are to be accounted for, this 'leave of absence' will be recognized, and that absence will not be charged against you. But, if you have the conviction that such 'leave' would not be given; and more especially, if you feel that you would be ashamed or afraid to ask it—then the case is settled—settled by your own conscience; the reason is insufficient—the excuse invalid.

Thirdly. Put the case thus. Are your excuses for absence such, as that you will be able to reflect on them without pain, when you shall be cast off from sanctuary attendance? The days will come in which you 'will desire to see one of the days of the Son of man—in which you will desire to go to the sanctuary with those that keep holy day—and you will not be able.' Such an anticipation should guide you in your present estimate, and your present treatment of the house and day of God. Take the case of two persons equally laid aside from public ordinances—both mourning, and equally mourning the deprivation; how different the feelings of him who remembers that while he *could*, he went to

the house of the Lord, and the feeling of him whose conscience will not allow him to forget that he did not go when he could. Their circumstances may soon be yours; and as you would possess the satisfaction of the one, or endure the remorse of the other, decide now on the question of attendance on the house of God.

There are those who LOVE THE HABITATION OF GOD'S HOUSE, AND THE PLACE WHERE HIS HONOUR DWELLETH. It is not necessary that we address them more particularly. They are the parties whose preference we have been seeking to justify, and the grounds of whose preference we have been seeking to illustrate. It is not necessary, in order to secure your attendance, that we establish the *authority* of the ordinance, for you have experienced its *blessedness*. It is not necessary that we proclaim its advantages, for you 'have the witness in yourselves.' It is not necessary that we urge you to a regular and devout attendance, for *he* would be reckoned your enemy who forbade you; even as you reckon that an adverse circumstance that hinders you from appearing before God in Zion. Let it be your great endeavour to secure the greatest amount of benefit from the house of God, and bear with us, while, with the view of directing you in the matter, we submit a few CONCLUDING REMARKS.

Let us ever have, in going to the sanctuary, a definite and worthy aim. There are some attracted thither by inferior considerations. Some go in conformity with custom; some, to gratify curiosity; some, to please friends; some, to pass an hour that might otherwise hang heavy on their hands; and some, perhaps, for purposes still less worthy. It is pleasing to know that God is sometimes found, even of those who do not seek him. Saul, of old, came to the possession of a kingdom when he was seeking his father's asses; and as the woman of Samaria found the Saviour where she only went with the view of drawing water,—so, some have gone to the sanctuary to gratify curiosity, and have been detained by conviction—have gone to scoff and remained to pray—have set themselves to hear the preacher, with this sentiment, 'What will this babbler say?' and have retired to ask him, as the servant of the Most High God, what they must do to be saved? We glorify God for such displays of his sovereignty. But, for ourselves, we should go to the sanctuary to meet with God, to behold his glory, to hear his voice, and to receive into our hearts the emanations of his love.

Let there be preparedness of heart for waiting on God in his house. It is customary, in certain churches, to assume the form, and engage in the exercise of prayer

for God's presence and blessing, on entering the sanctuary. Would that the devotional spirit which these are designed to express were universal; and that in the closet and in the family, those who 'make mention of the Lord, and call upon his name,' were, in the spirit of the patriarch, to urge his prayer, 'If thy presence go not with us, carry us not up hence.' What an influence might we expect them to have on him who 'ministers in holy things?' And what an influence on those who enjoy his ministrations! How it would strengthen his hands! How it would prepare their hearts! And what reason it would soon present, as its happy results, why they should rejoice together!

Let there be engagedness of heart in sanctuary services. However important they are, they avail nothing, except as they engage the understanding and impress the heart. Let us feel that we come and 'appear before God.' In singing the song of Zion, let us make melody in our hearts to the Lord. In prayer, let us pour out our hearts before him. In reading the Scriptures, and in attending to the ministry of the Word, let us be ready to 'hear all things commanded us of God.'

We are almost ashamed to refer to a practice that has long been the subject of animadversion—sleeping in the house of God. We would not forget that some travel far—that some are accustomed to out-door employment; and that in a sultry atmosphere, and under a drowsy sermon, they may be overtaken in this fault. We would have increased attention paid to the ventilation of our places of worship; and we would have the ministry of the word attractive and interesting. But even if there should be something wanting in these respects, there is something due to the place—to the service—and to Him in whose great name we meet; and if these were properly considered, the exercise of a little self-denial, the imposition of a gentle restraint, would put a stop to a practice so unseemly in itself—so flagrant a violation of good manners—so painful to a minister's feelings, and so disgraceful to those who wantonly indulge it.

If the services had respect to your health or outward estate, even if there should be imperfection in the manner of conducting them, would you not be found giving an attentive ear? And how much more ought you to set your hearts unto all the words which God testifies, because it is your life. 'Hear, and your souls shall live.' Thus engagedness of heart is the best security for salutary impression, and gives the best promise of permanent good. In this way you will be brought to know in yourselves, and to show to others, that 'it is no vain thing to wait on God.'

HARMONY BETWEEN SCIENCE AND SCRIPTURE.

AN occasional paper on the harmony between science and the Word of God may prove interesting to our readers. Under the divine blessing it may be instrumental in removing from the minds of many pious Christians some unhappy prejudices against scientific literature. As Geologists are reckoned, by not a few individuals, very much akin to Infidels, we purpose, first of all, to point out the harmony which subsists between the ascertained principles of Geology and the Scriptures of Truth.

There are three fundamental points in Geology supposed to be inconsistent with the sacred Scriptures. The *first* is, that this planet must have existed during many millions of ages before the date apparently assigned it by the records of inspiration. The *second* is, that plants and animals lived and died in ages long antecedent to those in which the creatures that now people the world were called into being. The *third* is, that light must have existed long before the creation spoken of in the Mosaic narrative. This conclusion is inevitable, if it be admitted that plants and animals lived before those which were created when man was formed. To make this obvious, we may remark that plants cannot subsist without the action of light, and that traces of eyes are distinctly discernible in those animal remains which have been discovered in a fossil state.

I. We cannot at present fully advert to each of these points. In the few remarks we intend to make we shall confine our attention to the great antiquity of the earth viewed in connection with the first verses of the Bible. If it be found that these are in harmony, then the Christian's master-difficulty as to Geology is at an end, and the way is opened up for him to go forward and satisfy his mind in reference to all the rest. Various methods of reconciling this principle of Geology with the Scriptures have been proposed. Some writers insist that all the wonders under the surface of the earth were placed there by means of 'the flood.' But this idea is now abandoned alike by philosophers and theologians as quite inconsistent with the facts of science and the statements of the inspired volume.

In reconciling the fundamental principle of Geology with the Bible, a small class of individuals would have us believe that the Mosaic record is only the language of Mythic poetry; but this opinion is too marked an insult to the wise and ever-blessed Spirit of Inspiration, to require a moment's notice. A second class of writers, fully aware of the indisputable evidences of the great antiquity of our earth,

bring forward a theory characterized by profound ingenuity, but, after all, untenable. They tell us that the word 'day' in the first chapter of Genesis signifies not a literal day, but a thousand years or an indefinite period. By taking this view of the 'days' of creation spoken of by Moses, they doubtless are enabled to carry back the age of our world as far as the most zealous Geologist can desire. But there are some objections to this interpretation, which appear to us sufficient to set it aside. By regarding the 'days' as indefinite periods, the obvious meaning of the sacred historian is surely perverted. Nay, as if the Spirit of God wished to impress upon our minds the fact that a literal day was the period referred to, 'the evening and the morning' are emphatically mentioned on every occasion when the word is used. Moreover, if the 'days' spoken of in the first chapter of Genesis be periods of a thousand years and more, what shall we think of the reason assigned in the fourth commandment for the observance of the holy Sabbath? There God says, 'Remember the Sabbath day to keep it holy; . . . for in six days the Lord made heaven and earth, . . . and rested the seventh day.' Without a doubt, the six days referred to in these words were each of them of the same duration as the seventh on which we are commanded to rest, else the reason assigned in the commandment is of none effect.

Another objection to the theory of indefinite periods may be thus stated. According to it, no mention is made in the Bible of those plants and animals that presently exist. To make this evident, let us remember that the plants and animals found in a fossil state are for the most part different from what we now see around us. This being the case, we ask those who adopt the theory of indefinite periods, whether we are to understand by the creatures spoken of in the first chapter of Genesis those which now live, or those which are dead and fossilized? One or other they must be. If the former, then the theory does not at all explain the phenomena of Geology; if the latter, where is the history of the creation of the present race of creatures amongst which we dwell? It is nowhere to be found. And is it not derogatory from the wisdom of the Divine Being to suppose that he would give us a narrative of the creation of these fossil plants and animals with which we have no immediate connection, while he gives no hint respecting the origin of those related to us by a thousand ties? Once more: if the 'days' of creation were indefinite periods,—as plants were formed on the third day, and animals not till the fifth,—it follows that plants must have existed

ages before animals were brought into being, a statement which is utterly at variance with the testimony of science. For these and other reasons which might be given, we object to the theory of indefinite periods.

A third plan of reconciliation has been proposed. Moses, it is argued, does not fix the time of the first creation of the universe. He simply states the truth, that 'in the beginning God made the heaven and the earth,' without stating *when* that 'beginning' was. Passing over in silence a vast period of the earth's duration, he then proceeds at once to describe the work of putting the surface of our globe, or part of it, into its present form, and placing there those creatures which now replenish it,—a work which occupied six natural days, and took place at the period when man was formed. During the vast ages which intervened between the primary act of God's creative power mentioned in the first sentence of divine revelation, and the subsequent acts referred to as having taken place in six consecutive days, those ten thousand fossil plants and animals which we find embedded in the rocks lived and died.

In objecting to the plan of reconciliation now propounded, we proceed with the utmost diffidence, fully aware that it has received the sanction of many individuals, eminent alike for their piety and scientific attainments. We ourselves long acquiesced in it; but ever and anon as the Sabbath came round, the holy day brought words to our remembrance which seemed to reproach us for our faith. We could not forget that it was written of old with the finger of God on a tablet of stone,—'In six days the Lord made heaven and earth.' This declaration seemed to annihilate our cherished views; and although by a few assumptions and many words it was possible to explain away the apparent meaning of the writing of the Lord, still the mind felt perplexed and unsatisfied. It was impossible utterly to banish the thought that the words, 'in six days the Lord made heaven and earth,' referred inevitably to the opening sentence of revelation,—'In the beginning God created the heaven and the earth.' According to the method of reconciliation at present under review, that verse is excluded from the narrative of the six days' work of creation, and the operations of the six days are regarded as having no reference whatever to the 'heaven' there mentioned. To what 'heaven and earth' does God refer in the reason assigned for the institution of the Sabbath? was a question which again and again presented itself for an answer. And the trembling response ever was, By every law of probability to the 'heaven and the earth' spoken of in the beginning of his holy word.

Such is the objection which we entertain to the generally received method of reconciling the principles of Geology with the Mosaic narrative.

II. It will now be our care briefly to indicate a plan which appears to us to secure to the Christian Geologist his desired millions of ages, and at the same time to be in entire harmony with the different parts of the Word of God. First of all let it be borne in mind that the word rendered 'created' in the 1st verse of Genesis does not necessarily refer to the primary act of calling things into existence, but is often employed in the sacred volume in reference to a remodelling of pre-existent materials. In asking this admission we ask nothing but what is sought by other expounders of the harmony of Geology with Scripture, and nothing but what is freely granted by those versant in Hebrew literature. This being the case, we feel no hesitation in regarding the first verse of the Bible, not as an independent statement having no immediate connexion with the verses which follow, but as the title, so to speak, of the chapter which succeeds,—as a general statement of truth, the exposition of which immediately follows. And hence, at the close of the exposition, says the sacred historian, beautifully directing the thoughts of his readers back to the statement with which he commenced the narrative, 'Thus the heavens and the earth were finished, and all the host of them.' Moses apparently conducts his narrative in much the same way as modern pulpit orators do their discourses. He announces his two leading propositions, viz., in the first place, God arranged the heaven; in the second place, God arranged the earth. He then takes up these in their order, and the illustration of the first closes with the 8th verse, while the illustration of the second extends from the 9th verse to the end of the chapter, with the exception, perhaps, of a very little episode. He then recapitulates the points illustrated (Chap. ii. 1), after which, in conclusion, he reverts to some matters of chief importance. (Chap. ii. 2-7.)

But here some objector will be ready to exclaim, Do you really mean to affirm that the heavens—the starry sky—the ten thousand luminaries above us, with all their planets and satellites—a million and ten million worlds,—do you really mean to affirm that all these were remodelled about six thousand years ago? The inquiry is a natural one, and strange would be the interpretation were we constrained to answer it in the affirmative. But without delay we answer, No. The word translated 'heaven,' in the first verse of Genesis, we regard as having no refer-

ence whatever to the starry sky. In the Bible we read of three heavens: the aerial heavens, the starry heavens, and the heaven of heavens;—the aerial heavens, or the region of clouds and meteors; the starry heavens, or the place where the sun and moon and other celestial luminaries are apparently situated; and the heaven of heavens, or the world where angels and other holy beings dwell. To which of these heavens, we ask, does Moses refer, when he says, 'In the beginning God created the heaven and the earth'? Regarding this declaration as the statement of a general truth, the full elucidation of which immediately follows, let us examine the narrative of the six days' work, for there unquestionably we shall find a key to the meaning of the word. Let any one read the 6th, 7th, and 8th verses with care, and then say which heaven is referred to; 'And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament (viz., the vapours over the surface of the earth) from the waters which were above the firmament, (viz., the clouds). And God called the firmament Heaven.' The word here translated 'heaven' is the same word that occurs in the first verse. Accordingly, when it is said that 'in the beginning God created,' or remodelled, 'the heaven and the earth,' we can scarcely doubt that by 'heaven' is meant the airy firmament.

What a beautiful harmony does this interpretation which we have now given impart to the record of Moses! He begins with the general announcement that 'in the beginning God created the heaven and the earth;' and then he goes on to illustrate that statement, telling us in the first part of the chapter which follows what he meant when he said that God created the heaven, and in the second part what he meant when he said that God created the earth. It might be interesting to go over the different verses of the first chapter of the Bible, showing the consistency of the interpretation now given and removing all apparent objections. But such a review would occupy too large a portion of the Journal.

It is evident from the exposition we have given, that Christian Geologists and Astronomers are at full liberty, without invalidating it, to go back in their calculations as many millions of years as they choose. Moses says nothing of the earth previous to the period when God arranged it in its present form. He says nothing of the starry heavens and other worlds than ours; the heaven of which he speaks being, as he himself afterwards explains it, the airy firmament.

HIGH CEREMONIES OF THE CHURCH OF ROME.

SISMONDI, in his 'Literature of Europe,' informs us, that the first who awakened the attention of the people to compositions in which many characters were introduced were the pilgrims who had returned from the Holy Land. They thus displayed to the eyes of their countrymen all which they had themselves beheld, and with which every one was desirous of being acquainted. The same writer states, that it was in the twelfth or thirteenth century that these dramatic representations were first exhibited in the open streets, and that at the close of the fourteenth century a company of pilgrims who had assisted at the solemnization of the nuptials between Charles IV. and Isabella of Bavaria formed an establishment in Paris, and undertook to amuse the public by regular dramatic entertainments. They were denominated the Fraternity of the Passion—from the passion of our Saviour being one of their most celebrated representations. Hence originated the high ceremonies of the Romish Church. They are a series of dramatical representations of the principal events of gospel history, some of the characters formerly acted by bishops and priests being now represented by figures in wax.

The first great event in the gospel history which has been made the subject of this kind of religious drama is THE NATIVITY, or BIRTH OF OUR LORD. At S. Maria Maggiore they pretend to have the very cradle in which the infant Jesus was laid, and which has been rendered additionally illustrious by the miracles it has wrought; and here, on each Christmas morning, at a very early hour, the cradle is brought forth, and placed on the grand altar, amid great pomp, and in the presence, usually, of an immense multitude of spectators.

At S. Maria, in Araceli, the nativity is represented in greater detail.

The second event of the gospel history which is exhibited is THE WISE MEN FROM THE EAST.

The following is Mr Seymour's account of the third of the high ceremonies, THE FEAST OF CANDLES, or THE PURIFICATION, which is said by certain authors who treat of it to be symbolical of Christ as the light of the world:—

'After the Church of St Peter's has been lined on both sides by the military, forming a broad passage between them for the cortege of the Pope, he enters in his gestatoria or chair of state, supported on a litter, and borne on the shoulders of eight men clothed in crimson. He comes attended by the flabelle—huge fans made

of ostrich feathers with the eyes of peacock's tails, precisely similar to those represented in Egyptian pictures as accompanying the kings of Egypt in their triumphs. He comes also with all the Cardinals, Bishops, Prelates, all the officers of state, with his mitres, crowns, &c., borne before him. After kneeling at the altar, he is conducted to the throne, and all the Cardinals, &c., take their places.

The spectacle at this moment was magnificent. The Cardinal-Bishops were robed in their episcopal robes of puce or purple, richly ornamented in gold, and held their white mitres in their hands. The Cardinal-priests were clad in their priestly costume, their albs of white lace—their cassocks of purple silk, and their sacerdotal chasubles of puce or purple silk, embroidered in rich and heavy foliage of gold. They presented a spectacle which for gorgeous and magnificent display of costume could not possibly be surpassed. No military parade I have ever witnessed, and no courtly pageant I have ever seen, has ever displayed such a prodigal profusion of gold embroidery. All the brilliant uniforms of the *guardia nobile*—of the diplomatic corps—of the various military and naval officers of the various nations of Europe there present, seemed poor and dull—seemed to grow pale before the heavy masses of gold lace that so profusely embroidered the robes and adorned the persons of the cardinals, thrown out as it was in beautiful relief by the deep purple of the robes themselves.

After the Cardinals had severally approached the throne and renewed their vows of obedience and allegiance, and the usual forms were completed, the ceremony of the blessing, the distribution and procession of candles commenced. Three priests near the altar bore three candles, that in the centre being painted and wreathed in flowers, and they approached the throne. After the prescribed rite, the Pope blesses the candles, of which a vast supply is placed beside the throne. After incensing them and sprinkling them with holy water, and praying over them, he begins to distribute them. Each Cardinal approaches, receives a candle, kisses the Pope's hand and retires. Each Bishop approaches, receives a candle, kisses the Pope's knee and retires. Each inferior functionary approaches, receives a candle, kisses the Pope's foot and retires; and when all have been supplied, then as rapidly as possible all the candles are lighted and the procession is formed.

Those candles are wax, and of prodigious size. They are ordinarily about five or six inches in circumference, and about

four or five feet in length. And the column is formed with the choir at its head, and the officials, Prelates, Bishops, Archbishops, Cardinals, Ambassadors, &c., arranged in two and two. The Pope then enters his litter, and borne on the shoulders of his men and surrounded by the Swiss guardsmen, flanked by the singular fiabelle, and followed by the guard of nobles, joins the column, which then moves forward, passing down along one side of the church, and then returning along the other. It was at this moment a singular spectacle, and striking as it was singular. The column moved slowly on, the incense ascended in perfume, the music filled the temple; two hundred candles were flaming aloft from as many moving brands. The white mitres and gorgeous robes of the Cardinals—the long parade of military uniforms with arms presented—the heavy tread of the guardsmen—the Pope borne aloft and holding in his left hand a lighted candle wreathed with flowers, and with his right blessing the people, presented altogether such a spectacle in that noble temple as cannot easily be forgotten. It will be remembered for its richness;—it will be remembered for its singularity; but it will never be remembered for its religious tendency. It was called a religious ceremony, representative of the Church going forth to enlighten the world by preaching the gospel; but the very last thought which any part of the ceremony suggested to the mind was one connected with religion.

The fourth high ceremony is that of the PALMS, intended to represent the entry of our Lord into the city of Jerusalem. It is magnificently got up. The Pope, not 'meek and lowly, riding upon an ass,' but seated in his chair and carried by eight men—the long array of mitres and many branches of palms moving among them—the strains of sacred music from the choir, mingling with the heavy tramp of the guardsmen—the long and brilliant lines of military extending the whole length of the church,—all this presents to the eye a scene of pageantry most striking and beautiful, but wholly ineffective, because unsuitable, as representing the entrance of Jesus Christ into Jerusalem.

The week intervening between Palm Sunday and Easter Sunday is called the Holy Week; and as in the sufferings of our Lord his passion or agony is regarded as distinct from his death, so they are represented in a distinct or separate manner. Our author gives a very touching account of the representation of THE SUFFERINGS of our Lord; but we pass it by to quote THE WASHING OF FEET and THE LAST SUPPER.

'The 'Lavanda,' or washing, takes place in one of the transepts of St Peter's, which is well arranged for the spectacle. A platform or stage is erected, of sufficient height to enable everything to be seen by all who may desire to be present. The tapestry woven from the celebrated fresco of Leonardo da Vinci, representing the Last Supper, is suspended above this stage, which is admirably arranged. High above all, and against the wall, is an elevated bench, on which are seated thirteen men,* to represent the apostles of our Lord. They are clothed in dresses like white flannel, and wear caps of a conical form, like those worn among the Persians: as they are seated thus, the Pope enters, accompanied by the officers of state; one carries a silver-gilt basin of water, a second carries thirteen towels, a third has thirteen bouquets of flowers, and a fourth carries twenty-six medals. The Pope approaches the bench of the apostles, which is so high and so well managed, that their knees are on a level with the head of the Pope and his attendants, so that his Holiness is spared the necessity of stooping in order to the washing their feet, which immediately commences. A deacon of the church raises the foot of the first apostle, an attendant hands a towel to the Pope, he dips it into the silver-gilt basin, he touches the instep raised before him,—he kisses the washed foot, he receives a bouquet of flowers from another attendant, presents it to the apostle—desires two medals to be presented by his treasurer, and moves to the next. A deacon of the church raises the foot of the next apostle to be washed, and the same ceremony continues till every right foot is raised—every apostle washed and kissed, every bouquet disposed of, and two medals presented to each, on which the ceremony concludes, and his Holiness retires.

'This was followed by the supper, or, as it is usually called, the 'Pruzzo,' or 'Tavola,' and was held in a sala above the vestibule of St Peter's. There is usually some difficulty in securing entrance to this scene in the drama, after witnessing that of the 'Lavanda.'

'There was in this sala a large stage or platform erected for the table—for the apostles and for the Pope. The thirteen representatives of the apostles—sometimes called pilgrims instead of apostles—entered by a private door, dressed precisely as they appeared at the washing of the feet, except that each held the bouquet of flowers which the Pope had presented, and each seemed to smell most industriously at his own, as if resolved to extract all the perfume from it. They took their

seats all at one side of the table, which was narrow, having their backs to the wall and their faces to the spectators. The table was tastefully laid out, not as we might suppose the humble table of our Lord to be, but loaded with plate and decorated with a profusion of flowers. The Governor of Rome stood at one end, and there were many officials in attendance. At last the Pope entered, asked a blessing, and moved along the side of the table opposite the apostles, so as to be between them and the spectators, the whole being so elevated as to be easily visible to all. A bishop humbly approached, acting the part of a servant or waiter, holding a dish of soup, and bending on one knee, presented it to the Pope. The Pope then acting the part of our Lord, handed it across the narrow table to the first apostle: who rose to receive it. Then again and again another and another bishop approached, bent on one knee, presented a dish of soup and retired; and the Pope disposed of it as before. When in this manner all the apostles were served, there was a second and afterwards a third course, there being a profusion of fish, and vegetables, and rice, &c., all served by bishops on their knees, presenting each plate to the Pope, and then by the Pope in person presenting each plate to the apostles. All was concluded by a grace, when I retired, fully satisfied with my share of the entertainment.

'It appeared to all an absurd mockery of sacred things, without one redeeming point to justify it.'

We close our account of the 'High Ceremonies' with the following painful description of THE FORGIVENESS AND BLESSING, following on the death and resurrection of our Saviour:—

'In the afternoon of the Thursday, after the death of Christ had been represented, and while his sorrows were in process of being represented in the *Miserere*, the Cardinal Grand Penitentiary entered St Peter's. The greater portion of the English were in the Sistine, or in the choir chapel of St Peter's, listening to the *Miserere* at that moment. The Cardinal entered and took his seat upon a tribunal erected for him in one of the transepts. He held a long rod in his hand: he held it as if it were a fishing rod, and he in the act of angling, so that he looked a very impersonation of 'a fisher of men.' He there sat to hear confessions in public—the public confessions of all who preferred publicity to privacy on such occasions, and to give absolution in certain reserved cases; and especially to represent the forgiveness secured by the sufferings and death of Christ.

'The numbers that came forward to

* Why thirteen? No satisfactory answer can be given.

partake of the forgiveness can scarcely be conceived. They came before him arranged by an official in sets of three or four at a time. They knelt at a short distance from him. They moved their lips as saying something which neither the Cardinal, nor any one else, could hear. I drew so near as to be touching them, so as to hear the confession if possible; so near indeed, as to be in a far better position for hearing than the Cardinal himself; but I found that no confession was uttered, and that if uttered, neither the Grand Penitentiary nor any one else could hear it! He immediately touched each head with the top of his rod, thus conferring the Forgiveness without his having the trouble of speaking it, or they the delay of hearing it. They instantly rose forgiven and departed laughing. They were succeeded on the instant by three or four more. The instant they knelt, the rod touched each head, and they, too, arose forgiven, and departed laughing. These were succeeded again and again, till many hundreds were confessed without being heard—without having time to confess, and were absolved with a rapidity that was as amusing as it was astonishing. There sat the Cardinal Grand Penitentiary, apparently without one thought on his mind, reclining comfortably on his throne; and as fast as he could move his wrist and wield his rod, so as to touch every head in succession, he despatched a sinner absolved for ever. A confession which no one could hear, and an absolution so easy to be obtained from so high a functionary, was the thing precisely to suit the Roman people. They pressed forward with great eagerness, so that at least five hundred persons were disposed of in an hour: though the merriment it seemed to create among them gave an air of exceeding irreverence to the whole scene. And yet all this was a drama representing the forgiveness of sins secured to us by the sorrows, sufferings, and death of Christ! If the term might be used without irreverence to religion, and unnecessary pain to those who view such ceremonies in a different light, the whole scene might be regarded as a farce designed to dissipate the solemn reflections connected with the season. The few English who were present were at first amused, and laughed immoderately. To them the Cardinal appeared as if he were fishing, only that his rod rose and fell on the heads of human beings. But when this first effect had passed away, it was as a shock—a violent shock to every religious feeling—to witness thus a childish mockery of the most hallowed subject that can affect the heart or the mind of man.

ORIGINAL POETRY.

The following lines are from an individual in the humbler walks of life, residing in a sweet village on the banks of the classic Ayle. His modesty is so great, that though possessing a pretty large manuscript volume of original poetry, he has never sent a single stanza to any periodical, and it was with the utmost difficulty we could get him to consent to the publication of this. From frequent conversations with him, we found him to possess an extensive knowledge, and an exquisite appreciation of the best British poetry. He has three brothers, all of whom are distinguished either as dialecticians or poets. Such families are rarely found, except in Scotland. The second and fifth stanzas of this piece are stamped with genius, and the whole is replete with sound sentiment.

Earth's broken cisterns all
No lasting joy will bring—
The wearied senses pall,
And seek another spring.
Another found—'tis like the first;
Its waters cannot quench the thirst.

Trust not in fleeting fame,
That sparkles like a gem
On some rare gifted name,
On glory's diadem—
The breath of him that hung it there
May blow the bubble into air.

Dote not on beauty's form,
She, too, will pass away,
To feed the hungry worm,
And moulder with the clay.
Earth's stars depart, as stars of night
Melt one by one before the light.

Build not on golden dreams
For rest, and peace, and joy,
Though fair the flatterer seems—
She smiles but to destroy,
And while her lover woos her stay,
She spreads her wings and flies away.

Alas! the loveliest things,
O'er which we softly sigh,
Are shadows of his wings,
As time flies swiftly by—
These shadows gone, the widowed mind
Moans round the waste they leave behind.

Alas! that founts impure,
Where turbid waters flow,
Should thirsty souls allure,
So much with glittering show,
When living water, clear as light,
Flows freely through this world of night.

Take every coin of thine—
Ambition, beauty, gold,
Go to the mart divine,
Where life eternal's sold,
Thy baubles sell,—there buy of Him
The matchless pearl that will not dim.

Go, bathe thee in the sea,
The ocean of His love,
The guiltiest there may free,
Its healing waters prove,—
There drink, nor fear to thirst again,
The well of water will remain.

BIBLICAL STUDIES.*

PRINCIPLES OF THEOLOGICAL INQUIRY.

THE perfection of science consists in the reduction of multitude to unity. Framed by a Being whose nature is essentially one, we never can feel satisfied until we have ascended by a process of generalization from disjointed and manifold phenomena to a single presiding principle which at once unites and comprehends the whole. This is the analytic method of philosophizing; and if rigidly pursued, it is competent to the discovery of absolute truth. Owing, however, to the imperfection of our faculties, it is sometimes loosely observed, and conclusions thereby obtained from a limited and hasty, instead of a complete and cautious, induction of particulars. It is also frequently vitiated, not merely by the vices and defects of our intellectual powers, but by that condition of our moral nature, which inclines us to believe what we wish, to find what we expect, and to perceive only what we are desirous of discovering. Hence arises a necessity for an infallible touchstone to the analytic demonstration. This is supplied by the synthetic process. Having arrived, by a rigid induction of facts, at the knowledge of the *ultimate cause*, we advance by the deductive process to re-construct the disintegrated phenomena, in a series of conjunctive acts, into one regular and uniform whole. If our analysis previously completed stand the test of the subsequent synthesis, then we are certain that we have obtained an element of ultimate truth; but if, on the contrary, our synthesis discover a solitary fact or appearance excluded from our analysis, the conclusions are thereby reduced to the level of invalid and gratuitous assumptions. In the search after truth, both methods may be indiscriminately adopted, with this indispensable proviso, that whether we begin with the inductive or the deductive, the one shall be invariably applied as the test of the other. Analysis is, therefore, not necessarily the first operation: we can reverse the process, and setting out from synthesis, make analysis the medium of probation. These terms are thus relative and correlative; for synthesis without analysis has no foundation, and the intrinsic value of synthesis depends wholly on the preceding analysis. Synthesis divorced from analysis, can lay no claim to the appellation of knowledge, as the legitimacy of the one rests entirely on the correctness of the other. There is then but one possible method of philosophic inquiry, and that is by making analysis the basis, synthesis

the completion, and both tests and conclusions of each other.

In executing this process we experience the highest gratification—a gratification great in proportion to our success. This, as has already been hinted, may be easily accounted for. God, the Father of all spirits, is one, the grand ultimate fact in the universe. The human mind, originating from him, must possess an invincible tendency to ascend to the level of its source. By birth, it partakes of the unity of God, and therefore cannot be contented with any thing less than its complete and conscious enjoyment. The knowledge of this unity is science, and the possession of this unity is happiness. Science and happiness are, in this respect, analogous, that they have but one object—the attainment of unity; and, in a certain senso, the consummation of the one involves the perfection of the other.

The science of theology affords a striking corroboration of these positions. When she closely adhered to them she prospered, when she renounced or deviated from them she declined. The immediate and peculiar field of the student of sacred things is the Bible; but there, as in the material and moral world, the phenomena are presented in perplexed irregularity. Facts, doctrines, and precepts, are distributed indiscriminately into dissimilar groups. It therefore becomes the office of the theologian, as well as of the student of natural philosophy, using that word in its most extensive signification, to arrange, to classify, and to deduce from intricate and dispersed particulars those principles which are general, simple, and absolute. And having thus risen to the final facts of revelation, the great pillars on which the entire fabric rests, he must descend to the various subordinate characters and minute details of the architectural structure, and thus synthetically subject to the most severe and rigorous scrutiny all the elements previously analysed.

Some have urged strong objections to this mode of procedure. They deny the necessity of reducing the intimations of Scripture into a compact system, and the consequent evolution in regular order of primary truths. They would have us study its statements detached from one another, and viewed simply as naked solitary propositions. They like to look at the Bible as a web composed of a parallel series of party-coloured threads, without the warp that completes the texture. They observe a divine grouping a number of truths round a common centre, and a suspicion is immediately excited, if not of the rectitude of his intention, at least of the soundness of the conclusion to which he may ultimately conduct them. They more than fear that

* Under this title we shall occasionally present articles bearing directly on the elucidation of Scripture, and the principles of sacred criticism.

he is diluting the 'sincere milk of the word' with an aqueous admixture of his own.

In defence of this aversion to what they are pleased to term system-manufacturing, they plausibly allege that since the Author of the Bible, who is infinitely wiser than we, and consequently better able to determine the most appropriate mode of inculcating religious truth, has not chosen the systematic and digested form for the communications of his will, it follows that it would be tantamount to profanity in man to dispose and generalize them; and, moreover, that 'as every system that has yet been promulgated, professedly based on the dicta of Scripture, is obnoxious to serious objections, it should seem advisable to make none at all. Under this impression, many well-meaning Christians have renounced all Confessions, Catechisms, and Creeds, and regard with a kind of pious horror the illustrious names of the Genevese and Westminster Divines. This prejudice, for we can call it by no other name, appears to us utterly baseless, and militant against the nature and truth of things. This will at once be manifest by a reference to its supposed application in the other departments of inquiry. What would be the result, were we uniformly to act upon it there? It is evident that the footsteps of science would be instantly arrested; that the fabric of pure knowledge, instead of gradually rising, would moulder into utter dissolution; and the human mind, instead of rejoicing in a goodly array of ultimate principles, would speedily present the bare and barren spectacle of a mere *tabula rasa*, upon which no truth worthy of the name could ever be inscribed. Had men in all ages reasoned in this manner—Since the Creator of the world has not arranged and systematized the objects he has made, and since he has bequeathed to us no encyclopædia of primary truths, it would surely be presumptuous in us were we to attempt to evolve from them, by a process of generalization, a scheme of absolute principles. Had they said—We see the stars sown at random in the sky, the plants growing in indiscriminate groups, the brutal and insect tribes commingled in different societies, and since it is *God* their Maker that has so disposed them, it would look something like impiety were we to endeavour to classify and arrange, and thus enquire the laws that combine and pervade them. Had men thus argued, we say, what must have been the inevitable consequence? The unity that Bacon and Des Cartes introduced by their system of method into every branch of human knowledge; the unity that Newton evolved by his gigantic generalization from the mazy multitudes of suns

and stars; the unity that Linnæus, with his successors, deduced by his scheme of classification from the blended forms of vegetable life; the unity that Ræe, and Cuvier, and a noble galaxy of illustrious naturalists, extracted from the diversified tribes of animal existences, never would, and never could, have been discovered, and the human race, instead of basking as now in the broad light of absolute truths beaming from every point in the wide perimeter of science, would have remained for ever enveloped in the primitive gloom of barbaric life. If the absurdity of this principle be apparent in natural science, its nullity cannot fail to be equally perceived in the department of theological inquiry. For, in fact, it is with this as with every other science:—the principles that regulate investigation in any one domain of truth, must guide it in all the others. And the reason is obvious: matter, mind, and revelation, the three great exponents of the Deity, are all stamped with the same signature. God, who is the origin of them all, has left upon each the unmistakable traces of identical workmanship; and since his eternal and immutable unity *necessitates* the same essential features, the same essential features necessitate the same mode of investigation. And, further, the possession of an unconquerable tendency to seek out from among varied and complex phenomena general and pervasive laws, taken in connexion with the fact that both Scripture and Nature unite in presenting their appearances *without* system and without formula, implies, beyond all doubt, that it was the design of the Creator, in the adoption of such a mode of manifestation, to induce his intelligent creatures to exercise their faculties, predisposed to such inquiry, in investigating minutiae for magnitude, multiple for oneness, the complex for simplicity, the manifold for the single, the relative for the absolute,—in ascending from the dissimilar creation and the diversified word, to the sublime and ultimate principle of eternal and unchangeable unity.

Before proceeding to the latter part of the objection, we may remark, that it has often occurred to us, that a cogent analogical argument for the divine authority of the Scriptures might be built upon the considerations we have suggested. The philosopher who has studied nature attentively, and been convinced, *notwithstanding* her complicated forms, that a Supreme Designer has modelled her materials, will come, very naturally, to the investigation of Scripture with this conviction:—If the same Being that formed the soul, and framed the world, has written this book which professes to derive its origin from Him, then it will certainly

possess the same irregular, disarranged characteristics. Its truths, its histories, its biographies, its ethics, will *not* be disposed and classified. Like the blended phenomena of nature, they will be commingled and interlaced so as to invite the inquirer to eliminate for himself a complete body of doctrines, a perfect code of morality. When he opens the Bible, his *a priori* reasonings are verified, and he enjoys at once a resistless and irrefragable proof of the similar origin of matter, mind, and revelation. If one is from heaven, then all are from heaven; if *one* is not, then all are not; nature may be the result of a fortuitous concourse of atoms, and revelation the product of a speculative impostor.

To return: we think the other limb of the objection may be easily amputated. We readily admit that no code of truths and precepts, professedly founded on the basis of Scripture, and evolved by the intellect of man, is free from fault and defect. Imperfection must ever signalize the products of an imperfect being, but is this any valid reason why the attempt should not be made? If it be right in principle, then *no degree* of positive failure can ever be legitimately construed to imply even the remotest approximation to culpability, or be intended to inspire us with a paralyzing diffidence, in the capacity of our own faculties. Systems of metaphysics, of natural philosophy, have been erected since the earliest ages; and though few of those ponderous volumes that announce them contain anything that can now, in the improved state of the sciences, be said to be very useful or valuable, yet who will dare to affirm that they have served no useful purpose? Have they not stimulated investigation, and prepared the way for succeeding inquirers? Have they not exerted a most salutary influence upon modern minds, even by their very admixture of error, teaching them to avoid those modes of reasoning that conducted to such false and illegitimate inferences? These early sages only obeyed, and they were right in obeying, the voice that arose unbidden from the depths of their thinking being, when, not satisfied with the knowledge of the *ὄν*, or mere *fact*, they sought a relief in the discovery of the *διὰ*, or the *wherefore*. Perhaps they did not succeed, but we maintain they were justified in the effort, and though the final goal might not be reached, yet it was impossible they could earnestly address themselves to such a task without acquiring at least some small element of science greatly more valuable than a boundless storehouse of disordered and lawless facts.

No professed theologian, and no intelligent private Christian, therefore, in con-

structing a scheme of Biblical truths, should be discouraged. Let him endeavour to supply the defects, while he avoids the faults of his predecessors. And if the analytic and synthetic methods be rigidly and uniformly employed, there is little fear that the structure shall be wanting in solidity and strength, though in the subordinate and minuter details it may be in some places cumbered with excrescences, and in others partially disfigured by imperfections.

ORIGINAL POETRY.

STANZAS.

It is a world of sorrow, and I wot
We ne'er should dream of cloudless happiness,—
Pluck each bright rose, and leave the thorn forgot
Till the culled flower is blanched and perfumeless.
It is not well that we should hang our hopes
Like garlands on so frail and light a tree,
That at each shaking some loved flowret drops,
Until the whole hath perished utterly.

A mournful finger which we cannot stay
Writes changefulness upon each earthly thing;
All that we love most, fastest fleets away,
And leaves the heart to doubt and murmuring.
Our highest joy is but a feverish dream
That passes o'er us in a sleep of sorrow;
To night our happiness doth only seem
A something which it will not be to-morrow.

To-morrow and to-morrow, thus we seek
To scan the features of futurity,
And through the shadow of what is, would break
Presumptuously to know what is to be;
Forgetful that a Father's guardian eye
Watches our footsteps, that a Father's hand
Leadeth us alway, that He hears our cry
Above the seraph choirs that round Him stand.

G. H.

CHRISTIANITY AMONG THE ANCIENT CALEDONIANS.

In the preceding sketch it was stated, that an ancestor of the celebrated Fingal is said to have crushed the reigning power of Druidism in North Britain, and that thus the way was prepared for the introduction of the gospel. The principal seat of Druidism in Scotland seems to have been the deeply-wooded recesses of Perthshire, near the Grampian range. Their stone monuments, however, which are to be found everywhere throughout the country, show that they were not confined to any particular locality, but propagated their tenets, and observed their ceremonies, in every convenient place. Their hold on the public mind was powerful; and had they continued in the plenitude of their former influence, with a dis-

position hostile to Christianity, they would have been very forcible opponents; but the Lord, who had another faith to substitute instead of theirs, removed them into corners, and left the field comparatively clear for the heralds of the gospel.

It is supposed, and not without reason, that Christianity was known among the northern tribes of our island at least in the second century, although we may not be able to ascertain the precise year in which it was introduced. 'There must,' says Dr Jameson, 'have been a considerable number of Christians in North Britain in the time of Donald the First—that is, toward the close of the second century; for Tertullian, who flourished in this age, asserts that the gospel had not only been propagated in Britain, but had reached those parts of the island into which the Roman armies had never penetrated.' Among the first of the more illustrious names that disseminated the gospel among the North Britons was Ninian. He was a native of Galloway, and born in the year 360. He sojourned for some time in Rome, but returning to his native land, he began with great zeal to preach the gospel to his countrymen, and founded on the Gallowegian coast a monastery at Whithorn. The southern Picts, as they were called, were the people among whom he chiefly laboured; nor were his labours without success, for his earnest preaching, and the remarkable holiness of his life, made a deep impression on the barbarous people who then inhabited the wilds of Galloway. By his means the gospel spread among the ancient Novantes; and it is supposed that prior to the Romans evacuating the country in 446, the Britons in the province of Valentia had, for the most part, embraced Christianity. Little is recorded of the labours of this devoted man, but the high estimation in which he was held is amply shown from the many religious edifices that were dedicated to him, and which to this day bear his name.

In the same age lived the famous St Patrick, who was twelve years younger than Ninian. He was born at Kilpatrick on the Clyde, and after various fortune, he finally became the Apostle of the Irish, among whom he preached the gospel with amazing success. On his history, however, we do not enter, as it was not among the Britons he preached, but in the sister island, where by the labours of such holy men so mighty a religious revolution was produced, that it acquired the appellation of 'the Isle of Saints.' As it is chiefly with the success of the gospel in Scotland that we have to do, we shall confine our attention to the labourers who wrought in that field.

The famous St Bridget, who died in 520,

seems to have exerted no small influence on the northern tribes. She was of Irish descent, and was accompanied with nine virgins, who assisted her in her pious efforts to make known the gospel of the grace of God. She probably exercised her labours among the Irish, or the Scoto-Irish, who had established themselves under Fergus, the famed Irish chieftain in Kintire, and who it is understood brought the gospel with them, having been converted to the faith by St Patrick. It is not improbable, however, that our ancestors had a St Bridget of their own, and in all likelihood a person by no means inferior. 'St Bridget,' says Leslie, 'was held in such veneration by Scots, Picts, Britons, English, and Irish, that you may see more temples erected to God in memory of her among all these nations than to any other saint.' It cannot be doubted that her sanctity and usefulness must have been very great, and her efforts to extend the Church of Christ eminently blessed.

Kentigern, or Saint Mungo, signalized himself by his pious labours among the Britons of Strath Clyde in the sixth century. Kentigern fixed his residence at Alcluyd, the capital of the Cumbrian kingdom, now called Dumbarton, and under the auspices of Marken, the petty king of the Strath Clyde Britons. He preached the gospel to his subjects till a difference arose which forced Kentigern to flee to the south. He seems to have been a person of great blandness and affability, as his other name Mungo imports. His memory was cherished many ages after his decease, and many chapels were dedicated to him in various parts, which shows the high estimation in which he was held. He is supposed to have been buried in a recess of the High Church of Glasgow.

Ciaran, an Irish preacher of some celebrity, published the gospel among his countrymen the Scoto-Irish, who invaded Kintire. His name is attached to several churches in the counties of Argyll and Ayr. The notices of these worthy men are so scanty and obscure, that little of their history can be gleaned. They laboured in a remote age, when there were few to record their deeds, and those who did were so ready to connect them with fable, that it requires some pains to sift out the truth. But there can be no doubt that their ministry was blessed, and that many were, by their instrumentality, gathered to the Saviour, although we are at a loss to know the distinctive truths which they preached, and how far they really knew the gospel.

We come now into the light of a bright star which shone brilliantly in the firmament of the Church—a star that attracted many eyes, and whose rays have been projected unshorn of their splendours even to

our times. This was the far-famed Columba, a man whose name was known throughout the entire breadth and length of Christendom in his day. He was a native of Ireland, and of royal descent. He was born in the year 521. In his childhood he gave such indications of decided piety that his parents devoted him to the Christian ministry; and verily their gift was accepted, for God made him one of the most eminent instruments in promoting his cause that has appeared in any age. So eminent was his piety, even in his early youth, that the holy man who conducted his studies conferred on him the appellation of Saint, for the Lord had early and deeply sanctified him for the great work which he was to accomplish.

When he was thoroughly furnished for the holy ministry he began to look about him for a field in which he might labour in the gospel, and directed his attention to the Pictish people, with a view to their conversion to the faith of Christ. Accordingly, in the year 563, in the forty-second year of his age, he set out with twelve followers, and landed at Iona, an island in the Western Ocean, near the confines of the Scottish and the Pictish territories. Sixty years prior to this date a colony of Irish, under the three brothers, Fergus, Angus, and Lorn, the sons of Éric, king of Dalriada, or what is now the province of Ulster, had obtained a footing in the southern parts of Argyll. Lorn, one of these brothers, was the great-grandfather of Columba; so that he had friends before him, in whose vicinity he had fixed the seat of his labours.

It is said when Columba first arrived at Iona, on Pentecost eve, that certain Druids disguised themselves in the habit of monks and pretended that they had come to that place to preach the gospel, and begged that he and his followers would retire to some other place; Columba, however, discovered the imposture, and the field was resigned to him. When he had established himself in this small island of the sea, he addressed himself with all earnestness to the great work on which his heart was set. With considerable labour he mastered the dialect of the people to whose spiritual welfare he had devoted his life; but this was the least of the difficulties he had to encounter. The nation was rude and barbarous, even their king was scarcely civilized: the Druids, with the remaining influence they had, were virulent opponents: the country was wild, woody, and mountainous, and greatly infested by wild beasts; all which rendered travelling extremely perilous, but notwithstanding all these obstacles, the heart of Columba was nothing daunted, and he was resolved either to succeed in his enterprise or to perish in the attempt.

At the time of his arrival, *Bridius*, a powerful king, reigned over the Picts, who in a short space was, with the greater number of his subjects, converted to the Christian faith, and churches were everywhere erected throughout his dominions. The mollifying influence of the gospel subdued the barbarous people, and changed in a great degree the whole face of society. The love of God to sinners, through a crucified Saviour, operated as a charm on the rough and fierce spirit of these Celtic clans, and reconciled them to God and to one another. The gospel daily gathered power, and daily made conquests of an astonishing nature. The people that sat in darkness, and in the region and shadow of death, now saw a great light; the truth concerning God, and the way to a safe eternity, now burst forth like a blazing torch in the midst of the darkness, and many a weary wanderer had his feet guided in the way of peace. In the bosom of the dusky glens, on the margin of the stormy lakes, on the sides of the misty mountain, in the lowly huts, and in the holds of the chieftains, was the gospel published, and the winning voice of mercy heard; and more of the rude populace of these times were subdued by the sword of the Spirit than were conquered by the glaive of the warrior. 'So mightily grew the word of God and prevailed.' Christian societies were rapidly formed, and churches rose in every quarter; fabrics, erected more coarsely or more tastefully, were to be seen everywhere, in which crowds assembled to hear the word of the Lord. No fewer than 300 churches were established by Columba, and he is said to have been the founder of a hundred monasteries. This is an indubitable proof of the success of his ministry in an age of such gross darkness, and clearly demonstrates that the Spirit of God had been poured out in no scanty measure.

JUNE IN PALESTINE.

WHEN the children of Israel dwelt in their own land, an immense multitude of them repaired to Jerusalem, thrice in the year, to observe the three great annual festivals. Two of these we have noticed in the months in which they respectively occurred, and we now give some account of the third, as it was celebrated in June.

The Pentecost.—This feast is not mentioned in connection with the month in which it happened, but its period was regulated by the time of the Passover. Indeed all the months of the year were regulated by the day of first-fruits in connection with the paschal solemnity. In the law of Moses it was expressly provided

that a sheaf of ripe corn be presented at the altar by the priests on the 16th day of the first month Abib, which, indeed, received its name from the 'green ears' of corn. When they saw that the barley would not be ripe by the 16th they delayed the new year, proclaiming the repetition of the last month of the previous year, which they called second Adar. This commonly happened every third year, and by this means the lunar was adapted to the solar year.*

The time of this feast, however, was definitely fixed with relation to the Passover. A week of weeks was to intervene, counting from the 16th day of Nisan, and when seven weeks† (not seven Sabbaths, but forty-nine days) were complete, the fiftieth day was Pentecost; which brought it to the 6th of Sivan, corresponding to our June. This festival was intended as a thanksgiving for the harvest, and hence called 'the feast of harvest.† It was called also 'the day of the first-fruits,'§ because of the two loaves of new meal, from the gathered harvest, which were to be presented to God. From the 19th chapter of Exodus it has been inferred that the decalogue was delivered to Moses on the day of Pentecost; and hence the Jews regarded it as in part a commemoration of the giving of the law at Sinai. It may have lasted for a week, like the Passover and Tabernacles, as some suppose, but the Scriptures mention only a single day for this, while they distinctly assign seven to the other two great festivals; and it is unlikely that this one should be so protracted as the others, occurring as it did when the harvest in the later districts was not yet gathered in. The beautiful form of thanksgiving employed in presenting the fruits is recorded in Deuteronomy xxvi. 5-10: 'A Syrian ready to perish,' &c.

In the New Testament this celebration is mentioned by the name of Pentecost ||—the fiftieth—in allusion to the days intervening between it and the Passover. The historian of the Acts informs us that immense numbers of Jews, residing in foreign lands, as well as those of Palestine, repaired to Jerusalem at this feast. The Jewish historian also attests that at this season many ten thousands of the Jews assembled round the temple at Jerusalem.¶ The day of Pentecost possesses a peculiar interest to us, from the descent of the Holy Ghost on that day, when the first-fruits of those graces were bestowed on the apostolic founders of the Christian Church, whereby they were qualified to begin their public

labours. In fact it was the consecration of the Church, and the commencement of 'the dispensation of the Spirit.' The thousands of converts on one day were at once a proof of the efficacy of the Spirit's influences, and a pledge of their future bestowment on the Church. It was a great day of 'first-fruits;' and the time selected was most suitable, for thousands from all lands heard the gospel, and carried it with them when they returned.

Trees.—We resume the arborological notices commenced in April.

The *olive-tree* has put forth its leaves at Jerusalem by the middle of January. Pococke states that he ate new olives on the 24th of June; abundance are to be had in July; this fruit is ripe in all parts of the land in August; and it is to be found on the trees till towards the end of November. The olive thrives best in a dry soil, sandy and sloping. According to Shaw, when mountainous districts are planted with these trees, one acre is of more value than twice the extent of arable ground. In the districts of the Koura and Zawye, on the lowest declivities of the Libanus, according to Burckhardt, every olive tree is worth from 15 to 20 piastres (each piastre having 40 paras, and being equal to about 1s. of English money). But Professor Robinson says that the piastre has greatly depreciated within the last fifteen or twenty years, and in 1838 that 100 were equivalent to one pound sterling; and the Scottish Deputation say in 1839, that one piastre is equal to 1½d. The soil in which the olive grows, according to the same traveller, is regularly ploughed, but nothing is sown between the trees, as it is found that any other vegetation diminishes the quantity of the olives. The ground round the stem is covered, to the height of two or three feet, with earth, to prevent the sun from hurting the roots, and to give it the full benefit of the rains. The Hebrews had a comprehensive term signifying *orchard-fruit*,* and when they used this term they seem to have had the fruit of the olive particularly in view, from its abundance and value. 'Corn, wine, and oil,' it is justly remarked by Dr Eadie in his valuable Dictionary, 'represent the three great blessings of Canaan; but each of the terms, as used in modern language, is too specific a translation of the original, for they denote respectively the in-gathering of the field, the vineyard, and the orchard.' The importance of this remark, as bearing on the word which should be understood of orchard-fruit rather than oil, will appear to the inquiring reader who examines the following passages, including all in which the word occurs:—Numb. xviii. 12; Deut. vii. 13, xi. 14, xii.

* *Fits-har.*

* See *Journal* for Nov. last, p. 33.

† Lev. xxiii. 15-17.

‡ Exod. xxiii. 16.

§ Numb. xxviii. 26.

|| Acts ii. 1-11, xx. 16; 1 Cor. xvi. 8.

¶ *Josephus' Antiq.*, xiv. 13, 4; xvii. 10, 2.

17, xiv. 23, xviii. 4, xxviii. 51; 2 Kings xviii. 32; 2 Chron. xxxi. 5, xxxii. 28; Neh. v. 11, x. 37, 39, xiii. 5, 12; Jer. xxxi. 12; Hos. ii. 8, 22; Joel i. 10, ii. 19, 24; Hag. i. 11; Zech. iv. 14. The olive is more frequently mentioned than the palm, and its fruit formed the main part of the produce of the orchard. The solid fruit was eaten with bread, and the oil was used for food, for light, and for anointing the body.

The *cypress tree*,* a dark-coloured evergreen, and a native of the Levant, grows abundantly in Palestine. Professor Robinson speaks of 'the tall dark cypresses which are seen from afar,' as peculiarly interesting objects in the garden of the convent of Mount Sinai. It is a remarkable tree, and we would expect it to be often alluded to in Scripture. It is but once mentioned in the Old Testament,† and twice in the Apocrypha;‡ but Gesenius, Royle, and others, are of opinion that it is denoted by the Hebrew *berosh* (translated 'fir' in the authorised version), which is of frequent occurrence. The name is derived from Cyprus, a large island in the Mediterranean, where it grows in great luxuriance. It is spiral-shaped, the branches growing upright and close to the stem. In favourable circumstances it grows to the height of 60 feet. The wood is hard, fragrant, compact, durable, and of a beautiful reddish hue. We are told by Pliny, that the doors of the famous temple of Diana, at Ephesus, were of cypress-wood, and, though 400 years old at the time he wrote, appeared to be nearly as fresh as when new. This wood was so much esteemed by the ancients, that the image of Jupiter, in the Capitol, was made of it. The gates of St Peter's Church, at Rome, are said to have been of cypress, and to have lasted more than 1000 years, from the time of the Emperor Constantine until that of Pope Eugenius IV., when gates of brass were erected in their stead. As the wood takes a fine polish, and is not liable to the attacks of insects, it was formerly much esteemed for cabinet furniture. By the Greeks, in the time of Thucydides, it was used for the coffins of eminent warriors; and many of the chests which enclose Egyptian mummies are made of it.§ The small leaves remain on the tree for five or six years. Its dense foliage, impenetrable to the sun, renders its shade peculiarly grateful. Its sombre hue, and silent leaf, unmoved by the gentle breeze, make it the appropriate symbol of melancholy; and its undecaying verdure renders it the emblem of perpetuity. The Mohammedans plant it in their cemeteries—a custom which prevails in many countries. In the colder

regions it does not grow spirally, but like a small oak, as Pococke observes of its appearance towards the summit of Lebanon. In some parts of the United States, it constitutes large forests covering hundreds of miles, and innumerable wild beasts and reptiles conceal themselves under its dense foliage.

Admitting that the Hebrew *berosh* denotes the cypress rather than the fir, the account we have now given agrees well with the texts in which the word occurs. It is tall and stately, and therefore contrasts well with the brier.* The prophet Hosea † represents restored Israel as saying, 'I am like a green cypress;' and Jehovah replies, 'From me thy fruit is found.' The cypress not being a fruit-bearing tree, it is added with singular effect, that in this respect there existed a difference between the object and the subject of the metaphor. Israel would resemble a cypress, with the freshness and beauty of its undecaying verdure; but would excel the emblem by producing abundant fruit. This tree is often joined with the cedar, ‡ as constituting, together, the glory of Lebanon. Its wood was employed for the floors, ceiling, and doors of the temple; § for the decking and sheathing of ships; || for spears; ¶ and for musical instruments.**

The *orange-tree* thrives well on the plains of Palestine, but it is not mentioned in the Bible; unless, as some suppose, it is included under the name *tapuahh* (translated 'apple'). It is a low evergreen branching tree. It is a native of tropical Asia; but the oranges produced on the islands and along the shores of the Mediterranean are the finest in the world. The tree is remarkably long-lived, being deemed young at the age of a century.

Weather.—No rain falls in June. The pale blue sky is constantly serene. As the month advances the heat is excessive, and all the pleasure of travelling is suspended. The heat is still greater during the following month. According to Robinson, at Tiberias, on the 19th of June, the thermometer at sunset stood at 80° F., and at sunrise the next morning at 74°. A sirocco wind the next day raised it to 95°, but it had stood at the same point and even higher on the summit of Tabor. On the 20th, at the north end of the lake, it rose to 95° and 96°. According to Clarke, in June 1801, the thermometer varied in Egypt from 77° to 85°; and in London, during the same time, from 59° to 80°—one day, the 13th, being marked 48°.

* Isa. lv. 13.

† Hos. xiv. 8.

‡ Isa. xiv. 8, xxxvii. 24, lx. 13.

§ 1 Kings v. 8, 10, vi. 15, 34; 2 Chron. ii. 3, iii. 5.

|| Ezek. xxvii. 5.

¶ Nah. ii. 3.

** 2 Sam vi. 5.

* *Cupressus sempervirens*.

† Isa. xlv. 14.

‡ Eccles. xxiv. 13, 1, 10.

§ *Pop. Encyclop.*

BIOGRAPHICAL SKETCH.

REV. WILLIAM JAMESON,
Missionary to Jamaica and Old Calabar.

FROM HIS ARRIVAL IN JAMAICA TO THE ABOLITION
 OF THE APPRENTICESHIP IN THE WEST INDIES.

ON his arrival in Jamaica, Mr Jameson found that there were three stations which claimed his attention, and where his services were anxiously desired by the people. These stations were, one in Westmoreland, which had been formed by Mr Niven; one in Greenisland, at the western extremity of Jamaica, which had been formed by Mr Watson; and the third at Goshen, in the parish of St Ann, which had been formed by the joint labours of Messrs Simpson and Cowan. After mature deliberation, and prayerful consideration of the claims of all the stations, he resolved to give the preference to that in St Ann's parish.

Before, however, proceeding to Goshen, he visited several of the other missionary stations in the island, where he was kindly received, both by the missionaries and by their people, and where his spirit was greatly cheered by witnessing the improvement which the negro population had made under the instruction communicated to them in the mission schools and churches. From Mr Waddell's station at Cornwall, where he had spent the first few days after he left the ship, he proceeded to Hampden, the station under the care of Mr Blyth, where he found everything going on in the most prosperous manner, and was greatly delighted with the mission school, then under the able superintendence of Mr Drummond. The labours of this valuable teacher (recently called to his reward), in the school, in visiting the people at their homes, and in assisting them to conduct their prayer-meetings, deeply impressed his mind with the importance of securing the aid of similar agents at all the mission stations, and especially at the station which he had himself chosen as his future abode.

After remaining at Hampden for a few days he proceeded to Lucca, where, in the absence of Mr Watson, who was then in Scotland, he preached to the people, and gave them much satisfaction by informing them that their beloved missionary would soon be again in the midst of them. At this place he met some persons from Greenisland, who had come over to welcome him as the minister who had been sent out expressly to that station. They were greatly disappointed when he told them that he had not been appointed to any station before leaving home; that since his arrival in Jamaica he had carefully and with much prayer considered the comparative claims of Goshen and Greenisland;

and that, with the concurrence of the Presbytery, he had resolved to settle at Goshen. With the greatest earnestness and perseverance they besought him to change his purpose, and clung around him as if they would not let him go. But although he was moved by their urgent appeals, and grieved at their disappointment, he could not alter the resolution to which he had so recently and so solemnly come, of proceeding to Goshen. He therefore recommended them to lay their case before the Church at home, and to appeal for aid to the ministers and preachers, as a more successful way of attaining their object, and also of deepening the interest which the Christian people felt in the work of mercy which was going on in Jamaica. 'This appeal,' said he, 'is not from the labourers wanting help, but from the people wanting the knowledge of Jesus Christ. It is the bleating of the flock for the green pastures, and the life-giving streams of gospel ordinances. It is the cry of the poor and needy;—the ardent desire of longing souls; and the servant of Jesus who shuts his heart to such an appeal shows little of the spirit of his divine Master.'

On returning from Lucca to Hampden he found a message from Messrs Cowan and Simpson, requesting him to repair immediately to Goshen, as the attorney of the estate was about to leave the island. Having, therefore, preached at Hampden on the Sabbath, and addressed about 500 children in the school, he set out on the following day for Carron Hall, performing the journey of about 100 miles in a gig, under the guidance of a negro, and taking with him three extra horses in consequence of the rugged nature of the roads. They halted for the first night at a house, the proprietor of which had been one of Mr Jameson's fellow-passengers in the voyage from Scotland; and who now offered to grant ground for a church and mission-house on his estate, among St Ann's mountains, if Mr Jameson would settle there. This estate was situated in the most healthy and delightful district of the island, and the people were quite destitute of instruction; but with sorrow of heart for their spiritual destitution, he declined this invitation to become their teacher, and proceeded on his way. The scenery of the district through which he now passed was exceedingly beautiful. The road lay along the sea-coast, and was in some places as level as a lawn, while in other places it is described in his journal as 'winding for miles round the face of tremendous cliffs, where one false step might have precipitated them into the roaring waves that broke on the rocks far beneath.' The ignorance and spiritual necessities of the population of

the district were very great; and some of the negroes, into whose huts he entered, could neither tell who made them, nor for what end they were born; and had never seen a Bible, or any other book. 'Gross darkness covered the people.'

Turning inland, and advancing a few miles from the sea-side, he at length reached Goshen at five o'clock in the afternoon of Wednesday, the 15th of February. On the following day, after meeting the attorney, who promised to do everything in his power to forward the mission, he rode about twelve miles among the mountains to Carron Hall, where he received a joyful welcome from Mr and Mrs Cowan, and commenced a friendship which continued without interruption, and was the source of the purest enjoyment to all the parties, during his stay in Jamaica. The people at that station also received him with great joy; and one of them remarked, that 'when Mr Paterson was last there, he had prayed that God would send another labourer to that quarter, and now God had sent another to do good to their souls.'

The district which Mr Jameson had thus selected as the scene of his labours in Jamaica, contained a population of 6000 souls, and scarcely any of this vast multitude were under the sound of the glorious gospel. Little had been done either for their temporal or their spiritual improvement when Mr Jameson arrived among them; and he consequently found them sunk in ignorance and superstition. Many of them had, indeed, assumed the Christian name; but of these some thought that John the Baptist was greater than Christ, and made him the object of their worship. Others could repeat the Lord's Prayer and the Creed, and answer a few questions out of the Catechism of the Church of England; had heard of *christening*, and attributed almost miraculous effects to the application of water to the body in the ordinance of baptism; and knew something about the practice of reading prayers over the graves of deceased friends, which they regarded as a charm by which the soul could be delivered from misery in the world of spirits, and carried to the regions of unending happiness and joy. Numerous applications were consequently made to Mr Jameson, when he came among the people of Goshen, for *christening* to their children, legitimate and illegitimate; and for the reading of the burial service at the grave; and, when he refused to comply with these superstitious requests, he was regarded with amazement and horror, as one who would not deliver his fellow-creatures from misery in the unseen world, and raise them to the enjoyment of the blessedness of heaven. Thus, without noticing the African super-

stitions which prevailed among them to a lamentable extent, we see that, although nominally Christian, gross darkness covered them, and that even the light that was in them was darkness. They had need that one should teach them the very first principles of Christianity.

On Sabbath, February 26, 1837, he commenced his public labours at Goshen; and his first sanctuary was the boiling-house on the estate. This house was crowded during all the services of the day; and many who could not gain admission stood without, around the door and windows. Mr Cowan, from Carron Hall, preached in the forenoon, from Hebrews xii. 18, &c.; and in the afternoon Mr Jameson preached to the people for the first time, from 1 Tim. i. 15: 'This is a faithful saying,' &c. In the conclusion of his discourse, he took occasion to tell them 'that the congregation in Edinburgh, which had sent him out, had felt for them in their bondage, had petitioned for their freedom, and were anxious that they should make a good use of their freedom. Believing, therefore, that the gospel was the most efficient means of making good masters, good servants, and good subjects, and that it was the only means of making them wise unto salvation, they had sent him for the end of making it known to them. He had been sent by their friends, and had come as their friend, not to seek their's, but to seek their well-being on this side of the grave, and above all their well-being beyond it.' They appeared much interested, and after the congregation was dismissed, several came around the missionary, saying, 'Good massa, we glad to come back, massa.'

As the house in which Mr and Mrs Jameson were to reside at Goshen could not be occupied until certain necessary repairs were completed, they returned to Carron Hall, and took up their abode for a season under the hospitable roof of Mr and Mrs Cowan. The first week of their residence there was spent in visiting the estates, and in addressing the children and the catechumens connected with that station. On Saturday, March 4, Mr Jameson again rode over to Goshen, and invited all the negroes whom he met to attend at the boiling-house on Sabbath. On that day the house was again crowded; and after preaching in the forenoon, he went over the discourse a second time in the afternoon, in the way of question and answer, endeavouring to make his remarks so simple that they might easily be understood by all his hearers. In returning to Carron Hall on Monday, he called at two estates, and addressed the negroes, exhorting them to attend at Goshen that they might hear what he had come so far to tell them about

Christ. The overseer of one of these estates received him with great kindness; and, encouraged by the manner in which his labours had been commenced, he reached Carron Hall with a heart overflowing with gratitude to God for all the way by which He had led him, and for all the manifestations of Divine power and goodness which he had witnessed.

But his joy was turned into grief on his arrival at Mr Cowan's house, by letters from Scotland, announcing the death of his beloved father. By this sudden stroke he was almost overwhelmed; but although he mourned under it, he was not unduly cast down. In a letter to the Rev. Mr McGilchrist, dated 7th May 1837, he says, 'I have to acknowledge the receipt of a letter from Mr Fyfe, dated 17th January, which I will answer next opportunity. It was the first letter which I received from home, and it was the bearer of sad and most unexpected tidings. No thought had I, when I bade my dear father farewell, that I should see him no more till the resurrection; that he was so near the heavenly country; that its glories would be opening upon him just about the time that the beauties of my future residence were opening upon me. The news overwhelmed us, but the Lord supported and comforted us. Mr Fyfe's kind letter, expressing his sympathy and the sympathy of all our dear friends in Rose Street, strengthened us very much. It revived us to know that we were not forgotten by you at the throne of grace, and that your prayers were before the Father of the fatherless long before the sad intelligence reached us.' And after referring to some afflictions in the family of Mr McGilchrist, he proceeds, 'Many and varied are God's dealings with us to wean the heart from this evanescent world, and to induce us to keep a loose hold of its sweetest blessings. But we are difficult to train; and oh, I fear we will require more chastisements still, ere we be anything like what we ought to be. In the furnace it is not easy sometimes to say, "It is good, very good for me that I have been, or am, afflicted." But true it is that God maketh all things work together for the good of his people; even these afflictions and trials to work out for them an exceeding and eternal weight of glory. In the meantime let us at least believe this, and wait for the full manifestation of this truth till our journeyings in this wilderness be ended. Then from the height of glory we shall take a retrospect of our history, and will assuredly have ample illustration of this important doctrine; for then we shall find that the bitterest dreg in the cup was the best for us; that the hottest furnace was not more than necessary; and that the most appalling billow that ever

passed over us brought us nearer the haven of eternal rest. O then gladly will we sing, "Blessed God." And in his journal he thus writes: 'I would be silent, O Lord, for this stroke is thine. The God and Father of our Lord Jesus Christ hath done it; therefore it is well. It is well for the dead. O that it may be well for his bereaved children, for the people of his charge, and for the Church of the living God! How uncertain our time! How brittle the thread which binds earthly relations! How evanescent is the world's good! O Lord, we claim *Thee* as our portion. May thy favour be our life, and thy glorious work our chief joy. From the willow we take our harp, and go forward still praising thee. We rise from our sorrow to engage in thy service with more singleness of heart, and with more unwearied activity; that at last, with our fathers, we may enter into the rest which God hath prepared for the faithful.' . . .

For a few Sabbaths after this period Mr Jameson's public labours were confined to Goshen estate, where the boiling-house continued to be filled with an interested and attentive audience. But having been requested to preach on the estate of Pembroke Hall, about five miles distant, and finding the audience there nearly as large as at Goshen, he deemed it his duty, first to preach on the afternoon of every second Sabbath at Pembroke Hall, and afterwards, on account of his health, to equalize his labours at the two stations, by visiting each estate, and preaching in its boiling-house, on every alternate Sabbath. At both places the audience was uniformly good, varying, according to the weather and other circumstances, from 300 to 500; and these separate services were continued until both stations were relinquished, and services commenced in the *shed*, built as a temporary place of worship about the middle of the district, and therefore equally convenient to the people of both estates.

The education of the young soon engaged the attention of the missionary; and shortly after his location at Goshen he commenced a Sabbath morning class, at which 150 or 200 were usually present. Besides teaching on other days as opportunity offered, he was generally engaged with this class two hours on the Sabbath; and although few of them could read, they manifested a very strong desire to learn, so that it was delightful to witness the interest they felt in the exercise, and the rapid improvement which they made. 'At first,' says he, 'their minds, not accustomed to analysis, would not work; but now a step in advance is manifest. As you proceed drawing illustrations of gospel truth from their own manners and customs, you see the eye brightening; the

swarthy countenance beaming satisfaction at comprehending what the minister says; the head nodding assent to the truth of the statement; and an oral response given by all to the questions which you propose.'

But while, by teaching both on week-days and on Sabbath, Mr Jameson laboured as diligently as circumstances would permit to promote the intellectual and religious education of the young and ignorant, and while he received very efficient assistance in these labours from his youthful partner, he became daily more and more impressed with the importance of securing a competent teacher at each of the mission stations, to assist in carrying on this important work. 'Teachers,' he wrote at the time, 'are much wanted and desired here. The people are anxious to be taught; so anxious, indeed, that we feel our unfitness to gratify them. The proprietors and attorneys, too, are universally anxious to contribute to their instruction.'

In the absence of the attorney, who had left Goshen for Great Britain, the repairs of the house in which Mr Jameson was to reside were proceeded with very slowly;—and his lengthened sojourn at Carron Hall, besides occasioning him great additional fatigue, and much anxiety about the safety of his property, which was lying in damp cellars in different parts of the island, necessarily retarded the direct progress of his missionary work. Mr and Mrs Cowan, however, did everything in their power to alleviate the privations and trials of those who had come to sojourn under their roof; and, through the wisdom and kindness of God, the delay in other respects contributed to the benefit of Mr and Mrs Jameson, and consequently to the ultimate advantage of their cause. While residing there Mr Jameson was seized with fever; but medical aid being immediately obtained, the disease was checked, though the weakness it induced occasioned the interruption of his labours at Goshen for two or three weeks. Intelligence of his illness reached that estate on a Saturday; and on the following Sabbath a number of the negroes visited Carron Hall to inquire for him, and to tell him how much all the people felt on account of his affliction, thus affording him gratifying evidence that he had already gained the confidence and esteem of many of those to whom he had been sent.

Soon after his recovery he visited an estate where the negroes were in a state of insubordination, and where he had an opportunity of observing a striking illustration of the superstitious tendency of the negro mind. On this estate a young woman had become a preacher, and taught the people 'that she had been in heaven;—that she had seen Jesus Christ;—that he

had told her they were all free from 1832, so that they were doing wrong in working for Massa;—and that she had been commanded to preach to the negroes, as buckra, or white preachers, were not properly understood.' Many of the negroes had been deceived by her pretensions, and had refused to work on the estate; while some of the ringleaders had been sent by the magistrates to the workhouse. But Mr Jameson, having addressed the apprentices, succeeded, notwithstanding the interruption of his remarks by the woman, in convincing them of the folly of her pretensions, and in inducing them to return to their work. 'Such cases,' he remarks, 'I am sorry to say, are not uncommon in this country; the knowledge of the people is scanty and imperfect, their intellect clouded, and their passions strong, so that they are easily made the prey of the Wicked One, and the dupes of every pretender, as ignorant, but a little more cunning, than themselves.'

But while it was thus manifest that Mr Jameson had gained considerable influence among the people on the estates, he had also much to bear from the suspicions of the negroes. 'They are,' he says, 'jealous of their liberty with the most tender jealousy, and those who are against us are ever fanning their suspicions to our hurt.' This became very apparent during the construction of the shed which was erected as the first place of worship at Goshen. The attorney of the estate had promised that this should be built at the expense of the proprietors; but those to whom the management of the estate was committed after he sailed for England refused to proceed with the erection, and the attorneys and overseers of the adjoining estates would render little or no assistance. Mr Jameson, consequently, appealed to the negroes themselves for aid. This, however, they were slow to give;—partly, because a former attorney had pulled down a place of worship which had been erected on the estate, but partly also because a report had been widely circulated among them, that the missionary wished to teach their children in order that he might, by this means, be able to bind them as apprentices to the estate. He therefore resolved to proceed with the building at his own expense, in the meantime; and thus, by paying the people for their labour, to prove to them that he sought nothing but their benefit, that they might be saved. A supply of willing labourers, to the number of 70, was at length obtained, who were fully paid for their services; and the building was soon so far advanced that it could be occupied as a place of worship. It was 'simply a shed 50 feet long, and 35 feet wide, composed of a number of posts

driven into the ground, in the roughness of nature, without the application of axe or plane. These supported a roof of beams, equally rude and simple, which was covered with a thick coat of cane tops, instead of straw.' At a large additional expense the sides were subsequently boarded, to prevent annoyance from the sun, and winds, and rain, and seats were erected for the comfortable accommodation of the people.

On Sabbath, 30th July, the boiling-house, which had been used as a place of worship up to this time, was preached vacant, and intimation was given to the people that they should assemble next Sabbath in the new shed, bringing seats with them, as the permanent seats had not yet been erected. On that day, August 6, the congregation began to assemble at an early hour; and 'it was cheering to see bands of people from every quarter, some carrying chairs, some stools, and some benches, winding their way to the house which had been erected for the worship of the Lord God of Israel. This eased the pain of former discouragements; it far more than made up for former difficulties. It proved to us that the Lord was still upon our side; and would remain so till we had performed all the work He had appointed for us.' The people listened with interest and delight, and I hope with profit, to the message addressed to them. . . . At the close of the afternoon's service the people came around me, and expressed themselves highly pleased with their church; saying, 'Massa, just one thing more now—to have you down from Carron Hall in the midst of us.'"

In a month afterwards, the seating of the shed was completed, and comfortable accommodation provided for from 450 to 500 persons. 'During this day (September 3, the first Sabbath after the seats were erected), the church was quite full; and every one appeared to be highly delighted with the appearance which it now presents. It is, indeed, a great satisfaction to a person to gain his object in some way or another at last; and the more disheartening the delays, the more perplexing the difficulties, the greater the satisfaction. To the present moment the Lord has upheld us. Had he withdrawn his supporting arm, our souls would have sunk long ere this. But in the arms of mercy he has carried us; and to his holy and blessed name would we ascribe never-ending praise.'

On the Thursday after the seating of the church was finished, Mrs Jameson was overtaken with the sorrows of child-birth; and all her husband's other cares and fears were lost for a season in anxiety for the safety of her who had come as his companion to that land of strangers and of

many difficulties. Her sorrows terminated in the birth of a dead male child; but Mr Jameson had to sing of mercy, in that, while the Lord took away his first-born, he graciously spared the mother in life. 'I cried unto thee, O Lord,' he says in his journal; 'I said, Thou art my portion in the land of the living.'

About this time, 500 negroes, who had been captured in a slave ship by one of her Majesty's cruisers, the *Racer*, were landed in Jamaica; and distributed as apprentices among different estates in the island. Thirty of these, who were all young people between twelve and twenty-five years of age, were assigned to Salisbury, an estate near to Goshen, which Mr Jameson frequently visited. He was much pleased with their appearance, as they were all fresh and healthy, and some of the boys decidedly smart and interesting. The proprietor of the estate plentifully supplied them with food and clothing; while his lady, with the assistance and direction of Mr Jameson, showed much attention and perseverance in teaching them to read. They were consequently happy and contented, and in general well-behaved. One of them, however, was guilty of an act of theft; and was punished in the following manner:—'A few nights ago one of the boys went to the crib and stole a hen, plucked it, and was proceeding to eat it, when the theft was discovered. Next morning, the master called the thief to the door, and in the best way he was able showed the boy his error. In a few minutes the whole of his fellow-strangers surrounded the boy; put an old piece of cloth, which they had found lying about, on his head; got switches in their hands; danced around him, singing the songs of their country; and every one as he passed struck the boy with his switch. At length the master interfered, and set the boy at liberty; but, to carry out the sentiment indicated by the conduct of his companions, the dead fowl was tied upon the boy's back when he was sent out to work. In the evening, the poor boy was subjected to another round of the same treatment from his countrymen; and on the following morning the fowl was again to have been tied upon his back, but it was found that he had devoured it during the night.'

A number of emigrants from Scotland also arrived, and were located in the district; and with these Mr Jameson held an interesting meeting in the room where the business of their township was transacted. 'Forty people,' says he, 'soon gathered, and we spent an hour together in the exercises of religion. I cannot describe the feelings which almost overpowered me, when I saw so many of my own countrymen before me, and when the thought every moment started into con-

siousness, that I was addressing them in a foreign land, 5000 miles from the country where we were born. I read the 121st Psalm; an old man came forward with his Bible in his hand, and a Highland bonnet under his arm, and struck up Bangor; and we sang. But our harps were sometimes for a moment upon the willows; and while we sang, I frankly confess that we wept, for we all seemed to feel that we were singing the Lord's song in a foreign land. I read the 25th Psalm, prayed, and delivered an address, exhorting them to attend to the instruction of their children, and to give them lessons as far as they were able in reading and writing. Then, after a meeting which I will not soon forget, I returned home, and they to their grounds.

But while his intercourse with some of his country-men, their attention to the welfare of the negroes, and their kindness to himself, were a source of much comfort and encouragement to him in his labours, he was constrained with sorrow of heart to write concerning others:—‘The simple gospel is nauseated and scorned by some Scotchmen, and the sons of Scotch ministers, too, are foremost in the band. Alas! we have much reason to blush for our countrymen, and to cry with strong supplication that the Lord would show his saving mercy, as he has shown his forbearance, in changing their hearts, and turning them from the error of their ways.’

Everything connected with the station seemed at this period to bear a favourable aspect. His congregation on the Sabbath was numerous and attentive; some began to apply for baptism and for admission to the Lord's table, though he did not yet see it his duty to dispense that ordinance at Goshen; the sick invited him to visit them; his right to perform the ceremony of marriage was admitted; and the day-school at the station was so numerous attended, that Mrs Jameson could no longer perform all the duties of the school without the aid of an assistant. And while present appearances were thus gratifying and satisfactory, a change was approaching in the social position of the negroes, which he fondly hoped would render them still more accessible to the efforts of the missionaries, and bring them more fully under the influence of the truth.

Ever since Mr Jameson's arrival in the island the question of the speedy termination of the apprenticeship system had been attracting attention, and exciting discussion both in Great Britain and in Jamaica. Some of the advocates of this measure enforced its necessity by representing the negroes as a pious and patient race; while they described the masters as a class of brutes and barbarians, who had selfishly violated the conditions of the Apprenticeship

Act, and were consequently no longer entitled to hold the negroes under its provisions. Mr Jameson was grieved to hear these statements advanced by the friends of the coloured population, as they did not accord with what he had learned by his own observation of the working of the system; but although he could not support its abolition by statements so extravagant, and which when weighed in the balance of truth were found wanting, he nevertheless expressed his conviction that the sooner it was abolished the better, both for the physical and the moral condition of the population. It was a system which, in his estimation, was injurious to all parties. ‘The negro takes advantage of the master in his work, and the master of the negro in the supplies. It is thus a source of continued heart-burning, and the sooner it is removed the better.’ It was also the source of much discontent among the negroes employed in field labour, because it contained a provision by which they were to be held as apprentices two years after those employed as house servants were to obtain their freedom. The injustice and consequent danger of this provision were apparent; and the desire that the prædial and non-prædial apprentices should all be liberated at the same time, and that the system should terminate on August 1st, 1838, became extensively prevalent in Britain, and numerous petitions to that effect were presented to both Houses of the Imperial Parliament. But the Government considered itself pledged to the original measure, and refused to grant the prayer of these petitions; though an act to mitigate the rigours of the apprenticeship was passed, which was almost as offensive to the planters as immediate emancipation could have been. The Jamaica legislature therefore met; and, feeling that the measure was necessary for preserving the peace and prosperity of the country, as well as being irritated by the provisions of the new act which had been proclaimed by the Governor, decreed on the 16th June that the apprentices should all be declared free on the 1st August 1838. This unexpected decision was the source of heart-felt delight to all the missionaries, and in reference to it Mr Jameson thus writes:—‘I need not say that this event has filled the land with joy and praise. The Lord has done more for us than we expected at one time. He has laid prostrate our fears, brightened our prospects, and made us to rejoice. In our sequestered spot we were sitting quietly making up our minds to receive with gratitude to God the new bill which Government was sending out. One day I brought before the people the Governor's letter; told them what improvements had

been made in the Apprenticeship Act; and exhorted them to faithfulness. Next week a letter reached me with the tidings that the apprenticeship was doomed to give way to a better state of things, and that universal freedom was to be enjoyed from the 1st of August. Many believed not for joy. We stopped our usual work, and spent some time in offering to the Giver of all good thanksgiving and praise. It was indeed the rhetorical figure clothed in reality—the bringing to the captive the unexpected message of freedom. Some days afterwards I asked one of my people what arrangements he and others were making for the 1st of August. 'Indeed, massa,' was the answer, 'we have not yet begun to think of making arrangements, we are so glad.'

CORRESPONDENCE.

MR. EDITOR,—I have not time, neither am I disposed, to enter into a controversy, about the nature of the *Zodiacal Light*, with the intelligent and accomplished author of 'Physical Studies.' But I crave a little space for a few remarks on his article on the subject in the last Number of your Journal. I very cordially reciprocate the kind and friendly spirit displayed by him in his observations; and I trust, however much he and I may differ in our judgment upon any point, that we will be always ready to manifest the spirit of our Master, and be prepared to love each other as fellow-workers in endeavouring to trace the power, wisdom, and benignity of our common Father, as displayed in the works of his wonder-working hand. But to the point. I did not require to be informed that the account given by Humboldt of the zodiacal light, seems to be, to some extent, inconsistent with the 'observations' made by myself. But I did not advert to his views, nor to those of any other, as I wished to detail only my own *experience*. I wish I could now transfer to your columns his beautiful description of the light in question. But it is too long for insertion.* I am persuaded, however, that the difference between the one description and the other is to be found, not in the fact that I mistake some *other light* for the zodiacal, but in the prodigiously different circumstances in which the observations were made. The 'great philosopher' saw it from the summit of the Andes, and on another occasion, when on a voyage from Lima to Mexico, in a tropical climate between the *tenth* and *fourteenth* degrees of N. latitude. My observations have been

made wholly in Scotland, where our climate is cold and damp, and our sky so frequently covered with clouds. I think that, did your space permit, I could take each of the particulars mentioned by the 'author,' and show successfully that the *difference* of the position of the observers accounts for the difference of *APPEARANCE*; and hence the apparent discrepancy between the one class of observations and the other. I do not, however, claim infallibility for myself, as I am sure neither will the 'author' of the *Studies*. There may be mistakes in my 'conclusions,' but I feel sure that there is none in my 'observations,' and that I am not in mistake about the *LIGHT* itself.

Allow me one observation on the concluding paragraph of the 'author.' He there says, 'that there is one mistake in my criticisms.' 'Your correspondent,' he adds, 'says, concerning the zodiacal light, 'that it is not a nebulous matter surrounding the sun and extending to the atmosphere of our earth;' and then adds, 'where your correspondent found this statement it is unnecessary to inquire. Certainly not in the article which he criticises.' I did not find it in the article, neither did I intend to insinuate that I did. I merely intimated—what I knew to be the fact—that some were disposed to take this view of the nature of the light. *Humboldt* himself says,* 'We may, with much probability, regard the existence of a very compressed annulus of *NEBULOUS* matter revolving freely in space between the orbits of Venus and Mars as the material cause of the zodiacal light.' Both *Schubert* and *Laplace* before him entertained the same notion, viz., that it was a detached *nebulous* ring.† None of these authors says, it is true, that this nebulous matter 'surrounds the sun.' But that was not the fact on which I wished to fix attention. The fact of the zodiacal light being *nebulous* was that to which especial reference was made. I do not yet believe that it is. I still think my own observations warrant the 'conclusions' I drew in my first paper. But I am done with the subject. My *other* work is too important to allow me to occupy much of my time in such an occupation as speculating about the nature of the 'zodiacal light.' I wish rather to make known to my fellow-sinners the light of the gospel.—With every sentiment of regard for yourself, Mr Editor, and the author of the '*Studies*,' I am yours very cordially,

GEO. JOHNSTON.

6 Minto Street, May 3, 1849.

* *Cosmos*, i. 130. † *Arago's Annuaire* for 1842.

* The reader will find it in the first volume of his *Cosmos*, pp. 124–126, as published in Bohn's Scientific Library.

THE NEW TESTAMENT CONFESSIONAL.

ALL Christians recognise the duty of *forgiving* injuries, however imperfectly they discharge it: but few seem to reflect upon the duty of *confessing* them. It is not meant that believers generally neglect to confess to God that they have injured a brother or a friend; but that they frequently neglect to confess their fault to the injured brother or friend himself. Reader, is this a railing accusation? Is there not some Christian neighbour, perhaps daily companion, and fellow-communicant, or it may be relative, or member of your own household, of whom you have entertained hard and uncharitable thoughts, without reason or pretence to justify your conduct? You have felt the hard word, the cutting repartee, the silent or expressed reproach, the rash surmise, the impatient tone, the jealous doubt, the uncourteous epithet, the retailed evil report, lying with all the effect of guilt upon your conscience. It has turned out, and you are convinced of it, that his disposition and character have been wrongly estimated by you—that in reference to a point of dispute, he has been in the right, and you have been to blame; yet, although you have thus wronged your friend and smitten his sensibilities, you are too proud to *seem* to him to yield—too destitute of justice and humility, of brotherly love and Christian candour, to come frankly and own your error, not only to the Searcher of Hearts, from whom it cannot be hid, but to him—your friend, your brother, your fellow—whom you have injured.

It is well to abhor the Roman confessional, and to shun every approximation to the impious principles on which it is based; but no discriminating person will discern even a momentary resemblance between Popish confession and the practice enjoined on Christians in the New Testament of confessing their faults one to another. (James v. 16.) The latter does not supersede secret confession to the Lord of the conscience, nor has it any tendency to seduce from it: the reverse is the case. Neither does it interpose the offices of any but the one Mediator in the article of forgiving. The 'priest,' before whom a deluded creature kneels, disclosing inmost sins and errors committed against God and fellow-men, is entirely a different party from an injured brother, in whose ear we may utter our compunctions for injury done. The injured brother assumes to be only what he is—an injured brother, and as such is regarded in the transaction; whereas the 'priest' assumes to be what

he is not, and what it is impious to think him—a subordinate mediator between the guilty and their Judge. To confess to one another is an act most worthy of a Christian. Instead of being a sign of weakness, it is a proof of fortitude, of justice, of love. It shows a heart that shrinks from unkindness, and is imbued with a high-toned piety. Only one who rules his own spirit in the strength of grace has manliness enough to acknowledge, and sensibility enough to perceive, the duty of confession. Alas! it needs little self-command or heroism to keep the mouth shut when the opening of it would only be shame. But it needs a power of conviction, and a cogency of holy sympathies, to bring such a proud unyielding mind as the human to do work of humiliation. There is no small effort of conscience requisite to unseal the lips in confession to our equal, it may be our conventional inferior:—to own to *him*—there is the task—that we have used him ill; that such-and-such was a rash word—an uncharitable surmise—an unkind action. 'Were it only to God,' thinks the offender, 'I could do it; and to God confess it I shall. Or were it only to some one *else*, to any one else than to *him*; but face to face, with his eye looking into mine, and perhaps with an ill-concealed smile of satisfaction at my humbled attitude lurking in his countenance—O, I cannot do it.'

Reader, are not these very like the thoughts which sometimes cross your mind, ay, it may be rule it, when occasion would demand that your lips should open in confession to a friend? And is it right that such thoughts should deter you from the duty? It is the Divine will and law that, in addition to secret confession, there shall be mutual confessions and humblings of brethren in the sight of each other on account of unbrotherly acts. In the face of such a law what objections dare be started, or what assurance can any one obtain of Divine forgiveness who lives in neglect of its obligation? Besides, this, like all other divine requirements, is founded in reason. The nature of the case necessitates that before perfect internal peace can be restored to the conscience of an offending party, or the harm done to the offended be neutralized, a thorough explanation must take place. The one must forgive, the other confess. In ordinary friendship this is known; and in Christian intercourse the same principles hold, with the addition that, in the latter case rupture or

misunderstanding is far more sad in all its results. Scandal is done thereby to the holy name by which believers are called. Men of the world say, 'These Christians bite and devour each other—even as the rest of us: to what do they pretend?'—Or if scandal is not done—a rare event—what evil is not wrought in the minds of the discording twain? What alienation of look, and word, and feeling, every day deepening into greater coldness, estrangement, and dislike! What facility in falling into fresh causes of disquietude, which memory quickly links to the old until the mind is fairly mastered by the coiling prejudices! And it is well if all this confine itself to a single bosom. That is a rare piety which shall remain unaffected by such continued malign influence. Both injured and injurer must feel its effects. That one unconfessed fault! what prayers at the throne of grace will it hinder? What communion seasons will the haunting guiltiness poison—what sermons will it destroy—what comforts quench, and distresses aggravate; and all this to humour a little pride and false 'shame!' Correct notions of human demerit and insignificance— notions acquired in the school of the cross—alone can remedy such evils. An earthly parent insists on his offending child confessing his fault to his offending brother. He neither hears nor regards the significant or expressed plea of 'shame' advanced by the offender, but with superior wisdom and authority holds to his point. They are but *children*; and what are their little shyness and shames worth when so important a moral discipline is in hand? So is it with the great Father. The most prominent and sage of men are but children in his eye; and though they may think yielding or confessing not a thing for *them*, He, the great Father, thinks otherwise, and for their own sakes, as well as to maintain his prerogative, he will have them—his creature, ransomed *children*—to make up their quarrels, whether at the expense of pride or temper, and live in peace, as becometh members of His family. Look at the effect of refraining from confession, as that develops itself not only in the individuals between whom the original misunderstanding occurred, but in their families—the circles in which as brethren they move, and the congregations to which they belong. Will not the jealousy of one member of a household, especially if he be a head, infect more or less the other members, and thence spread to neighbours and circles beyond, creating suspicions and uncharitableness wherever its existence is known or cherished; exciting parties, and fermenting disorder and unbrotherly influence, in the very midst of the house of

God? Were the origin of many dissensions in families, neighbourhoods, congregations, and churches, probed and explained, it would be found that in great part it lay in some unhappy circumstance which three candid friendly words would have put to rights, but which, like a spark, was allowed to smoulder unchecked in some brooding and vindictive bosoms till remedy was almost, if not quite, impossible. 'Behold how good and how pleasant a thing it is for brethren to dwell together in unity!' O that the Prince of Peace, in the power of his pacific reign, would rule in the hearts of all his professing subjects! Were the same mind in them which was in Him, how soon would all feud and misunderstandings cease to molest his kingdom! The father would not be too proud to say to the son, Son, I was rash; nor the son, Father, I have sinned. The master would allow to his servant, and the servant own to his master, that he had been in error. The husband would say to the wife, and the wife to the husband, without reserve, Yes, I was to blame: forgive me the wrong. Friend to friend—brother to brother—sister to sister—Church member to Church member—minister to people, and people to minister, without drawback, hesitation, compromise, or stiffness, but with manly sincerity, Christian firmness, love, and self-denial, would as in God's sight acknowledge and deplore sin and error committed against each other, seeking, as essential to their peace, forgiveness of the offence.

EVIDENCES OF CHRISTIANITY.

GENUINENESS, AUTHENTICITY, AND INTEGRITY OF THE NEW TESTAMENT SCRIPTURES.

HAVING in our last paper entered on the genuineness of the Scriptures, especially those of the New Testament, and explained the nature of the argument on which it rests, we proceed now to illustrate the first grand division of that argument, viz. :—

HISTORICAL EVIDENCE.—This evidence flows in unbroken stream from the first century downwards to the present time. It is not needful to our purpose to trace it farther down than the third or fourth century, as after that time all doubt must vanish. But some little difference of opinion exists in regard to the best mode of tracing it;—one party contending that a better effect is produced by taking the stream at a point far down, and then gradually ascending towards the fountain-head; and another party choosing rather to begin at the fountain, and follow the descending waters. It seems not of much

importance. We take the latter method, however, and begin where our evidence begins. We go at once to the age in which our books claim to have been written, and eagerly interrogate that age regarding their existence and origin; nor shall we meet with any dubious response. Examining the records of that age, we find several authors who leave us in no doubt whatever that they had our very Scriptures in their hands. We have the testimony of the Apostolic Fathers, so called because they lived in the age of the apostles, and immediately after it. These are five in number—Polycarp, Ignatius, Hermas, Clement, and Barnabas. Certain of their productions have escaped the ravages of time. We open them with eager curiosity; and find that our sacred books are mentioned by name—that quotations occur from nearly all of them, and not unfrequently in the very words now found in them. We find the same respect claimed for them then as is claimed by us now; and as we read these ancient documents one after another, all the silly stories of fabrication vanish like the dreams of ignorance, to disturb us no more.

We might leave the Apostolic Fathers with this general notice, and content ourselves with an equally general notice of subsequent historical testimony. But we have a conviction, that though this field has been so thoroughly reaped and gathered, that almost no gleanings remain on it; that though the road has been beaten by so many travellers, following in the footsteps of great original investigators like Lardner and Jones; that though the works of these authors have been condensed and transcribed a thousand times over; yet there are inquiring minds, intelligent and ardent youths in our own Churches, who may not have travelled this way yet, and to whom we may be privileged to impart the pleasure (enjoyed with a relish never to be forgotten, by many perplexed spirits) that is felt when first the Holy Scriptures, through means of this inquiry, stand out from the obscurity and uncertainty in which to us they had been involved, and their genuineness shines forth in the clear light of historical testimony. Moreover, it is the historical basis of our faith that modern infidelity delights to assail. Learned Germany leads the assault; and the far-famed *Strauss* has appeared in an English dress, to supply our sceptics with new weapons, or enable them better to point the old ones. We are, therefore, disposed to devote some pages to this branch of our subject. Let us begin with *Polycarp*, and make him our first witness. Of his competency to give evidence in this cause there can be no doubt. He was a disciple of the Apostle John, and

suffered martyrdom in the year 166. Only one epistle of his has come down to us; but in it are FORTY allusions to the New Testament writings, as well as many quotations from them. We can distinctly discern his acquaintance with the following books:—Matthew, Acts, Romans, Corinthians (First and Second), Galatians, Ephesians, Philippians, First and Second Thessalonians, First and Second Timothy, First Peter, and First John. Our next witness is *Ignatius*, Bishop of Antioch, who flourished between A.D. 70 and 116. In his writings the Gospels of Matthew and John, with nearly all the Epistles, are introduced in the way sometimes of quotation, and sometimes of allusion. He has left a remarkable record of his respect for the New Testament generally. He speaks of 'fleeing to the Gospels as the flesh of Jesus; and to the Apostles, as the Presbytery of the whole Church,' which an eminent critic has thus, we believe, correctly paraphrased: 'That in order to understand the will of God, he fled to the Gospels, which he believed no less than if Christ in the flesh had been speaking to him; and to the writings of the Apostles, whom he esteemed as the Presbytery of the whole Christian Church.' *Hermas*, *Clement*, and *Barnabas*, yield testimony precisely to the same effect; and therefore it is not needful to occupy our space with it. Great attempts have been made, but in vain, to silence or falsify this voice of antiquity. Eichhorn, and other German scholars, as well as infidels at home, have done their best to stifle it; but still the voice cries from the far-distant past, and attests the genuineness of the Christian records. It was essential to the system of Strauss, which is making so much noise in these times, that he should falsify this voice; but he devotes only a sentence to it, and in that sentence but hazards a doubt regarding its authority, and then flippantly passes on!* It is folly to object against these testimonies, that the quotations are not always formal, and for the most part are mere allusions, because this is precisely what might have been expected in the case of writers supposed to be perfectly familiar with the sacred books.

Passing thus hastily from the Apostolic Fathers (for it is but a very brief sketch we can present after all), we take up the chain of evidence in the writings of their immediate successors. *Papias*, Bishop of Hierapolis, in Asia, whose public life lay between A.D. 110 and 116, claims to have been an associate of those who had known

* See an article in No. IX. of the *British Quarterly Review*, in which 'The Life of Jesus, by Dr David Frederick Strauss,' is very ably reviewed and exposed.

the *elders*, as he styles the apostles. He speaks of the Gospels of Matthew and Mark, alludes to the Acts of the Apostles, First Peter, First John, and the Revelation. *Justin Martyr* was born A.D. 89, and suffered martyrdom A.D. 164 or 167. Originally a heathen of great repute for skill in the learning and philosophy of the various sects and schools in his day, he became a convert to Christianity in the year 133, declaring that he embraced it as the only safe and useful philosophy. He wrote two 'Apologies' for the Christian Faith, and a 'Dialogue with Trypho the Jew;' and in these works, which happily in great part have been preserved, he speaks of 'Christ's Memoirs' and of 'Memoirs of the Apostles,' evidently indicating the 'Gospels' and the 'Acts;' in regard to which he states the highly important fact, that they were in his day read and expounded in the Christian assemblies along with the writings of the prophets. He expressly quotes, or alludes to very nearly all the Epistles, while he ascribes the Revelation to the Apostle John. *Irenæus* was Bishop of Lyons, in Gaul, A.D. 170. He was a disciple of Polycarp, the friend and disciple of John. His five books against heresies yield testimony to every one of the Books of the New Testament, with the exception of Philemon and Third John. He speaks of the 'Code of the New Testament;' and 'his quotations are so numerous, and many of them so long, as to afford undoubted evidence that the Books of the New Testament which were known to the disciples of Polycarp, are the same Books which have descended to the present age.'

Omitting in this rapid review a host of eminent names, as *Athenagoras* of Athens, *Theophilus* of Antioch, and *Clement* of Alexandria, who flourished from the middle to the close of the second century, or beginning and early part of the third, we adduce next the testimony of *Tertullian* of Carthage. His life lay between A.D. 160 and 220. He was one of the ablest of the early defenders of Christianity; and by quotation or otherwise, his writings testify to nearly the whole of the New Testament Scriptures, regarding which he declares that in his time they were open to the inspection of all the world. So full and frequent, indeed, are this Father's quotations, that the illustrious Lardner has taken occasion to remark (and succeeding authors with triumph repeat his observation), 'that the quotations from the small volume of the New Testament by Tertullian, are both longer and more numerous than the quotations are from all the works of Cicero, in writers of all characters, for several ages.' Next in order we take the testimony of the famous *Origen*, who lived

between A.D. 184 and 253. Of his voluminous writings, the greater part is lost; but in what has been preserved, he authenticates the Books of the New Testament by frequent quotation and reference. He has, besides, left a catalogue containing the unanimously received writings, or the greater part of them. The last *Christian* testimony we adduce, is that of *Eusebius*, the celebrated ecclesiastical historian. Intimately acquainted with the writings of antiquity, and author of a History of Christianity from its origin to his own times, which lay between A.D. 270 and 339, his testimony is of great weight. It bears on it not one suffrage only, but as it were the united suffrages of antiquity, scrutinized and approved by the indefatigable and pains-taking historian, and may therefore fitly close this part of our sketch of historical evidence. Eusebius 'received the Books of the New Testament nearly as we have them, and in his various writings has produced quotations from all or nearly all of them.' The reason why we stop at this point, and say nothing of *Jerome* and his successors, must appear obvious; in their times quotations from the New Testament occur in Christian writings as frequently and familiarly as in modern discourses.

We shall, in a succeeding paper, invite the attention of the reader to another, and, if possible, more convincing branch of historical evidence, namely, that derived from the testimony of *enemies*. Meanwhile, that he may appreciate the full value of the evidence already furnished, the following observations must be borne in mind:—

First, Though our witnesses have been produced in a direct line or chain from the apostolic times downward, yet every link in the chain has not appeared. A 'cloud of witnesses,' and many years have been passed in silence by us; and we have endeavoured only to give an idea of the argument, by seizing on some of its more prominent links. Nor must the reader take up his view of the nature of the evidence we have sketched, from the figure of a chain stretching down through remote ages, correct and appropriate as in one view that figure is, as if there were nothing but a *single line* of testimony holding its way through the solitudes of the past; whereas the truth is, there are a multitude of parallel lines, or, our line has breadth as well as length—that is, there is not merely *one* writer in this period, and *another* in the next, and so on (a supposition that *might allow* the suspicion of forgery), but each age has *numerous* writers. A better figure than the chain is that of the stream rising in the first century, and increasing in *depth*, and *breadth*, and *volume*, as it flows onwards, bearing on its

broad breast, in the second century even, a Christian literature that has since enriched the world. There are no books on the earth that can exhibit anything like this to vouch for *their* genuineness; and the foolish infidel must expunge from the catalogue of realities the literature of ages, or trace it to a different fountain, which no man has yet attempted, ere he can successfully impugn our Christian records.

Second. No objection can be raised on the ground that *all* the books of the New Testament are not authenticated by each of our witnesses; that certain of them have omitted Philemon, or James, or Second Peter, or the Apocalypse, or all the four together; that others give testimony only to the Gospels and the Acts, or to the Gospels and the Epistles of Paul: because they did not write with the *design* of settling the sacred canon, any more than authors of religious treatises in our times do. Such authors quote those books and texts only that suit their present purpose, and of course say nothing of other parts of Scripture that do not immediately lie in their way. It would be sheer folly to presume, however, that they are ignorant of, or do not receive, whatever books have been thus left unnoticed by them. Nay, this very fact, that the testimony is not formal but incidental, and only to such parts of Scripture as each witness found occasion for at the time of speaking or writing to the men of his own age, strengthens it tenfold. Had our witnesses set themselves down to authenticate the canon for future ages, we should have had *less* confidence in them than we now have, from the knowledge that they had no such design in view; never dreamt of the infidelity of succeeding times; nor contemplated the prodigious importance that one day should attach to their words, and the strange use that should be made of them; but following each his own path of present edification, furnished his own part of testimony, till we in these times, comparing them together, find that *among them they have testified to the genuineness of every book of the New Testament Scriptures.* Under the guiding hand of God they rendered a service to distant ages, while they thought only of serving their generation; and have erected a bulwark for the truth which the art of printing will sustain while heaven and earth endure.

Third. This testimony is valuable, because there could be no concert among its authors. If certain men had assembled and laid their heads together to notice in their works, artlessly, and apparently undesignedly, a set of spurious books, or if there were any ground for such suspicion, our cause would suffer. But mark how the matter stands. The witnesses are

separated by mountains, and deserts, and seas, and the still more formidable—the insurmountable barrier of time; yet being in countries far apart, and in times widely distant, their collective testimony is complete, and each accords with all; which, had they not drawn from a common fountain of truth, could not have taken place.

Upon the whole, then, if the Christian books be a set of forgeries, such forgeries never occurred before;—forgeries attested as never truth was, nor shall be again; in whose favour not one or two ancient writings only lift up their voice, but to attest which a whole literature has sprung into being, and filled the world with its renown;—forgeries which have deceived the best and most learned men in all times, and still in the nineteenth century invite and challenge renewed scrutiny! Unhappy unbeliever! thou canst receive thy Herodotus, and thy Homer, and Cicero, attested by not one hundredth part of our historical array, and yet reject the Book of Life! Is there any *conceivable* amount of evidence that would satisfy thee? 'Father Abraham,' the rich man in the world of woe is represented as saying, 'I have five brethren—if one went unto them from the dead they will repent;' but the reply was, 'If they hear not Moses and the prophets, neither will they be persuaded, THOUGH ONE ROSE FROM THE DEAD.' Alas! it is the *Heart* that in most cases of scepticism is at fault. There is no want of evidence. One of the noblest discourses of the late illustrious and lamented Vinet bears this somewhat singular but instructive title, 'The Gospel *Comprehended* by the Heart.*'

CHRIST AND THE LITTLE CHILDREN.

THE divine beauty of Christ's character is seldom more apparent than when associated with, and evolved by the affections of, human nature. In the tender sympathy with the sorrows of our mortal life he evinced while working out for us a deliverance from the greatest of all woes, we see how it behoved him to be in all points such as we are, yet without sin. His sojourn at Bethany, his tears at the grave of Lazarus, are beautiful and holy illustrations of the humanity into which he descended in his mission of illimitable love.

In no portion of that sublime life, however, is there a more exquisite picture than

* See the discourse itself, in a volume translated and published in America, and recently republished in this country, by Collins of Glasgow, and sold for a very small price. It forms a noble defence of Christianity, in a series of essays or discourses. No thinking young man should be without it.

where Jesus blesses little children. In that touching appeal to the higher feelings of our nature, Christ manifested the depth of his own affections, while exciting ours. Those emblems of the character which he came to form, opened the flood-gates of his divine benignity. 'Suffer little children to come unto me, for of such is the kingdom of heaven.' Even of such. Of those who blend with filial love the unshaken trust of children. Even of those who feel most secure when under their father's protection, and happiest when doing his will. Little children, the objects of our blessed Redeemer's special care, are indeed fit emblems of the divine life. In this world of sorrow and sin into which they come with the look of wondering strangers, they seem to bear, even though tainted and sin-conceived, a closer relation to heaven than earth. The attracting points of all their affections, FATHER and HOME, are words of which God and heaven are the highest significance. Their full-hearted joys put all our hollow pleasures to shame. Their faith in the power of parental care rebukes our faithlessness. In every look and action of those little strangers there is a world of meaning revealed by the words of Christ—a crowd of analogies which, in ordinary circumstances, we fail to perceive. He who carries the lambs in his bosom, that great shepherd of Israel, hath pronounced, in his divine wisdom, that except we become as little children we can in no wise enter the kingdom of God. And this analogy between the tiny beginning of human life, and its highest manifestation merging in the divine, is dwelt upon by our Lord with a frequency indicative of its peculiar importance. The feelings and relations of human life, as manifested in this its natural, and we may almost say, abstract form, are beautiful types of life in that highest sense which has God for its object, and his love for its all. In the one as in the other, love is the pervading feeling—the very spirit indeed of the child's life and the Christian's. Enlightened by it the filial eye sees all perfection embodied in one conception, a conception that admits of no other equal to it, in attractiveness and beauty. Absorbed in it, the heart clings with a feeling of dependence, a sense of security, to its object, which is to it a portion of its very being. Every joy is felt as an emanation from this object, whose approval is the highest happiness. If danger threatens, if fears disturb, if griefs distract, the instinctive faith of an all-pervading affection seeks help, and solace, and peace in this its highest ideal. Perfect love, saith the apostle, casteth out fear; and the most complete analogy exists between the soul's assurance of safety in the

knowledge that God is love, and the child's loving reliance upon the affections of the parent.

'Whosoever shall humble himself as this little child,' saith our blessed Master, 'is greatest in the kingdom of heaven.' Greatest because his humility elevates him to the rank of sonship. Greatest in that heaven where the highest created intelligence, unable to fathom the depth or scale the height of God's love, feels the end of his being served, and his greatest aspirations satisfied by eternally dwelling in the light of God's countenance, and eternally celebrating his praise.

That beautiful analogy which our Lord revealed between the child and the Christian gives us the highest and purest comprehension of our privileges which mortality can enjoy. Full of this idea, the beloved apostle, as if with a recollection of that hour when his divine Master blessed the little ones, continually addresses the early Christians by the endearing term of little children. 'I write unto you, little children, because ye have known the Father.' Objects of the almighty Father's peculiar tenderness and care, participants of his bounty, they have known the Father by feeling his love. Glorious knowledge, surpassing all conception,—the key to all mystery, the fulness of perfect wisdom, freedom, and bliss. While dwelling in a perpetual communion with him, enjoying his favour, living in the light of his countenance, they have known him, whom to know is life eternal.

We are told that little children were brought to Jesus, that he might lay his hands upon them and pray. The mothers of Jerusalem, among whom, perhaps, were some of those who ministered to the Man of sorrows, knowing from many manifestations of benignity and mercy the tenderness of his character, brought to him those objects of their greatest solicitude, that his blessing might be extended to them. With looks of mingled maternal pride and fervent fondness they offer their little ones to the embrace of Him around whom the Pharisee, the Scribe, and the Hypocrite are thronging with far other feelings. In this silent, instinctive acknowledgment of the amiability of the Redeemer's character, and of his power to bless, what a rebuke there was to the self-sufficient worldling! He who said that out of the mouths of babes and sucklings God had perfected praise, accepted, however, this avowal as a significant token of the mother's faith. And with what an amount of tenderness and meaning did he accept it! In that loving embrace and recognition of the lambs of his flock, the great Shepherd showed us at once the necessity and importance of early religious training. 'Suffer

little children to come unto me, for of such is the kingdom of heaven.' It was as if he had said, 'Allow their first feelings of affection, their earliest love, to be mine, e'er the tendency to sin in frail humanity has been strengthened by the contaminating influences of a world which, in a wisdom less holy and less pure than that of a child, knows not God. Suffer them to come unto me, that in the growth of holy affections thus early instilled, they may grow to the stature of perfect men in Christ Jesus.' Beautiful commentary upon the words of the Preacher—'Remember thy Creator in the days of thy youth, e'er the evil days come.'

This touching episode in the life of our divine Master furnishes us with one of the strongest recommendations in favour of the cultivation of early piety. It shows the responsibility of parents in training up those whose being is analogous to the denizens of the heavenly kingdom. But with equal force does it bring the lesson home to parents. To all such, as to Peter on the sea-shore, Jesus puts the question, 'Lovest thou me?' Need we mention the necessity for Peter's answer e'er our Lord can say, 'Feed my lambs.' That loving and tender Master is as essentially with us now as he was with the mothers of Jerusalem; oh! that the mothers of our land were as desirous of His blessing. The world hath nothing in it more closely resembling heaven than the sight of little children brought to Jesus. It is the dedication of an already purchased life, the rendering to Christ of what is his own by special right, and love's tenderest requirement.

ORIGINAL POETRY.

THE DEATH OF EGYPT'S FIRST-BORN.

'Twas midnight, and deep darkness sat o'er Egypt's fated land,
Sleep, siren-like, had sung its song, and waved its mystic wand,
And many a weary heart lay down, and found a soft repose,
And many a soul sought happy realms, which, waking, no one knows.
The ever-watchful stars shone forth, all brightly in the sky,
So joyously they smiled, it seemed no danger could be nigh;
But, lightning-like, Jehovah passed—they hid their face in dread.
With darkness and with clouds His face and footsteps were o'erspread.
To each Egyptian home He went and breathed His icy breath,
And the beating pulse of each first-born was paralysed in death;

The slumberer started at the sound of the departing groan.

Arose in haste, but—all in vain—the vital spark had flown.

Ah! then, a death-like palor stole o'er every blooming cheek,

And over all the land awoke the sigh, the sob, the shriek.

Proud Pharaoh from his couch arose—his eye had lost its fire,

He lifted up his voice and spoke—his voice had lost its ire.

He called upon his first-born son, great Egypt's future king—

And with the loud, wild shout, he caused the palace halls to ring.

'My son, my son,' he cried, as quick from hall to hall he sped—

But answer there was none—alas! his son was with the dead.

He came, he look'd, he saw his child—a piece of lifeless clay—

The soul which lit that eye with life had softly pass'd away;

It lingered not, because its hope was yet as king to reign—

The prospect of a sceptre could not bribe it to remain.

The tyrant Pharaoh stood aghast—his haughtiness had fled,

His heart, erewhile like adamant, sat in the dust and blood.

He felt it was Omnipotence that struck him with His rod,

And, trembling, on his knees he owned the might of Israel's God.

'O, haste ye, haste, my messengers, bid Moses quick arise,

And hither come—no more I'll dare the wrath of Heaven despise.'

The servant of the Lord appeared, with mild but lustrous eye,

Its holy radiance seemed as if 'twere borrowed from on high.

Not now did Pharaoh meet him with a dark and scornful frown—

That he might weep more freely, he had laid his sceptre down.

'Go, go, for 'gainst your mighty God all feeble is my hand,

Bid all the host of Israel up, and leave this smitten land.'

He went—his God had triumphed now—he went with joyous heart,

And soon all heard the happy call, 'Arise, arise, depart,

Lift up your hearts, with praises hail this holy jubilee—

Your galling chains are burst in twain—rejoice, for you are free.'

O Israel! it was a high and a triumphant hour,

When the proud oppressor knelt, and owned Jehovah's peerless power—

When the tyrant knelt before the slave and begg'd him to go free—

Lift up your hearts, with praises hail the glorious jubilee.

J. B.

THE SCEPTIC IMPRESSED.

(Continuation of Letter to Mr Edwards.)

CHEMISTRY OF RESPIRATION.

I. RESPIRATION may be regarded under several aspects. *First, as a means of purifying the blood.* The blood needs this purification. Pure florid arterial blood, in its passage through the body, deposits its nutritive particles on, and acquires refuse from, all the organs. Having done this, it is no longer pure and bright, but dark and impure, incapable any longer of nourishing the system. From arterial blood it becomes venous. The Author of nature, therefore, has wisely arranged, that before this venous blood resumes its course throughout the frame, it must first undergo a purifying process by exposure to the air. Think of the disastrous effects resulting in every instance where breathing is suspended.

What is the cause of death in drowning? The circulation through the system of unpurified blood. It is not owing to the entrance of water into the body, but simply the want of purifying air. If by means of an air-pump you extract all air from water, you can drown a fish as easily as a man; death in both cases arising from the circulation of impure blood.

The purifying of the blood being thus necessary and important, what does the Author of nature contrive for the purpose? He provides a purifying apparatus in the animal itself, and institutes a distinct process of chemistry. That this chemistry may be understood, observe—*first*, that the main element of impurity in venous blood, and that which gives it its dark appearance, is carbon or charcoal, essentially the same material as common lamp black. *Secondly*, That this carbon has a strong attraction for oxygen gas, and that by their union, they form the poisonous air called carbonic acid. If any person put a few pieces of carbon into a red hot tube, and pass over them a stream of oxygen gas, the carbon disappears; it unites with the oxygen, and forms carbonic acid which comes out at the other end of the tube. Attend to this experiment distinctly, for it is the very process taking place in the lungs. The object to be obtained is to get rid of the carbon existing in the blood. Oxygen gas exists in the atmosphere. By inhaling that atmosphere, the oxygen and carbon are brought into contact; they unite, and for every particle of oxygen we inhale, there comes out an equivalent amount of carbonic acid. What a beautiful process of chemical combination! Can any person look at it and doubt whether there is any purpose or

design manifested in such a constitution of things?—whether the respiratory system and atmosphere surrounding it have been formed with a distinct relation to each other? Think of the vital importance of getting rid of this carbon, death immediately ensuing when it is allowed to circulate, and the simple process, so analogous to the operations of the chemist in his laboratory, of bringing oxygen gas into contact with it. In this gas, diluted as the animal system needs, are we constantly immersed! This gas we are incessantly inhaling, which remains for a moment in contact with the blood, absorbs the impurities, and carries them on its wings out of the system!

As a further illustration of designing intelligence being concerned in this matter, let us here allude to one remarkable provision, viz., that every circumstance which accelerates the circulation of the blood, has an equal tendency to accelerate the breathing. The rapid panting of the race horse, which gradually subsides into natural breathing as the equilibrium of the excited circulation becomes restored, is a familiar example. In our own persons we feel the same during exercise, or fever, or violent emotions of the mind. Now, what would have been our condition, had the case been otherwise? Had the pulsations of the heart, for example, been augmented in frequency, while the respiration had continued in its natural state? Simply, that the blood in its hurry through the lungs would be imperfectly purified; and that man, during every degree of exercise, during every emotion of anger, surprise, or even sprightly joy, would be circulating so much poison throughout his frame. Can it be believed, then, that this balance between the functions, is otherwise than designed by an intelligent mind? To suppose it merely the effect of chance, is to suppose the most lucky chance imaginable to all living beings. But for its existence we would be incapacitated for all the duties of life. Indolence of body, and listlessness of mind, would be essential to health. The first attempt at running might induce paralysis of the vital motions. A few appeals of thrilling eloquence would suffice to suffocate both the orator and his audience. And the anxious mother, hurrying to the rescue of a drowning child, would herself fall down a senseless mass of clay!

II. Let us regard respiration as a chemical process for warming the body. We have already viewed it as a means of purifying the blood, and that by the union of oxygen and carbon. Now, it so happens, that these two substances cannot unite without evolving heat. We see daily instances of this in common combustion.

The lamp, whose flickering ray guides my pen at the present moment, the fire which warms me in my little parlour, yea, the intensely hot furnaces of the glass-blower himself, are examples of this nature. Heat is generated in all these cases, for the same reason that heat is generated in the lungs. Carbon is the fuel, whether it exist in the coal, the peat, the wood, &c., or the blood, which, combining with oxygen, forms carbonic acid, and evolves heat. Thus the lungs are literally an animal stove, which, by the combustion of carbon, not only purifies the blood, but warms the body. What indications of wisdom and contrivance here! It were a great point gained to get rid of the poison in any manner; but nothing short of Divine Ingenuity could contrive the plan of *burning* it away—using it as fuel for the sustenance of animal heat.

Were there no inherent means of sustaining animal heat, how pitiable and precarious would be our condition! Blood is as easily frozen as water. Why, therefore, in a cold frosty night, when all other streams are arrested in their course, and bound immovably in crystal chains; why does the blood preserve its fluidity, and maintain its current? How comes the blood of the harder Greenlander, living amid ice and eternal snows, to be of equal warmth with that of the swarthy native of Hindostan? Simply, because for the supply of heat man is not dependent on outward influences. He has a virtual but real process of combustion going on in his lungs, the genial warmth produced from which, is carried with the vital fluid to the remotest part of the animal economy.

I can fancy a powerful objection against this view. It may be said that if heat is evolved in the lungs by the combustion of carbon—that is, by the union of carbon and oxygen—then the lungs themselves, as the seat of the combustion, must be *ardently*, yea, *intensely* heated. And so they would most certainly, but for another wise provision of the Author of our being. In the very act of this combustion, or this union, the blood itself undergoes a change. This is the moment at which it is converted from *venous* into *arterial*. Now, the Creator has attached to arterial blood a greater capacity for holding heat, than venous blood possesses;—that is to say, it has the power of *absorbing* heat, and retaining it in a *latent* form; so that the heat evolved by this chemical union, is not concentrated in the lungs. It is at once absorbed by the newly-formed arterial blood; and circulated in this hidden or concealed form to all parts of the body. But whenever the arterial blood itself, in the course of the circulation, is changed into venous, it is then given out; because

venous blood has not a power equal to arterial of holding heat in a latent form. Thus it is that animal heat, though manufactured in the lungs, finds its way to every organ. By the simple contrivance of making a difference between the two kinds of blood, in regard to their capacity of absorbing heat, are the lungs themselves preserved from destruction, and an equable temperature universally diffused. But for this simple provision, the blood in the lungs would be at the boiling point, the lungs themselves literally consumed, and a few inspirations of the vital air would strike with death every living and breathing thing! Yet of such a provision, so beautifully simple, so wise, so benevolent, you affect to doubt whether it be merely the effect of *chance*, *blind energy*, or the workmanship of a kind Creator's care!

III. But this is not all. If it be the case that the blood is purified, and the system warmed, by the union of oxygen and carbon in the process of breathing, and that the atmosphere is the great reservoir of this oxygen; moreover, if what goes in oxygen, comes out carbonic acid gas, and this carbonic acid is a deadly poison—what prevents the oxygen from being all consumed by so many breathing creatures on the face of the globe, and the atmosphere itself vitiated by the exhalation of the poison? Observe the evil. Every breath we draw consumes a certain amount of oxygen or vital air; every breath we exhale supplies the place of that oxygen with a deadly poison. Let us illustrate this truth by one experiment. Suppose you invert a tumbler containing nothing but air, and place within it a small living animal. For a few minutes the little prisoner is vigorous and lively as usual; gradually it becomes dull and listless; breathes more and more laboriously; in a few minutes more it dies. Why this death? The tumbler is as full of air as ever. But analyze that air; it has undergone a change; its oxygen has disappeared, and carbonic acid poison supplies its place. Or vary the experiment. Fill the tumbler with air directly from your own lungs, and introduce the animal. What is the result? *Instantaneous* death, instead of *gradual*, makes all the difference. Now, what prevents a similar result, on a larger scale, in the atmosphere itself? The answer to this query will tend still farther to enhance our conceptions of the Divine wisdom, and may well excite a thrill of gratitude for his goodness. It has been so arranged, that this carbonic acid, which is so destructive to animal life, should be very wholesome nourishment to plants. Vegetables perform a process of respiration as well as animals, but in them the steps are just reversed. They take in carbonic acid;

they decompose it; they keep the carbon, and throw out the oxygen. They thus perform a twofold office—1st, They suck in the poison which animals exhale, and thus prevent the air from being unduly overcharged with it. 2d, They throw out in return the very vital air which animals require. Think of this mutual interchange of gifts—how beautiful, how wise, how beneficent, how necessary!

Only one other objection I shall suppose you uttering. Vegetables have not the power of locomotion. They cannot, like animals, go and seek their food. If carbonic acid gas, therefore, be diffused through the air, how can they get at it, fixed as they are to the surface of the earth? Ah, sir, even here the Creator has not left his work imperfect. He has made carbonic acid the *heaviest* of all airs. So heavy is it, that you can pour it from one tumbler into another like water, or extinguish a lighted candle with it in a similar manner. Why is it, that in a crowded church or theatre, a sense of suffocation is first felt in the seats below? Because, carbonic acid, from its weight, descends. But if this noxious gas be so heavy, then of course it must creep along the ground, and directly come in contact with the respiratory organs of vegetable life. Is there no proof of contrivance here? Let the late melancholy catastrophe on board the 'Londonderry steamer' answer. 'The vitiated atmosphere in the hold of that vessel, by breathing which, seventy-two human beings were suffocated to death, is the very atmosphere that the millions upon millions of breathing creatures throughout the globe would soon occasion, had the provident source of life not devised a plan of renewing the vital air, and destroying the noxious. This He has effected by vegetable respiration; and since plants cannot go and seek the gas, has so arranged it, that the gas shall go and seek them! Father of nature! without thy care, how could we be saved from the poison of our own breath?

But why enlarge on such themes? Enough has been said to prove that the hand of an intelligent Creator is here. Is it possible that all these wonderful processes of chemistry, so necessary, so beneficent, so nicely arranged and adapted to each other, could be originated and set in order, without the skill and care of a great benignant and all-seeing Chemist? Is it a mere casual affair that our lungs should contain innumerable air cells? That these air cells should communicate with the atmosphere on the one hand, and the blood on the other, and alternately inhale and expel their contents? That this constitution of the air answers so nicely the respective purposes of purifying the blood,

and warming the body? That the great circle of the blood's course should have attached to it the little circle of its passage through the lungs? That this superadded circle comes in at the very point where the further continuance of the great circle would produce death? That vegetable respiration should answer so admirably as the counterpart of the animal purifying the air-absorbing poison, and manufacturing out of it aliment for themselves? Finally, is it a matter of utter chance, that this subtle aerial poison itself should be caused by its weight to creep along the surface of the earth, and directly come in contact with vegetable life? Think of these different provisions separately or combined. Fancy the destruction to animal life, had *any one* of them been wanting; and then answer as a rational being the question, to what Power do I owe the constitution of my frame, or the harmony of its working? Is it to other than a Power intelligent, wise, beneficent, divine? Doth the fool cry aloud, or whisper in his heart, *there is no God?* Every breath he draws, the very breath by which his blasphemy finds utterance, gives the lie to the delusion! Dare you, Mr Edwards, spend so unworthily God's vital air? Rather tune your heart-strings to their highest pitch, and tremble to inhale another mouthful of it, without resolving to restore it back, in a note of adoring gratitude and praise.

In my next, I will offer a few remarks on the *Chemistry of Digestion*.—I am, &c.

The Sceptic's reply to the foregoing epistle, we think it unnecessary to transcribe in full. Suffice it to say, that by the argument from design he was powerfully impressed. One solitary chimera still continued to obscure his mind. 'May there not be such a thing in nature (says he) as a *principle of order*? The strength of your argument lies in this, that no energy unconnected with mind can be intelligent; and nothing but intelligence can account for the order and harmony observable in the animal functions. Now, are we not in danger of ascribing directly to intelligence, what, after all, may be simply due to the blind energy of nature itself, acting in obedience to this principle of order? I throw out this hint, however, merely by the way; and await with impatience your continuation of the argument from the '*Chemistry of Digestion*.'—I am, &c.

THE LORD'S PRAYER.

(Concluded from page 173.)

'Thy will be done on earth as it is in heaven.'

As the natural and just result of this

reverence of God's attributes, and subjection to the sovereign authority of Christ, we expect implicit obedience to his commands, and therefore we pray, in the third petition, that His will may be done on earth, as it is in heaven.

We enter not into the distinction as to the secret and the revealed will of God—His will in providence and in grace. We think the will here meant is indicated with sufficient clearness, by the fact that it is to be done. It is revealed, otherwise it could never be obeyed, although it might be fulfilled. It is that holy, and just, and good law which enjoins personal purity, relative integrity, and benevolence, with holiness unto the Lord. The will of God is our sanctification, and to all the extent to which it is made the directory of human conduct, it promotes happiness to man. Opposition to the Divine will first 'brought death into the world, and all our woes;' and the enmity of the natural mind against God, the obstinacy and depravity of the will of man, continue to be the sole causes of the wretchedness of our world.

In heaven, God's will is the supreme and only law. The angels there, with the spirits of the just made perfect, without surrendering their liberty, have no law but that of God. Their volitions move in perfect harmony with the plans and declarations of their great King. They all spontaneously do his commands, and hearken unto the voice of his word.

That we may behold the full effect of the contrast, we have only to think of hell, where everything is done contrary to the will and law of God; where all is wickedness and unmingled woe.

To understand the operation of conflicting principles and divided wills, we have just to turn inward upon our own souls, or outward upon the earth; and there we shall find that wherever there is the greatest conformity to the will of God, there, also is the least jarring of discordant passions, the farthest remoteness from hell, the greatest proximity to heaven.

And would we but realize that unity of will with God, which produces such sweetness and ease in the volitions of celestial beings, we should then also see heaven coming down to earth, and the will of God done as cheerfully, as constantly, as untireably, as universally, in earth as in heaven.

Now this, and nothing short of this, is the prayer of this petition. Alas! alas! how far is it from being fulfilled in our distracted world, where light is conflicting with darkness, sin with holiness, Satan with Christ. But assuredly as glory to God in the highest is the great final cause of all things, and that glory can be no otherwise so illustriously displayed as in

the sanctification of his name, the acknowledgment of his sovereignty, and the performance of his will; nay, as he has actually purposed and promised these things, they will not fail of their accomplishment; and they only are the sons of God who seek their fulfilment; and they only can be happy who concur in their approach.

But this leads us to notice the second class of petitions which refer more directly to the wants of the suppliant; and in which, while the glory of God is not neglected, the personal interests of the creature are permitted to occupy the most prominent place.

As man consists of body and soul, and as the comforts of this world, if not indispensable to, are yet closely connected with, the happiness of the soul, we find that although the spiritual interests of the suppliant are mainly consulted, his temporal welfare is not overlooked.

'Give us this day our daily bread.'

Under this request we must, doubtless, be permitted to include all those things needful for the body, without which bread would be insufficient for our comfort. And there is no propriety in limiting this petition unduly to the most scanty provisions for our temporal wants, otherwise it were a prayer unsuitable to the diversified necessities of all ranks and conditions of men. Yet is it but just to observe that everything approaching to avaricious attachment to this world's goods, and all restless and distracting anxiety about provision for an uncertain and temporary life, are, in accordance with our Lord's language elsewhere, evidently forbidden; for 'after these things do the Gentiles seek.' It is scarcely necessary to add the warning, that our dependence on the providence of that God 'who numbers the hairs of our heads, and clothes the lilies of the fields, and feeds the young lions when they cry,' is not in us any more than in the beasts of the field to preclude or slacken our industry and prudence. Reason is to us what instinct is to them; and he who 'provides not for his own, especially for those of his own house, hath denied the faith, and is worse than an infidel.'

As in this petition is comprehended whatever relates to the corporeal life; in the next two is summed up what belongs to the heavenly.

'Forgive us our debts, as we forgive our debtors.'

The spiritual covenant which God made with the Church, comprehends the two parts of our Lord's directions. It was, 'I will write my law in their hearts, and will pardon their iniquities.' Here Christ begins with the remission of sins, and afterwards provides for our defence from the recurrence of evil.

Sin may be called a debt, inasmuch as by the commission of it we have either failed to perform some duty which we owed to God, or supplanted a good action by our actual transgression, and so have incurred a debt of punishment, made ourselves liable to be incarcerated under the divine law, and to be visited with the threatened penalties. Under an anxious sense of this burden of sin, the penitent child of God, whose humility leads him ever to magnify, not to diminish and hide, his transgression—whose perception of the divine holiness and justice will not allow him to lessen its guiltiness—but whose faith in His propitiated mercy prevents him from despondency, comes ever to his Father for pardon and justification.

The condition upon which this petition rests is not one subversive of this gratuitous mercy. The penitent pleads not, as the meritorious ground of forgiveness, his own clemency to his enemies. He merely advances it as the measure of that mercy which he claims for himself—the test of that repentance which he professes to feel. And it is obvious that if repentance in the nature of things must go before confession and forgiveness, he who comes to God meditating acts of revenge, or seeking opportunities of annoyance against his offending brother, or even maintaining a relentless feeling toward his enemy, is all the while cherishing sin, and can be no fit subject of divine mercy. Such may not presume to deprecate that anger from themselves at the throne of God which they refuse to relinquish towards their neighbour.

While thus the child of God constantly acknowledges his need of confession and pardon, he turns not the grace of God into licentiousness. He does 'not sin that grace may abound,' nor consider offences trivial, because if any man confess his sin God is faithful and just to forgive him his sins. He earnestly desires to avoid the occasions of sinning, and conscious that it is not in man to direct his footsteps, nor to stand against the assaults of the lusts of the flesh, and the lusts of the eye, and the pride of life, the devil, and the world, he prays that he may not be led into temptation.

'Lead us not into temptation, but deliver us from evil.'

He prays that his dangers may not be increased above measure; and that in the trials to which all are more or less exposed, he may be delivered out of evil by the mighty hand of God.

These three petitions, in which the suppliant particularly commends his interests to God, are not, however, selfish and exclusive in their character. They are fitted to express the public and common

desires of the Church, and even in the closet enable the Christian to seek the good of his brethren and companions, being addressed to a common father, supplicating associated blessings, and deprecating universally all evil.

The conclusion to the Lord's Prayer contains an ascription of praise to God at the same time that it is advanced, as forming the highest motive with him to grant requests which it also asserts to be, without limitation or control, in his power to fulfil.

'For, thine is the kingdom,' &c.

It ought to impart an assurance of hope to the suppliant who sincerely and truly offers up petitions which he knows to be agreeable to the will of God, that he then desires to become a fellow-worker with him whose heart being once set upon its object, never changes, and who will do all his pleasure. It is no selfish temporal object which he seeks after; he has the sympathy of angels and saints in it—the bowels and joy of Christ—the co-operation of the Spirit—the good-will of Him who dwelt in the bush. It ought to impart confidence of success also, that although the accomplishment of his desires is impossible, except to God, 'that power belongeth unto the Lord, and that the thunder of his power none can comprehend.' And, finally, it should embolden him earnestly to plead for those great objects, that they are inseparably connected with the great end of his being, which is not to gain the applause of men, or to enjoy the pleasures of sin for a season, but to advance the final cause of all things—the glory of God, and to secure those enduring realities which last for ever and ever.

And now, on a serious and deliberate review of these supplications, is there any one who sincerely worships God, and desires his own good; who considers the blessed effects that would result were every soul to sanctify the Lord God of Israel, to acknowledge allegiance to Christ, and both to will and to do God's pleasure; is there any one who contemplates the becoming spectacle of all waiting upon the providence of God for their earthly comforts, doing justly, loving mercy, and walking humbly with their God; is there any, in short, who realizes the blessed promise of 'Glory to God,' &c., who will not cheerfully and honestly pledge himself to his glorious Parent for their accomplishment by a solemn 'Amen,—so let it be?'

'Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen.'

ORIGINAL POETRY.

'THE FASHION OF THE WORLD PASSETH AWAY.'

SWIFTER than shadowed clouds o'er sunny slopes,
 Swifter than waters winding to the sea,
 Than glistening dew-drops on the mead or copse,
 Than fitful, wild Æolian melody,
 The fashion of the world—its cares, its hopes,
 All pass away.

Like sand upon the desert, which the sky,
 In its bright changelessness, sees ever shifting,
 Are this world's fashions; to eternity,
 Like weeds, for ever drifting, onward drifting,
 Amid the wildernesses of the sea,
 They pass away.

A hand too swift for mortal power to follow,
 And all too strong for human pride to stay,
 Graves deep, aye deep, as all earth's things are
 shallow,
 The marks of changefulness, and of decay;
 Tell that the fashion of the world, so hollow,
 Must pass away.

The laurel and the rose wreath blanch and wither
 Even before the brows they bind grow cold:
 Death's unstayed sickle gathers all together,
 And we pass onward as we did of old,
 Lacking the time to stay, and question whether
 All pass away.

All pass, save the old fashions—sin and death,
 Old almost as the world, to us they cling—
 The cold cerements of clay, till from beneath
 The shaking plumes of Time's out-stretched wing
 We shall emerge, and change them for the wreath
 That fadeth not away.

Yet over all this fashion-changing scene
 Stretches for evermore the prospect bright
 Of rest eternal, changeless and serene;
 And through life's shadows sweeping into light,
 Losing all memory of what hath been,
 We, too, shall pass away.

G. H.

IONA AND ST COLUMBA.

COLUMBA, in his institution at Iona, reared preachers whom he sent out over all Pictland, to publish the gospel to the benighted people over whom his heart so intensely yearned. They were men of a like spirit with himself, and entering heartily into his views, their success was amazing. They travelled everywhere, subsisted on the meanest fare, endured reproaches, encountered perils by land and sea, traversed hundreds of miles north and south, and sailed in the stormy seas among the far islands of the west, in their currachs or wicker boats covered with hides, days

and nights together, tossed like a leaf on the surge, for the purpose of carrying the gospel to the neglected people of some lonely island. These men of God went preaching the word, not only in the northern parts among the Picts, but also in the south of Scotland, and in the north of England. A great reformation throughout the whole country was the consequence. Many were turned to the Lord—and a light shone which attracted all eyes, and a love was exhibited which affected many hearts.

The fact of the great success of the gospel in the sixth century, under the labours of Columba, is obvious from the vast number of religious places that bear the name of *kill* or *cell*, especially throughout the west of Scotland, which name was given, for the most part, to the residences of the preachers who issued from the school of Columba. The preachers, prior to the age of this honoured servant of Christ, among the Britons, though partially successful, were not once to be compared with him. His ministrations left an impression on the country that has not been effaced to this day.

The followers of Columba were denominated Culdees, the 'retired people,' the people of the cells, from *cel* or *cull*, meaning a retired corner or cave, or, according to some, the 'servants of God.' These Culdees retained their footing for many ages after Columba's time; and after all endeavours to suppress them, they were still found in the beginning of the fourteenth century, when the famous Lollards appeared—a singular proof of the kindness of God in preserving the light of the truth in our land, nearly to the time of its breaking forth with renewed lustre at the Reformation. These Culdees in Scotland, like the Waldenses on the continent, retained the truth in the dark ages when all the world was wondering after the Beast. In the secluded glens and forests of our native land was the gospel known, and many a little Goshen in hut and hamlet enjoyed and cherished the light of the truth, when all was misty and murk around them. When the cities and other parts of the nation were sitting under the obstruction of error, God had a people in the solitudes whom he hid under the covert of his wings, and whom he blessed and fostered until the day dawned, and the shadows flew away.

Columba was a man of great force of character, and of unswerving decision of purpose; while, at the same time, he possessed the simplicity of a child. He was remarkable for gentleness of manners, holiness of life, and unaffected kindness. He was one of the most learned men of his age, and belonged to the highest rank

in society. His prudence and discrimination of mind were such, that he was applied to in the most difficult and perplexing matters, relative to national policy and intricate questions among brethren. He divested himself of all his worldly wealth and claims of earthly distinction, that he might devote himself entirely to the work of the gospel. If it be asked, To what are we to attribute his amazing success, when he neither wrought miracles nor laid claim to the gift of prophecy? we answer, The blessing of God, for 'Paul may plant and Apollos water, but it is God that giveth the increase.' At the same time the means are to be considered,—the holiness of the man's life, his entire devotedness to God, his fervent prayers, his unwearied labours, his confidence of faith, and the pure gospel which he preached; for without this last the mighty instrument is wanting, which the Spirit of God will alone vouchsafe to employ for the conversion of sinners. It is the *truth* preached that saves, and where this is withheld, no saving work is to be expected. It has been remarked 'that the life and conduct of St Columba afford as bright an example to our missionaries to follow, and as great an encouragement for them to persevere, as is to be found in the biography of any individual that has been handed down to us since the apostles' days.'

His followers were to be found in every country in Europe, and their learning and sanctity always procured for them respect and honour. Numbers went to France, Italy, and other nations on the continent. The zeal of the monks of Iona in propagating the gospel in these dark times was indeed remarkable. It glowed in the bosom of age no less than in the bosom of youth. Old men of seventy, equally with young men of twenty, engaged with heart and hand in the good work of the Lord, and even travelled into distant kingdoms to publish the gospel. Great was the fervour in those times, when many ran to and fro, and knowledge was increased, and the Spirit of Christ descended in copious influence on many hearts. The sixth century was a time of bright sunshine, it was more than a blink, it was a clear day, and the Lord wrought mightily by his servants, and counterbalanced them greatly in their honest labours for his sake.

Much remains to be said of the saint of 'the Isle of Waves'—many things that would tempt us to draw out this paper to three times its length; but we must forbear. Columba died in 597, in the seventy-seventh year of his age, in great peace, and in the full assurance of eternal life. The account of his last moments, as given by Adomnan, his biographer, is fraught with great interest, but we cannot here insert it. It only remains

that we notice the success of the gospel after the decease of the venerable Columba, under the ministry of his immediate successors. The preachers that issued from Iona have, in numbers, been compared to swarms of bees, or to a wide-spreading flood. The fountains of Iona sent forth its waters clear, and fresh, and copious in all directions at home and abroad. The disciples of Columba were men of learning, as well as of zeal and piety. They were long and well trained in all the erudition of the age, and this long preparation was doubtless deemed necessary not only for a thorough education, but also for a thorough testing of their principles and character. Many of them were also men of great talents, perhaps of as great talents as the age could boast, and this gave them weight and influence. Columba was a far-seeing man, and he plainly perceived that a class of illiterate preachers would utterly damage the cause he had so much at heart. God, say some, has no use for human learning; it may be presumed he has as little for human ignorance.

Baithen, the cousin of Columba, and his immediate successor in Iona, was one of the most illustrious men of his age. Next to Columba, he was deemed to be the best acquainted with the Scriptures, and to possess the greatest extent of learning of any man on this side of the Alps. On account of his simplicity and affectionate manner, Columba used to compare him to the Apostle John. It is said that 'he was so much given to prayer, that even in conversation with his friends his hands, though concealed under his mantle, might be observed to be every moment lifted up in that praying attitude to which they were so much habituated.' No wonder that the gospel should make progress under the ministry of such men!

Aiden, another distinguished follower, was the instrument of the conversion of the Northumbrians during the reign of Oswald. This good work was undertaken about thirty-eight years after the death of Columba, who, long prior to his decease, had turned his attention to the conversion of the Saxons. It was a remarkable feature of these times, as contrasted with ours, that the nobility not only embraced the gospel, but preached it. What a rare case is this in the world now-a-days! God, it is true, can dispense with men of rank in publishing his gospel, and he has often chosen the base things of the world, and the things that are despised, for this purpose; but the time is coming when these men will probably be foremost in the ranks of those who deem it their honour to proclaim the gospel of the grace of God.

The followers of the saint of Iona continued for sundry ages zealously to propa-

gate the gospel, and to retain, in a great measure, their ancient respect and influence, till at length, in the twelfth and thirteenth centuries, the power of Romanism gained such ground as to supplant the venerable Culdees. Still they were not wholly extirpated, but, as we have already mentioned, they maintained a partial footing till the dawn of the Reformation. We have thus briefly surveyed a bright period of the history of the Church of Christ in our native land, and have seen what great things the Lord wrought among our remote ancestry, in the fulness of his graciousness to them. 'We have heard with our ears, O God, our fathers have told us, what work thou didst in their days in the times of old.'

SCENE AT THE HOSTELRY, GAIRNEY BRIDGE—DECEMBER 1733.

On a cold day, in the early part of December 1733, six venerable looking men arrived at a small hostelry by the wayside, on the road from Queensferry to Kinross, about twelve miles from the former, and four from the latter place. The house was one story high, thatched on the roof, and consisted of two rooms with concealed closets. Externally, it wore an air of neatness and comfort; and within, indicated the moderate wealth and superior habits of its occupant. That occupant was liferenter, as well as tenant, of the premises. She was unmarried, and to this circumstance owed her residence and position in society. Her brother owned and possessed the lands on which her house stood; and had come to them by inheritance, as his progenitors had done for several generations. "Gairney Bridge," so called from a stream falling into Lochleven, close by, and a bridge on the Great North Road across that stream, gave its name at once to the estate, and the hostelry upon it; a name familiar to every Secoder conversant with the origin of his denomination; as it will continue to be with every member of the United Presbyterian Church who takes any interest in its history. Miss Bennet, the keeper of the hostelry, was in the prime of life—but verging to the side of old age. By way of maintaining her independence, preserving her patrimony, and finding occupation for herself, she had opened her house for the accommodation of travellers, but she continued to be better known as 'The Laird's Sister,' than as the hostess of the inn.

Such was the place at which the venerable men, already referred to, arrived on the occasion in question. They came

separately and successively, from different directions—not by chance nor unexpectedly, but by appointment, and for the discharge of business as solemn and important as could possibly draw them together. The intelligent reader will have already anticipated who they were; nevertheless we shall introduce them to him by name, and tell him what we know of their age and standing in the ministry; for all of them were clergymen. According to seniority, both of natural and official life, the first is the Rev. Ebenezer Erskine of Stirling, in the fifty-third year of his age, and thirtieth of his ministry. The second, the Rev. Ralph Erskine of Dunfermline, in the forty-ninth year of his age, and twenty-second of his ministry. The third, the Rev. William Wilson of Perth, in the forty-third year of his age, and seventeenth of his ministry. The fourth, the Rev. Alexander Moncrieff of Abernethy, in the thirty-eighth year of his age, and thirteenth of his ministry. The fifth, the Rev. James Fisher of Kinclaven, son-in-law to Mr Ebenezer Erskine, supposed to be in the thirty-fourth year of his age, and known to be in the seventh of his ministry. The sixth and last, is the Rev. Thomas Mair of Orwell, in the thirty-third year of his age, and sixth of his ministry.

The greetings over, they proceed to the business which has brought them thither—nothing less than to decide whether they shall remain subject to the courts of the Established Church, against the mal-administrations of which they have for some time past been bearing testimony, or secede and form a presbytery apart from them. But why fix upon a place so apparently mean, and really obscure, as that in which they meet for the discharge of business so grave and momentous? The answer commonly given to this question is—'that it was central to the parties composing the meeting.' But this reply is not satisfactory; for Gairney Bridge is very remote from Stirling and Kinclaven—little less so from Abernethy and Perth, and central only to Milnathort and Dunfermline, from which it is distant six and eight miles respectively. But then Mr Mair and Mr Erskine, who resided in these places, were not yet prepared to go the length of the other brethren, and it was expedient to appoint the meeting somewhere in their vicinity, in order to induce their attendance, and if possible obtain their full consent and co-operation. Still this was not the sole nor principal reason for fixing upon Gairney Bridge. Mr Bennet, the proprietor, had been an active promoter of a call from Kinross to Mr Ebenezer Erskine, while minister of Portmoak; and though that gentleman

had declined the call, and since removed to a distance, the laird still retained his esteem and regard for him. He was, too, a determined opponent to the settlement of Mr Stark, which had been recently effected in defiance of the people, and had in consequence withdrawn from the church of his parish, and attended the ministry either of Mr Erskine in Dunfermline, or that of Mr Mair in Milnathort.* Several of the neighbouring proprietors concurred in his sentiments; and along with many of the parishioners were prepared to co-operate in any measures that might be adopted at this meeting. Further, Gairney Bridge is on the borders of Cleish, the parishioners of which were highly incensed against their minister, Mr Gib, for joining the Erskines in their protest against the Act of Assembly 1732, and then deserting them. Muckart, one of the neighbouring parishes, was then in a perfect ferment, from the violent intrusion of Mr Rennie; and Portmoak, the immediate adjoining parish, and former scene of Mr Ebenezer Erskine's labours, had not yet obtained a minister, and was the scene of fierce contention about his successor.† Thus the little hostelry at Gairney Bridge was in the centre of a locality more favourably disposed towards the cause espoused by the men who had now assembled in it, than any other part of the country, and hence it was chosen to be the theatre on which to decide the momentous question—CONCESSION OR SECESSION?

Such a proposition could not be lightly treated by any mind pretending to reflection; and the men now entertaining it were too much in earnest, and too devout, to pronounce hastily upon it, or come to a decision without acknowledging God and seeking his direction. Accordingly they spent a whole day in prayer, each minister present leading the devotion in turn, while all conversation on the weighty matter that engrossed them was reserved till the following day. That day was spent partly

* Mr Bennet's son—then a boy at school—became a student of Divinity under the Rev. Ebenezer Erskine; who had been appointed Professor by the Associate Presbytery, and after obtaining license, was ordained in 1732, as first minister of the Associate Congregation of St Andrews. He died there after a short ministry of five years, and lies buried between the graves of Wishart and Halliburton. His son, too, became a licentiate of the Associate Synod, but never obtained a call. After travelling sometime as a probationer, he retired and spent the remainder of his life in the cultivation of his paternal estate at Gairney Bridge. He was for many years an elder in the first Secession Congregation at Kinross, and acted for some time in that capacity under its present incumbent, the Rev. Dr Hay. After his death, the lands of Gairney Bridge passed out of the family of the Bennets.

† Kinross, Muckart, and Portmoak, were the first places from which petitions for supply of sermon were presented to the Associate Presbytery.

in prayer, and partly in discussion; God's blessing being asked upon every resolution adopted, and his guidance implored upon what might follow. In the discussion only four of the brethren took part; the other two, Mr Mair and Mr Ralph Erskine, were present rather as interested spectators, than as actual participators in the business. SECESSION WAS DECIDED ON; and the Rev. Ebenezer Erskine, the Rev. William Wilson, the Rev. Alexander Moncrieff, and the Rev. James Fisher, ceased to recognise the authority of the National Presbyteries, Synods, and Assemblies in their future ministrations. The others deemed it prudent to stand aloof for the present, and take more time to deliberate. But Secession was not enough; the cause they had espoused, their characters as consistent protestors, the maintainance of their rights as ministers, and the warrantable expectations of the people, all demanded that they should continue united, and act in the capacity of a Church Court, for the purposes of discipline and government. A PRESBYTERY was accordingly constituted. The Rev. Ebenezer Erskine was elected Moderator, and the Rev. James Fisher appointed Clerk. The deed was consecrated by prayer, and the Court being constituted in the name of the Lord Jesus Christ, the members of it proceeded to consider the duty which now devolved upon them. It was unanimously agreed that it became them to justify the step they had taken by publicly assigning reasons for it. Messrs Wilson and Moncrieff were appointed a committee to draw up a statement of these reasons, and report at a subsequent meeting. No other question was entertained, and so ended the first proceedings of THE ASSOCIATE PRESBYTERY.*

MORNING AMONG THE JESUITS AT ROME.

THIS is the title of a volume by the Rev. M. A. Seymour, author of 'A Pilgrimage to Rome.'† When in that city Mr

* We are happy to learn, that the scene we have described above is about to be depicted, in one of its most interesting stages, by the well-known artist, Mr Stewart Watson, in order to its being lithographed by Mr Schenck, who has already furnished excellent portraits of the professors, and many of the ministers, of the United Presbyterian Church. A sketch of the picture has been put into our hands, and we think the likenesses good, and the grouping excellent. The event is worthy of commemoration. The moral courage, decision of character, and calm judgment, manifested by its agents, demand the highest admiration; while from its results, as beneficial as they are great, it deserves to be held in everlasting remembrance. 'He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit.'

† London: Seeleys. 1849.

S. carefully attended all the various services of the Church. A Roman gentleman who held office in the Papal Court observing this, inquired of him whether he would not like to make the acquaintance of some of the clergy. Being answered in the affirmative, he mentioned the case to the Father-General of the Jesuits, who was pleased to direct two members of the order to wait on Mr Seymour, in the hope of converting him to the Romish faith. These came in due course, and at length introduced him to their establishment, the Collegio Romano, and thus a series of conversations, or conferences, commenced, and were carried on during the whole period of our author's residence at Rome. These conversations embraced a very large portion of the entire field of controversy between the Churches of England and Rome, and exhibited on the part of our author's visitors a phase of mind and feeling which had hitherto seemed to him incompatible with enlightenment and education. 'I have learned, and must bear about me for ever, the memory of the lesson—never again to regard the extremities of credulity as incompatible with the most scientific attainments; or to suppose that what seems the most absurd and marvellous superstition, is incompatible with the highest education, or to think that the utmost prostration of the mind is inconsistent with the loftiest range of intellectual power. There was in some of my friends an extraordinary amount of scientific attainments, of classical erudition, of polite literature, and of great intellectual acumen; but all seemed subdued and held as by an adamant grasp in everlasting subjection to what seemed to them to be the religious principle. This principle, which regarded the voice of the Church of Rome as the voice of God himself, was ever uppermost in the mind, and held such an influence and a mastery over the whole intellectual powers, over the whole rational being, that it bowed in the humility of a child before everything that came with even the apparent authority of the Church. They seemed to regard the canons of the Church precisely as we regard the decisions of Scripture; and just as we regard any unbelief of the statements of Holy Scripture as infidelity, so they regard every doubt as to the judgment of the Church as the worst infidelity. It seemed as if a doubt of it never cast a shadow across their minds.'

Chapter *first* gives an account of Mr Seymour's first interview with two Jesuits that had been appointed to wait on him. We shall not enter into an analysis of this chapter, but merely call the attention of our readers to the two following things which incidentally came out in the discussion.

Mr S.'s opinion of the present condition of the Anglican Church.

'I answered, that the Anglican Church stood between two systems—between Romanism and Dissent. These were the two extremes, to one or other of which all who love extremes were likely to precipitate themselves. The party of the movement desired to draw her nearer and nearer to Rome, to give her more and more a similarity to the Church of Rome, and by that very course had led their opponents to run into the opposite extreme. It had evoked an antagonist spirit which was sure to lead nearer and nearer to dissent; and, I added, my own conviction was that the real evil, the impending danger, was the people forsaking the Church of England, as a Church declining towards Rome, and then utterly overthrowing and destroying her—a danger like that which arose out of the proceedings of Archbishop Laud in the time of Charles I., namely, the utter subversion of the Church of England.'

Policy of Rome in reference to the German movement occasioned by the exhibition of the Holy Coat at Treves.

Referring to the division in the Anglican Church, one of the two Jesuits remarked that it was a strong argument against remaining in it. To this our author replied, that the movement occurring in Germany was quite as marked in the Church of Rome as the movement at Oxford in the Church of England, and, therefore, the one was as cogent an objection to the Church of Rome as the other was to the Church of England. The priest flushed and fired at this statement, declaring that the movement in Germany was nothing—that they were merely a few rebellious priests, who would soon be brought down. Mr S. inserts a foot note here, in which he says, 'This conversation was held when the excitement in Germany was at its height. The Roman government suppressed every newspaper of all nations mentioning it. The Roman people were profoundly ignorant of it, and even the English learned it only through the means of private correspondence. Newspapers describing it were suppressed at the post-office, and not delivered even to the English residents.'

Chapter *second* contains the substance of much interesting conversation respecting the grossness of certain superstitions. Mr S. began by referring to pictures said to be miraculous, and which were worshipped with a special and peculiar devotion, were crowned and carried in procession precisely as the ancient heathens of Rome used to carry the images of their gods. Mr S. stated that these things seemed very gross, and that usually, in England, the advocates of the Church of Rome got rid

of all objections derived from them by disavowing all these things, as abuses, as exaggerations, as bad or superstitious practices, which were not acknowledged or practised by the well-informed, and were not approved by the Church. The priest answered Mr S. without the least hesitation, and in a manner that took him by surprise. He affirmed that they were no exaggerations or caricature, but real verities which at one time were a stumbling-block and offence to his own mind. He added, that there was much that might be said in their favour, for that the Italians were a people very different from the English; that the English had a religion of the *heart*, and the Italians a religion of the *senses*; the English a religion of the *feelings*, and the Italians a religion of the *taste*; the English an *inward and spiritual religion*, and the Italians an *outward and visible religion*; and that it was the intention of the Church, as well as her duty, to arrange all the rites, ceremonies, acts, services of religion, so as to be suitable to an outward and visible religion, and calculated for the mind of Italy; and that thus those particulars concerning the crowning and processions of miraculous pictures and miraculous images, however strange and absurd to the English, have been sanctioned by the Church, as both natural and wise, to the Italians!

Worship of the Virgin Mary. 'My clerical friend,' says Mr Seymour, 'after a pause, resumed the conversation, and said that the worship of the Virgin Mary was a growing worship in Rome; that it was increasing in depth and intenseness of devotion; and that there were now many of their divines, and he spoke of himself as agreeing with them in sentiment, who were teaching that as a woman brought in death, so a woman was to bring in life; that as a woman brought in sin, so a woman was to bring in holiness; that as Eve brought in damnation, so Mary was to bring in salvation; and that the effect of this opinion was largely to increase the reverence and worship given to the Virgin Mary. I said that I had read something of the kind, and also that I had seen a sort of parallel in some of the Fathers on the subject, but that it did not go so far as the modern opinion. But in order not to misunderstand him, and to prevent any mistake as to his views, I asked whether I was to understand him as implying that as we regard Eve as the first sinner, so we are to regard Mary as the first Saviour; one as the author of sin, and the other as the author of the remedy? He replied that such was precisely the view he wished to express, and he added that it was taught by St Alphonso de Liguori, and was a growing opinion.' 'I then stated

that it seemed to me that all tended to the honour of Mary rather than to the honour of Christ; and that this seemed to me to be carried to such an extreme, that I felt in my calm and sober judgment, that the religion of Italy ought to be called the *religion of Mary* rather than the *religion of Christ*. I watched anxiously to see the impression of my words; I feared that, as they would have elicited a burst of indignation, real or affected, among the Romanists of England or of Ireland, so they might possibly cause some offence even in Italy; but it was far otherwise. He seemed quite unmoved, as if he received my words as a matter of course—as expressing something very natural, and of no unfrequent occurrence. His reply was made with perfect ease and entire frankness.

He stated, that my impression was very natural, that such was really the appearance of things; that coming from Germany, where Christ on the cross was the ordinary object of veneration, into Italy, where the Virgin Mary was the universal object of reverence, it was no more than natural such an impression should have been created: that such an impression was very much the reality of the case; and that to his own knowledge the religion of Italy was latterly becoming less and less the religion of Christ; and that "the devotion to the most Holy Virgin," as he called it, was certainly on the increase. I was perfectly startled,' adds our author, 'not, indeed, at the statement itself, for it was too palpably true to escape the observation of any one; but that a man, a minister of Christianity, should describe such a state of things with the manifest approval he exhibited.'

Some time after this another priest, occupying a position of great influence in the Church, assured Mr Seymour that the feeling of devotion to the Virgin had a mysterious something in it, that ever lingered about the heart of the man who had felt it. Even in the most wild, wicked, and desperate men—even among the bandits in their worst state—there is always retained this devotion to Mary. Mr S. very properly replied that such a state of things, instead of being an argument in favour of such devotion, was really its greatest condemnation. It was as if a life of sin, and vice, and murder, was felt to be inconsistent with a devotion to Christ, but at the same time perfectly compatible with a devotion to Mary. It was as if they felt they could not retain both Christ and their sin—but that they could retain both Mary and sin. The priest only repeated what he had before said respecting the greater leniency, the gentler compassion, and the closer sympathies of Mary; adding that he was

borne out in such an opinion by that of the Fathers, of whom many were of opinion that even *Christ himself was not so willing to hear our prayers, and did not hear them so quickly when offered simply to himself, as when they were offered through the blessed Virgin.*

THE TEMPERANCE MOVEMENT.

ITS ORIGIN AND OBJECT.

MORE than a hundred ministers* of the United Presbyterian Church have resolved, and given expression to their resolution, to abstain entirely from the ordinary use of all kinds of intoxicating drinks. This fact is interesting in itself, and doubly interesting if it may be viewed as indicative of a similar forwardness in the denomination generally. It is a very significant protest against ensnaring and destructive customs, and seems to give promise of good things to come. We would fain have others to join in the protest, and share in the luxury of doing this good. Nor would we confine our good wishes to any one denomination: we would have all to whom the credit of religion, and the interests of their fellow-men are dear, to participate in the honours that await those who lend the influence of their names and efforts to carry forward the temperance movement to its coming triumph.

Owing to a variety of causes, the claims of the temperance movement have not hitherto been duly pondered in many quarters; but circumstances now combine to open the way for their candid consideration. We feel, therefore, we are 'inditing a good matter' in entering on this subject—that it is one which falls within the range of our vocation. We hope to avoid in the discussion of it every thing that savours of 'wrath and clamour, and evil speaking, with all malice,' and to realize the apostolic motto, 'speaking the truth in love.' This is due at once to the subject of which we treat, and to the readers whose attention we invite. We count ourselves happy in the thought that our remarks will be perused by many distinguished by their attachment to truth, and their love of virtue; and in proportion to the confidence we have in their Christian intelligence and benevolence, is our earnest expectation and hope that we shall be able to lodge in their minds the deep conviction, that the temperance movement, as embodied in the principle of 'total abstinence,' is worthy of their acceptance as the followers of the Saviour and the friends of man.

We invite attention to the ORIGIN of the movement. We do not refer to the place where, or the time when, the present kind

of effort took its rise, but rather to the state of mind in which it originated, and the state of things by which that state of mind has been induced. The temperance movement originates in the conviction that *intemperance is a prevalent and a prodigious evil.* So far, all are agreed. This, then, is our starting-point. We feel it an advantage to have common ground in the outset of our discussion, and hope to prosecute the argument in such a way, that those who admit our premises will not hesitate to go with us to our conclusion.

A prodigious evil! ay, that it is; for it wastes property—it injures health—it dethrones reason—it ruins character—it hastens death—it destroys the soul! A prevalent evil! ay, that it is; for in any part of the country, and in any class of society, we are safe in addressing any indiscriminate company, and saying—'You have only to look round you for the proofs and illustrations of the statement.' Every region has been polluted by the tread of this monster; every Church has had occasion to bewail its ravages; every family, almost, has its victim; every profession has been invaded and robbed; 'the mighty man, and the man of war, the judge and the prophet, and the president, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator,' have each in his turn been snared in the meshes of the ruthless destroyer.

We must unite the *prevalent* and *prodigious*, to see the true character of the evil. How much the malignity of the evil is aggravated by its prevalence! and how much, again, is the prevalence aggravated by its malignity! It is an easy thing to say it is a prevalent and a prodigious evil, but it is difficult to realize the sad truth which the words declare. We have other evils that afflict our country, but there is none whose influence is so malignant, so extensive, so deadly as this. It may be compared to some tyrant who has invaded our territory, and has traversed its fairest districts, consuming its energies, treading down the blossom of its hopes, and breathing pestilence and death wherever he goes. Intemperance an evil! Call it 'Gad—a troop cometh,' *alias* 'Legion,' for many evil spirits do follow in its train. The language of Milton in describing the dread monster, Death, may be applied to this ever-active agent in extending the triumphs of the king of terrors,

'Black it stood as night:
Fierce as ten furies, terrible as hell.'

Such is intemperance—intemperance as it rules and riots all around us.

Look around you, kind reader, and answer these interrogatories. What is the most fruitful parent of poverty, disease, and crime? Intemperance. What is it that desolates home, ruins reputation, and beggars families? Intemperance. What is it that contributes most largely to fill our jails with criminals, and our churchyards with corpses? It is intemperance. Ample investigation has certified the statement, that two-thirds of all the madness, three-fourths of all the poverty, and four-fifths of all the crime we deplore, are traceable to intemperance! These facts may well fill our eyes with tears, and our hearts with sorrow. Even if our head were waters, and our eyes a fountain of tears, that we might weep day and night for the slain of the daughters of our people by intemperance, it would not be adequate to the extent of the catastrophe. But it is not enough that we weep and lament. Something must be *done*, and that instantly and earnestly, unitedly and perseveringly, to prevent the perpetuation of these miseries. We solicit your co-operation. We would have you 'arise and build;' and we have, therefore, first of all, led you forth to view the ruins that have to be repaired. 'Ye see the distress that we are in.' Even if you reckon the work to which we invite you peculiar, we remind you of the emergency: the extraordinary character of the means find their full justification in the extraordinary character of the evil which they are designed to remove. O for the hearty and united response, 'The God of heaven he will prosper us; therefore we his servants will arise and build.'

We invite attention to the **OBJECT** of the temperance movement. The object is twofold. It is partly preventive, and partly restorative: it seeks to preserve the temperate, and to reclaim the intemperate: it seeks to prevent the further progress of the desolating tyrant, whose ravages we have been considering, and, if possible, to drive him from the position which he now occupies: it seeks to prevent **any** who are still free from being led into captivity: and still further, to break the chain of the oppressor, and to deliver from the snare of the demon those who are led captive by him at his will. Such is its object. It is a good object—good in both its parts—altogether and only good. It commends itself—it must commend itself, to the patriot, the philanthropist, and the Christian.

We may advance a point, and say it is a *greatly good* object: the attainment of which all must earnestly desire, and in the attainment of which they must unfeignedly rejoice. We do not exaggerate when we say, that the object is so important,

that the mightiest intellects among us may find appropriate employment in devising means for its attainment: that the most eloquent tongues among us may find appropriate exercise in recommending the device; and that the men most strong for labour, may find a proper field for the expenditure of their energies, in working out the means by which the blessed consummation at which we aim may be realized.

Still further, we would submit to our readers that we have a right to expect that every man who professes to appreciate the object, will do his duty to secure it; and that he will regard it as his duty to take the most effective means which offer themselves for this purpose; and, in a case of such importance, that he will not shrink from the adoption of these means, even if they demand effort, and self-denial, and sacrifice, at his hands.

We have not as yet, sought to establish the point that the temperance movement unfolds the most excellent way of securing this object. We leave the plan which it proposes to another occasion. Our anxiety at present is, that our readers should see the necessity for vigorous measures to meet the mighty evils that prevail through strong drink; that they should recognise and feel the importance of the object at which we aim; and that in the view of the evils to be remedied, and the benefits to be sought, they prepare themselves to follow the course that may most commend itself to their common sense and Christian charity.

We would like to pledge our readers thus far, in parting with them at present, that if a plan be proposed for their adoption, so simple that every one can understand and follow it—so safe, that no important interest will be imperilled by it—so cheap, that no one will be burdened by its support—so innocent, that no conscience will be violated in the observance of it—so effective, as certainly to gain the end, as far as it is practised—and so peculiar withal, that much of the benefit reaped from it is owing to its distinctive features:—if we propose a plan to our readers, which, in their judgment, is possessed of these recommendations, will they engage to give us their co-operation in carrying forward the temperance movement according to that plan?

NO ENDOWMENTS.

NO. II.

SOME speak of the Voluntary movement as a political one. But it is not so in the invidious sense in which the epithet is applied. Voluntaries are as loyal as any

other class of her Majesty's subjects. What they want is simply that the State shall confine itself to its own province, and leave the subject free to think and act as he pleases in matters of faith and conscience. As Voluntaries, we aim at nothing ulterior to this—at nothing else, and nothing less. This is the one thing to which we confine our attention and efforts. And did we gain our object, two things of no small moment would follow. The Government would be relieved of a vast amount of most embarrassing business, and would have much more time to devote to the civil interests of the empire, and the subject would be secured in the full enjoyment of religious liberty. It is in consequence of the union of Church and State that the element of compulsion or force has been introduced into religion; and hence the persecutions that have raged. Dissolve the connexion, and let the State protect every man equally in his religious observances, and such things will be utterly unknown.

Again: some represent the Voluntary movement as infidel in its nature, inasmuch as seeking to dissociate Church and State, it would denude the State of all religious character whatsoever. This objection is founded partly in ignorance of the views we hold, and partly on erroneous principle. It is founded partly in ignorance of the views we hold. We do not seek to denude the State of all religious character whatever. On the contrary, nothing would delight us more than to see a truly Christian government. It is an egregious mistake to suppose that because we maintain that the civil magistrate should not intrude into the province of religion, we hold that he must therefore disown religion, or cease to act in a Christian spirit, or from Christian motive. We hold that every man ought to become a Christian; and that every Christian, in whatever circumstances he may be placed, or office he may fill, is bound to act a Christian part. But then the character of the individual does not affect the nature of the office he fills. If it be a civil or political office, it remains such; and the individual, if a Christian, acts in character when he discharges its duties with fidelity—in the spirit of his divine Master, and with a view to the great day of account.

Well, then, the State, according to our view of it, contemplates only civil or political ends; still the men who fill its offices or execute its functions ought to do so religiously—that is, with unswerving fidelity, and under the influence of Christian motive. The government that, withdrawing itself from the province of religion, shall act in the manner now indicated, will entitle itself, so as no government has ever yet

done, to the appellation of a Christian government. 'The State,' as it has been beautifully said, 'that anxiously provides for freedom of worship, and sensitively withdraws its rulers from the province of conscience, is of all states the most holy and religious, presents in its laws a perpetual homage to Divine Providence, and may be truly said to have laid its foundation in an act of worship.'

Thus the objection, that Voluntaries denude the State of all religious character whatever, is founded partly on ignorance of our views, and partly also on erroneous principle.

It is erroneous to suppose that, unless a government intermeddles with religion or aims at religious ends, it ceases to be religious, and becomes infidel. It would follow from this that every man, in so far as he does not aim directly at a religious end, acts a sinful part, and that all strictly secular business is essentially infidel and atheistic. This is not the doctrine of Scripture. The doctrine of Scripture is, that we act religiously when we do whatever our station or office requires of us as unto Christ. The man who does this converts the most menial and secular work into a service of piety. And so a Christian government acts in character not by intermeddling with religion, or aiming at religious objects, but by doing its proper work as unto the Lord, and not unto men.

These statements seem so far to meet the objection, that Voluntaries would absolve the State from allegiance to Christ as King of nations. The answer is at hand. Christ, as King of nations and of mankind, has appointed these two things for their temporal and spiritual good, viz., civil government and the Christian Church. But the two are distinct. The office-bearers belonging to them have distinct work to perform; and the way in which respectively they serve and honour Him whose they are, is by the faithful discharge of the duties to which He has called them. The matter may be rendered very intelligible thus:—Christ, as King of nations, has two departments of service—the civil and the religious. Those who fill the former, render the allegiance that is required of them when they conscientiously labour to preserve the good order of society, and promote its temporal good. But how absurd would it be for these to intrude into the religious department of service, under the plea that they could not serve the Lord at all, and were a mere band of infidels, unless they were allowed to mix up sacred with civil things? Would not the answer be returned to them, Your Master has given you certain specific service to perform. You honour Him by performing that service; and you

dishonour Him when you leave it, in whole or in part, for other work, or when you seek to combine with it work which he does not require at your hands.

Voluntaryism, then, when viewed in relation to the State, does not seem liable to the objections that have been brought against it. It is not a political, factious thing, nor an infidel thing—nor does it rob Christ of the allegiance or honour due to him as King of nations.

We might now retort on the abettors of the compulsory or Establishment principle. That principle is the source of the grossest political injustice and oppression. Moreover, the State, by intermeddling with the province of religion, does itself unspeakable damage. It deprives itself of the services of some of its best subjects—alienates their affections, and prepares the way for change and revolution. Besides, such intermeddling is sin against God. It is a touching of the ark with unhallowed hands; and therefore, for the sake of the State itself, we plead for the adoption of the views we advocate. Not until these are acknowledged and acted upon, shall we have a thoroughly just, paternal, and truly Christian government.

JULY IN PALESTINE.

As May is the great harvest month, it is rare to find any of the standing crop of wheat, even in the higher districts, in July. On the 6th of this month, however, Dr Clarke found a field of this crop near Cana of Galilee; and he remarks that this was "the only wheat now standing, for the harvest of the country was by this time generally collected." On the previous day, near Tiberias, the same traveller saw millet still green, and the oats still standing. The dourra harvest is not till August or September; and during the three preceding months of extremely hot weather, the deep green of the broad fig leaves and of the millet, is delightful to the eye in the midst of the general aridness.

We gave in May some account of the operations of the wheat harvest, and we now add some notice of the *threshing* and *winnowing* which accompany the reaping. Of the threshing-floor we have already spoken. Anciently the shearers were conveyed to it sometimes in carts (Amos ii. 13), but now always on the backs of animals.

A variety of modes of *threshing* were practised by the Hebrews, and each has its corresponding practice in modern times.

The most ancient mode is by the *treading* of animals. The threshing-floor is of

a circular shape, and the oxen are driven round five abreast, yoked to a strong post in the centre, by a wooden ring at the top. The Scottish Deputation mention that, on the 6th of June, an interesting and lively scene of rural life presented itself to them at the village of Mesmeh, in the south of Palestine. Close to the village lay a threshing-floor, where twenty or thirty pair of oxen were employed in treading out corn. One peasant attended to each pair, and another tossed up the straw with a wooden fork, and spread it out again for them to tread. Few of the oxen were muzzled. The travellers remembered the law, 'Thou shalt not muzzle the ox when he treadeth out the corn' (Deut. xxv. 4), and the Christian law, analogous to it, which provides that the Church shall support its ministers,—'For our sakes, no doubt, this is written, that he that plougheth should plough in hope, and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?' (1 Cor. ix. 10, 11.) The same travellers saw the camels, too, carrying home loads of ripe sheaves, to the sound of the tinkling bell round their neck. On the threshing-floors near Gaza, Professor Robinson counted not fewer than thirty gangs of cattle occupied in treading out the grain, with many camels and donkeys standing idle around.

Another mode of threshing is by the *sledge* or corn drag. Professor Robinson first saw this machine near Samaria. It consists chiefly of two planks fastened together side by side, and bent upwards in front. Many holes are bored in the bottom underneath, and into these are fixed sharp fragments of hard stone. The machine is dragged by the oxen as they are driven round upon the grain. Sometimes a man or boy sits upon it, but he did not see it otherwise loaded. The effect of it is to cut up the straw quite fine. He afterwards saw this instrument frequently in the north of Palestine. The Scottish Deputation saw, near Tiberias, a large threshing-floor, and put many questions to the peasants regarding their farming operations. They were told that a flat board which is drawn over the corn to bruise it is called *loak*. It is made of two or three boards firmly united, and the bottom is spiked with stones arranged at regular distances, not unlike the nails in a ploughman's shoe. It is drawn by two horses or oxen, a boy sitting upon it, and driving them round and round. This instrument is universally used.

There is another machine, employed for the same purpose, called a '*cart*' or *sledge*, with wheels. Niebuhr says that the Arabians use oxen, as the ancients did, to beat

out their corn, by trampling on the sheaves, and dragging after them a clumsy machine. This machine is not, as in Arabia, a stone cylinder; nor a plank with sharp stones, as in Syria; but a sort of sledge consisting of three rollers, fitted with irons, which turn upon axles.

Fails are used when the ears only are reaped; and a *rod* in the hand is occasionally used for a small quantity—as in the case of a gleaner who beats out in the evening what has been collected during the day. (Ruth ii. 17.) Near Gaza, Professor Robinson saw several women beating out with a stick handfuls of the grain which they seem to have gleaned; and he adds, that he saw this process often. The gleaners^{the} saw in the fields were almost as numerous as the reapers. The former were mostly women; and this department seemed almost as important as the reaping itself, since the latter is done in so slovenly a manner, that not only much falls to the ground, but also many stalks remain uncut.

The prophet Isaiah, speaking of God's dealings with his rebellious people, and the various methods of punishment by which he corrected them, borrows an illustration from agriculture, which embraces the five modes of threshing above-noticed—namely, by the *drag*, the *wheeled sledge*, the *flail*, the *rod*, and the *treading* of cattle—oxen or horses. The words are, 'For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread-corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.*

It appears that the threshing-machine was sometimes furnished with iron teeth, or serrated wheels; for when God, by Isaiah, promised to his people a complete and final triumph over their enemies, he said, 'Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.† By such a machine the straw is cut, to be used as fodder for the cattle; for no hay is made in Palestine.‡ A similar instrument is alluded to by Amos, when he mentions the cruel treatment inflicted by the Syrians on the inhabitants of Gilead. (Ch. i. 3.)§

* Isa. xlviii. 27, 28.

† Isa. xli. 15.

‡ In Prov. xxvii. 25, and Isa. xv. 6, 'hay' is mentioned in the English version; but it is the green and growing grass that is referred to in both cases. Travellers attest that no hay is made in the East.

§ Compare 2 Sam. xii. 31.

A wooden fork is used for turning the corn in the process of threshing, and also for throwing up the straw to separate the grain when that process is finished.

The threshing-floor is generally on a hill or eminence, in order to gain the advantage of wind in the process of *winnowing*. The corn is thrown up by the wooden fork and winnowing shovel, especially by the latter, to allow the wind to carry off the chaff. The Scottish Deputation say,* 'The wooden fork for throwing the bruised corn up in the air is called *midra*, and the flat, hollow, wooden shovel, next used for a similar purpose, is called *raka*. The latter is evidently the *fan* of the New Testament. When this implement is used, the wheat falls down in a heap on the threshing floor, while the chaff is carried away by the wind, and forms another large heap at a little distance. The peasants do not burn it—they give it to their cattle; but it is so perfectly dry, that were it set on fire, it would be impossible to quench it.' These customs admirably illustrate the words of David—'The ungodly are not so, but are like the chaff which the wind driveth away' (Ps. i. 4); and those of John the Baptist concerning Jesus—'Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.' (Matt. iii. 12; Luke iii. 17; and other passages.)†

The heap of winnowed grain was further purified by the *sieve*—the corn remaining in the sieve, while the sand, and the small seeds of weeds, passed through it, and fell to the ground.‡

THE CABINET.

'LORD, ARE THERE FEW THAT BE SAVED?'

How totally different from that other question, 'What shall I do to be saved?' It is not likely that the inquirer felt any concern at all about his own salvation. It was a *religious* question; but even if he wished to show that he felt some interest in the subject, he took good care so to put the question, that the answer might be general, and not brought home to himself. But he did not succeed. 'Strive to enter in at the strait gate; for many, I say unto thee, shall seek to enter in and shall not be able,' was our Lord's solemn and thrilling answer.

Many such inquirers there are now.

* Narrative, p. 308, ed. 1848.

† Job xxi. 18; Ps. xxxv. 5; Isa. xvii. 13, xxix. 5; Hos. xiii. 3.

‡ See Isa. xxxiii. 2 (where for 'fan,' Lowth has 'sieve'); Amos ix. 9; Luke xii. 31.

One person of this class, when drawn into religious conversation by his pastor, and when he perceives that it is coming too near home, will perhaps turn short round, and ask who *Melchizedec* was? Another will adroitly turn the conversation from himself, by asking where the garden of Eden was; or in what shape the serpent came to our first mother and beguiled her; or where Ararat, on which the ark rested, is; or from which of the sons of Noah we are descended. Another, who is determined not to be questioned about his own spiritual state, but to save appearances, and treat his pastor civilly, will perhaps inquire why the Jews were forbidden to eat swine's flesh, or to sow their fields with mingled seed, or not to wear any mixed garment of linen and woollen. Or, perchance, he will quote Ezra, and want to know something about the 'nine and twenty knives,' which the king of Persia ordered to be restored to him, that he might carry them back to Jerusalem.

Another, who is of a still more inquisitive turn of mind on religious subjects, and looks deeper into things, but who is determined to keep his lips hermetically sealed with regard to his own state and prospects, will enter readily into conversation with his minister upon the Bible; and to keep him at arm's length, ask him such questions as these: How is the Mosaic account of the creation to be reconciled with the recent fossil discoveries of the geologists? or how the angels could apostatize when they are perfectly holy? or how Pharaoh could be to blame for refusing to let Israel go when God hardened his heart? &c., &c.

'Lord, are there few that be saved?' What was that to him? Had he not a soul of his own to be cared for, and was not that the great question, whether it should be saved or lost? If he neglected the great salvation, and perished, as it seems very likely he did, does it make his eternal destiny any more tolerable, to find that few or many are saved? The horror of despair is that he himself is lost, lost, lost! Who can doubt that it is one of 'the depths of Satan,' when he finds that he cannot induce men to reject the Scriptures and cast off the forms of religion, to content them with talking about it, and putting curious and captious questions, instead of asking 'what they must do to be saved,' and of fleeing from the wrath to come.'—*New York Observer*.

CHRISTIAN LIBERALITY.

O THAT the people of our Free Church were in such forwardness of mind as that it were superfluous for me to write to them

as touching the sustentation of a ministry for the families of our land! Let the duty of giving be better understood, and more felt and acted on in this our day. . . . To give with a grudge or by constraint, is not well pleasing. It is the cheerful giver whom God loves; and O the blessedness of the righteous—for, over and above the pleasure felt in the instant of well doing, is it followed up by the rewards, both of Providence and grace—a larger heartedness within, and often the increase of outward means for a larger dispensation. God not only strengthens the principle, but generally increases the fruits of righteousness, in return for every exercise thereof that is well pleasing to Himself—not only making us more willing than before, but more able than before, for every good work. . . . O that a sense of God's unspeakable gift in sending to us the Son of his love, who submitted himself to death for us all, made us more alive than heretofore to the weight and magnitude of our obligations, that we may give ourselves back again to Him, and consecrate all we are, and all we have, to His will and service.—*Dr Chalmers' Sabbath Scripture Readings*.

'I WOULD rather,' said the late Rev. J. Campbell of Kingsland, 'be the Christian who contributed a mite to spread the gospel of Jesus, than the man who built a pyramid whose summit should touch the sun. Nor should I like to die with fifty guineas in my purse, without having appropriated during my lifetime a suitable part of my property for the sake of our Saviour's kingdom.'

'THE IDOLS HE SHALL UTTERLY ABOLISH.'

A YOUNG man from Rarotongo, one of the South Sea Islands, lately visited London, and there saw for the first time, in the Mission House, one of the idols which his fathers worshipped; so completely has every vestige of idolatry been swept from that island.

COMING EVENTS.

I BELIEVE in Established Churches. I am a minister and member of one myself. I believe, however, that the hour of their existence is stated and recorded where it cannot be erased. Much as I love my own dear Church, yet I feel that the hour is on the wing when it shall share in the common crash; and during the little day that remains, Establishments might afford to be generous.—*Rev. Dr Cumming, London*.

THE SCEPTIC CONVINCED.

MR A.—TO THE SCEPTIC.

MY DEAR SIR,—‘A principle of order inherent in nature!’ Thus you attempt to evade the argument drawn from the order and harmony, wisdom and goodness, manifested in all the arrangements of matter. Consider, sir, what you are saying. Just because matter does possess such a principle, *i. e.*, because dead, senseless matter, which is not intelligent, is made to act as if it were intelligent—to build up forms, and mould itself into structures, which, for ingenuity of contrivance, no mechanism of man can equal—fashioning, for example, an *eye* on the same optical principles which guide the artist in the construction of a *telescope*;—therein does the very force of the argument lie. Intelligence must be somewhere; if not in matter, it must be in matter’s presiding mind. A principle of order regulating all the movements of senseless matter! This an explanation? Why, it is the very point demanding solution. Away, then, with such drivelling and unmeaning folly. Let me ask, with Dr Paley, ‘Did a principle of order ever form a watch?’ How, then, can it be adequate to the task of an eye, an ear, or pair of lungs?

But I must not forget what I proposed—a continuation of the argument from the ‘Chemistry of Digestion.’ Digestion, in its highest and most mysterious aspect, is a transmutation of one kind of substance into another—*bread*, for example, into *blood, bone, brain, &c.* We prefer contemplating it in its more simple character as a process of *chemical analysis and selection*. The digestive tube is just an active laboratory, where such a process is continually going on. The process consists in *picking out* from a mass of heterogeneous materials one essential principle, or set of principles, called the nutritive principles, throwing aside the others, and storing up that nutriment in the mass of blood. For what is food? Not one simple mass of nourishing material, which only needs to be consumed in order to be converted into animal substance; but it is a *small quantity* of such nutriment, mixed up, and intimately blended with, a *large quantity* of other matters which contain not a particle of nourishment at all. This arrangement itself, whereby *bulk* as well as *nutriment* is provided in most varieties of food, is a great proof of wisdom and goodness in the Author of nature. It were easy to show, had such been our present subject of inquiry, that as the animal system is

actually constituted, such an intermixture is indispensably necessary. In the meantime, I only wish you to attend to the fact itself. Now, the point to be considered in the digestive chemistry is, how is this nourishing principle extracted from the others, and how stored up for the purpose of being converted into animal substance? Are there any indications of contrivance and design in the mode of operation which nature adopts? Before deciding on such questions, let me allude to the fact, that modern chemists are frequently called upon to perform a similar process—the process, I mean, of extracting from a great mass of other materials one essential principle intermingled with them. Every one has heard of the medicinal substance called *quinine*. Well, quinine is just the essential principle of *Peruvian bark*, the one element in the bark on which its active power depends, and the chemist has to extract it from the other inert and useless particles of the mass, by a process of analysis not unlike what nature adopts in the chemistry of digestion. So of *morphia*, the essence or active principle of *opium*, and so of a thousand other instances. Query, Does it require tact and ingenuity and skill in the chemist, to extract quinine or morphia from the other inert and useless particles of the mass? Does the arranging of an apparatus for such an end prove design and intelligence on the part of the chemist? And does the chemical apparatus of the digestive organs, where a similar result is brought about, and brought about by operations *somewhat analogous*, prove nothing of the kind in reference to them?

The processes, I have said, are *somewhat analogous*. To describe here minutely the quinine process would be both unnecessary and improper. Yet think not that I am wandering from the point, and diving into the mysteries of pharmaceutical art, if I briefly allude to the three grand and essential parts of it. 1st, The bark must be triturated into a fine powder—either by the pestle and mortar, or in a mill suitable for the purpose. 2d, There must be *decoction* or *infusion* of this powdered bark in an *acidulous fluid*—*i. e.*, a fluid capable of *dissolving* the principle it is meant to extract. 3d, To this solution the chemist adds *lime* or *chalk*, or something else, that has the power of *separating* the quinine, so dissolved from the other ingredients. The quinine then falls down, and by a few washings, &c., is easily obtained in a state of purity. Now, sir, it

is not to teach you pharmacy that I have introduced this matter. But observe, that the three grand operations here required—1st, *trituration*; 2d, *decoction* or *solution*; 3d, *separation*, by means of another substance added to that solution—these grand processes which a chemist finds it necessary to employ in extracting from a heterogeneous mass any vegetable essence—are completely analogous to the three great processes employed by the extractive chemistry of digestion. We have, *first*, *trituration* in the mouth by means of the teeth; *secondly*, we have *decoction* or *solution* in the stomach by means of an acidulous fluid, the gastric juice; *thirdly*, we have the *separation* of the nutritive principle from this solution, by the addition to it of other two juices in the first portion of the intestinal canal. What! *trituration*, *solution*, *separation*, the very processes which the chemist has to employ in extracting his essences, are they the three grand processes employed by nature in extracting the nutritive element or essence of the food? In both cases is the same order observed—that first which needs to be first, that last which needs to be last? Then the question is pertinent. Does the one system of chemistry imply intelligence, the other imply nothing but chance? Does the setting in order of an apparatus in the laboratory indicate the tact and the working of a presiding mind, but the orderly arrangement of an apparatus in the animal nothing of the kind? Tell me, my friend, why the operator in the one case you dignify by the name of a *chemical philosopher*, the operator in the other you degrade by the epithet of an *energy*, indiscriminating, unintelligent, absolutely blind!

One only needs to look at digestion, even in this superficial and cursory manner, to see at once evident marks of contrivance and design. An uneducated mind may know nothing of the changes which the food undergoes within his system; but he can easily see the reason why the teeth are placed in the first portion of the alimentary canal, the stomach next, the bile and pancreatic juices last. Only think of the order of means employed in other cases of chemical extraction, and you will see at once the wisdom of the arrangement. While we admire, therefore, the skill and ingenuity with which the chemical operator adjusts the various vessels and appurtenances necessary for his process, shall we refuse a tribute of acknowledgment to the great Originator of that animal chemistry, the first Adjuster of that chemical apparatus in our own systems, which draws forth from aliments their occult strength, extracts with ease the nutritive from the inert, and imparts vivifying sustenance to

all the frame. If, in the digestive system, one organ wanting or misplaced would spoil the whole process, assuredly it was no *bungling chemist* who so nicely set in order the complicated apparatus. Yet such a bungling chemist were *chance*, or the atheist's equally blind unguided *energy*.

It is no disparagement of the above conclusion, but greatly the reverse, that in the digestive chemistry these various operations are combined into one harmonious whole. For let us suppose a case, viz., that an operative chemist, more ingenious than his fellows, constructs a self-acting machine, wherein are blended together the different apparatus required for the extraction of vegetable essences. Taking the digestive tube as his model, he connects together a grinding mill, a vat, apparatus for elaborating an acidulous fluid, a tortuous worm or still, a series of filters for sucking up the essence, &c. In short, partly by chemistry, partly by mechanism, he completes his production, sets it agoing, and finds it to work with the greatest exactness.

At the risk of appearing fanciful, I have supposed the existence of such a machine, in order to try how the various theories of atheism would look in accounting for its origin. Let us conceive, then, that the author of the machine, instead of blazing forth his discovery to the world, plants it secretly in some desert cave where the foot of mankind seldom trod. The members of an atheistic club, in their rambles one day, come in contact with it. They investigate its parts, and are astonished at its results. The topic of its origin suggests itself for discussion at their evening meeting. True to his principles, A stands up and boldly avers, that *for anything he knows*, 'the machine may have existed from all eternity.' 'I rather suspect' (says B) 'in the course of ages it must have made itself.' '(F'no' (cries C), 'self-creation is a great absurdity; unquestionably the machine is the effect of something, very probably, of some abstract energy or power that we know little about.' 'Stupid fellow!' (interrupts D) 'abstract energy is a word to which nobody can attach any definite idea. The principle of chance is a more rational explanation. By a felicitous and fortuitous concurrence of atoms may the machine have been formed. It is quite clear that the atoms of which that machine is composed must have existed somewhere, and have arranged themselves into some form or other; why, then, may they not as well have assumed the form of a machine for extracting vegetable essences as any one else?' 'That theory' (says E) 'may be plausible, but is not entirely satisfactory. Observe the order and harmony of its various parts; how, for example, the teeth of one wheel

catch in so exactly to those of another. Such nicety of arrangement is quite beyond the power of chance. In my opinion, a *principle of order* is the undoubted author of this machine.' 'Gentlemen!' (interrupted F, who, from his superior sagacity, and better acquaintance with the modern refinements on the subtleties of their school, had been called to the chair) 'I entreat you to cease from your useless bickering. Your theories may be all right, or they may be all wrong. But the truth is, the whole subject *lies entirely beyond the range of our experience*; we have no means of inferring anything about the matter. On one point alone can we all agree, viz., account for the machine as we may, *it is not at least the production of any intelligent being, who framed its parts and put them together for the useful end it is evidently fulfilling!*'

The controversy ceased. Tossed about in a sea of conjecture, beset with difficulties on every side, in this sapient hypothesis they were glad to rest, as the only self-evident proposition connected with the matter!

Smile not, Mr Edwards, at the extravagance of my pen, in ascribing to any company of young men, styling themselves philosophers, such miserably gross and strange conceits. Rather, sir, blush at the melancholy reasoning on which your creed is based. These tyros, with all their faults, were *consistent* atheists. In the works of nature we have as undoubted instances of mechanism, ingenuity, and contrivance, as in the chemico-mechanical machine supposed; yea, such a machine we daily carry about with us in our own person. There is not one contrivance, not one master-stroke of constructive skill, in the supposed machine of our operative chemist, *but has its more ingenious counterpart in the digestive tube*. Witness, for example, the grinding mill and machinery to work it, supplied by the teeth, the jaws, and muscles of the mouth. Would the chemist have to temper the teeth of his machine, and adapt them nicely to each other? So are our teeth hardened and protected against the effects of tear and wear, by a firm coating of flinty enamel, a substance found nowhere else in the animal system. They are not only adjusted with the greatest exactness, but even in different animals are differently shaped, according to the aliment they are destined to grind. Again, the food once powdered and ~~oiled~~ with saliva, is propelled through a tube (the gullet) into the stomach. For it is erroneous to imagine that the food merely falls into the stomach by its own weight; many a Merry Andrew can quaff with ease a glass of ale while standing on his head. Still further, the

stomach is just such a fermenting vat as we supposed in the machine. Into this vat is poured an acidulous fluid; this fluid intermingles with the food—dissolves it. The vat itself is endowed with a mechanical power; squeezes the food in all directions; rolls it about; and when properly dissolved forces it into the tortuous worm, or intestinal canal. But, strange contrivance, at the mouth of this canal is a circular muscle for opening or shutting the orifice as required! Well is this part named *pylorus*, i. e., a porter or keeper of a gate—for such an office does it admirably fulfil—allowing free egress to the digested part, but shutting out, and throwing back into the stomach for more perfect solution, any food that is not sufficiently dissolved. The food once in this tortuous canal is now subjected to the action of two juices, which are manufactured by glands in the immediate vicinity, and conveyed by pipes to where they are needed. These juices, by a chemical process, separate the *chyle* or nourishing portion from the other particles. The *chyle* so separated is next sucked in through an immense number of minute filters, or absorbent vessels, whose hungry mouths are gaping wide to receive it, and yet, as a general rule, they refuse admission to any other particles of the mass. Finally, there is machinery, i. e., muscular power, whereby the residuum, now deprived of its nourishing principle, is carried along to the end of the canal, and expelled from the machine. But why enlarge on the curious contrivances of the digestive tube? These are only a few of the more obvious, quite cognizable by the naked eye. The economy of respiration, the circulation of the blood, are equally full of them. Yea, the whole animal structure is a compact tissue of such contrivances throughout. Go where we please, in every department of nature, they are manifest—everything indicates the working or control of supreme intelligence and contriving skill. Yet, for such unequivocal footprints of a Deity, what are the theories that atheism supplies? Simply one or other of the absurd chimeras by which the conclave of young philosophers attempted to account for the supposed machine of the operative chemist. The contrivances may be eternal! They may be the effect of chance! of a principle of order! of a felicitous confluence of atoms! O yes! any theory whatever is hugged with delight, rather than the most rational, most simple, most satisfactory; ay, and the *only* rational, *only* simple, *only* satisfactory theory of the whole—that the contrivances are the workmanship of a contriving mind!

I add no more, but commend the whole subject to your serious thought. Conse-

quences the most tremendous hang upon the issue.—I am, &c.

'Yes, it must be so! (such was Edwards' soliloquy on calm reflection.) That there is a God, all nature proclaims. This idea apart, the universe is an enigma—a weed, an insect, mysteries profound. Well, after all, if the pigmy pen of a village pastor can thus upset all my darling theories, how will they bear a handling from the giant grasp of a Clarke, a Paley, those master-spirits of the Christian cause, who have grappled so sternly with the atheist's creed? These authors I must peruse afresh. I must gird up my loins, buckle on my armour, and be ready for the brunt of ridicule and sophistry with which my companions are sure to assail me. Here, then, in spite of them, let my feet stand fast; and the absurd chimeras of their subtle school let me now and for ever toss to the winds!'

'But, alas! let me reflect. This great Being I have hitherto despised! An atom from His hand, and a pensioner on His bounty, I have impiously strutted in self-sufficiency, and hurled defiance at Jehovah's throne! I will humble myself before Him in dust and ashes; I will implore His pardon. May He have mercy on a poor deluded worm, and guide me to a knowledge of all his truth!'

THE UNCONVERTED SINNER ALARMED.

'Blow ye the trumpet in Zion, and sound an alarm in my holy mountain.' Such is the commission given by God to his servants. The same authority which sends them with messages of mercy and words of comfort to the people of God, saying, 'Speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished,' commands them to change their voice, and employ the language of terror to his enemies, bidding 'sinners in Zion be afraid, and fearfulness surprise hypocrites.' The one commission is just as necessary in its place as the other. Sinners, and especially sinners who are at ease in Zion, require to be aroused—made to feel that they are in a fearfully perilous condition, and that without repentance they are lost for ever.

Think, we would say to such, of the wickedness of being in an unconverted state. We do not charge you, you will observe, with the wickedness of being impious or vicious, but simply with the wickedness of being unconverted. Supposing the heart only to be wrong—in a state of alienation from God, and everything else right, still

an unconverted state is and must be a wicked state. . It is no small matter for the heart not to be right in the sight of God, to be alienated from the life of God; in other words, not to be true to Him that made it. We do not ourselves like to want the heart of those who are near and dear to us. Estrangement of affection we reckon not only a calamity, but a crime. What husband would not reckon it a wicked thing if the heart of his wife was alienated from him?—or what parent, if the affections of his child were withdrawn? And can alienation of heart from God be less criminal? On the contrary, must it not, in as far as God is greater and better than man, be a much more wicked thing? O! what an atrocity for the heart of a creature, made to find its exercise, its pleasure, and its dignity in the admiration and love of its Creator, to turn away from him in bitter hostility, and repel, with scorn and loathing, his advances of tenderness and affection. Yet this is what every unconverted sinner does. But what we have supposed can never be the whole fact. The heart can never be wrong alone. Where it is wrong, everything else must, to some extent, be wrong also. A corrupt tree must bring forth corrupt fruit. A polluted fountain must send forth polluted streams. Infidelity in the heart must lead to infidelity in the practice.

Think of the *inexcusableness* of being in an unconverted state. In remaining unconverted, you not only sin, and sin grievously, but you have no cloak for your sin. In this respect you are in more unfavourable circumstances than the heathen—in worse circumstances than even the very devils. You have no excuse of ignorance to plead. You sin not only against love, but against light. The heathen remain unconverted, but it is in the absence of the means of conversion. The unconverted sinner under the gospel remains so, in spite of all the means which a God of infinite benevolence and boundless resources of wisdom and power has vouchsafed to employ. Nor is this all. You act, O unconverted sinner, a more inexcusable part than even the very devils. Their hearts are wrong—deplorably and entirely wrong. They are a mass of unmixed enmity against God. They hate him with a perfect hatred. And in this they are inexcusable. When brought into judgment they will be speechless. But, living under the dispensation of the gospel, you have not even the miserable apology which devils might plead. There is no accepted time, no day of salvation for them. Not only are they without means, but without hope. But what devils have not in their power you have. Your hearts may be put right. God has laid a founda-

tion for this in the atoning sufferings and death of his own Son, and he has provided the most ample means in his Word and Spirit, which are admirably calculated to produce the effect. When, indeed, we survey the whole provision made for the conversion of sinners, we might think it was impossible that any heart could resist the mighty influence—as impossible as that a mountain of ice projected into the glorious disc of the sun should not melt amid his burning rays. 'Thou art inexcusable, then, O man, whosoever thou art,' that remainest in an unconverted state. Even the very heathen, nay, the very devils, will rise up in the judgment against you to condemn you.

Reflect on the *danger* of being in an unconverted state. We do not here mean the danger to which a person is exposed, supposing him to live and die unconverted, in the word *danger* in this connexion. We would not be warranted in employing Danger supposes uncertainty. A person dying unconverted is not simply in danger of being lost. He is lost. When we speak of the danger of being in an unconverted state, we mean the danger of continuing so—the hazard of dying in that state. And there is danger of this—very great danger. Men are apt to think that they can at any time be converted. They will admit that their hearts are not right, but there is a good time coming for this—a more convenient season. They resolve to be converted, but not yet. Now, if any of our readers are thus putting off converting work to a future opportunity, we would say you are in most imminent danger. Consider the hardening and deceitful nature of sin. It just tends to perpetuate and propagate itself. Allow a heart that is alienated from God to continue in this state, and the alienation will not only remain, but be aggravated. If it is difficult to-day to do well, it will be more difficult to-morrow. The progress of sin, like the progress of disease, is a rapidly augmenting one. It is a sun bearing compound interest. Say not, there is no danger. From the very nature of the case there is danger. You are descending a hill, and every step accelerates your course downwards, and increases the difficulties of commencing an ascending course. But especially consider the awful uncertainty of human life. You say you intend at a future opportunity to change both your heart and life. Now we will suppose your intention to be as certain as it is uncertain, and the work itself to be as easy as it is difficult. Still, we ask, where is your security that you will ever have the opportunity? Who gave you a lease of life? Where is your covenant with Death? Alas! nothing is more uncertain than

life: nothing so certain as death. Death may come in a day when you are not looking for him, and in an hour when you are not aware, and without any warning cut short all your good resolutions, and derange all your fair plans. It has done so in the case of multitudes. Over how many, who have formed the same plausible resolutions as you have, may our Lord's lamentation over Jerusalem be pronounced—'O that thou hadst known, even thou, in this thy day, the things which belong to thy peace! but now they are for ever hid from thine eyes!' What has happened in other cases may take place in yours. The hazard is imminent, the peril awful.

But, in one word, think of the *misery* of being and remaining in an unconverted state. There is a present and there is a future misery. There is a present misery in the heart's being in a state of alienation from God. 'I perceive,' said Peter to the unconverted Simon, that 'thou art in the gall of bitterness and in the bond of iniquity.' The unconverted sinner is at present in the situation of the criminal who, in prison and chains, is waiting for the day of trial. What a degrading and painful state! The sinner may not feel his misery. He may be saying, 'Peace, peace, when there is no peace.' But his very insensibility is just one of the elements of his misery. The delirium of the diseased man, which causes him to misapprehend his real state, increases rather than mitigates the evil of his condition. An unconverted man, who is the enemy of God and of goodness, whether he feels his situation or not, is a miserable man, and an object at once of pity and of loathing to all holy beings. But what is his present misery to his future? What are the drops to the shower—what is the gale to the storm? Dying impenitent, the unconverted are excluded from heaven. Its light they shall never see—its bliss they shall never share. They shall neither have part nor lot in the matter. When others are admitted, they will be shut out. They may knock, but its golden gates will never be opened. Their prayers will be met with the awful answer, 'I never knew you. Depart from me, ye that work iniquity.' But this is only the negative part of their misery. They will not only be excluded from heaven, they will be cast down to hell. They will suffer through eternity the agonies of the worm that dieth not, and the fire which never shall be quenched. Under these awful emblems the most dreadful realities are concealed. Let sinners in Zion be afraid—let fearfulness surprise hypocrites. Who among us can dwell with devouring flames? who can dwell with everlasting burnings?

LOOKING UNTO JESUS.

'WHAT are other objects worth' to an awakened sinner—to a desponding Christian—to a dying saint? How important the habit of turning aside from every other object that would engross our attention, and fixing our thoughts on his divine dignity, his rich grace, his all-sufficient merit, his enduring ministry, and his unchanging love! Let us endeavour to illustrate the blessed influence of the habit, and at the same time the frequent occasion for its exercise, by adverting to those disquietudes and fears for which it is the only remedy.

Do we look **BEHIND US**? How many sins rise to our view in the retrospect, heinous in themselves, or by reason of several aggravations! Like so many spectres they track our path, as if exulting in our misery, and bent on our destruction. They are high as mountains—red as crimson—numerous as the sand of the sea. How shall we escape the wrath of God due to us for these sins? Whither shall we flee for safety and for succour? Shall we attempt excuses? shall we plead counterbalancing virtues? shall we trust to our alms-deeds? shall we reckon our tears meritorious, or our penances available? No, no. We look away from all such miserable refuges, and seek relief to our guilty spirits in 'looking unto Jesus.' In Him we have redemption through His blood, even the remission of sins.

'Thy blood, O Jesus, thine alone,
Hath sovereign virtue to atone:
Here we will rest our only plea
When we approach, great God, to thee.'

Do we look **WITHIN US**? When we turn our eyes within, what darkness?—O for light! What weakness?—O for strength! What corruption?—O wretched man that I am! who shall deliver me from the body of this death? Never did shipwrecked mariner more eagerly wish for the day? never did helpless invalid more cordially long for recovered strength: never did the poor wretch, doomed by ingenious cruelty to bear about a putrid carcass, more earnestly seek deliverance from that body of death than does the Christian who knows the plagues of his own heart, long for light, and purity, and liberty. And 'looking unto Jesus,' he does not long for them in vain. 'I thank God,' they are to be enjoyed 'through Jesus Christ my Lord.' He came into the world, that whosoever believeth in him should not walk in darkness, but should have the light of life. We are 'strong in the grace that is in Christ Jesus.' He 'gave himself for us that he might redeem us from all iniquity, and purify unto him-

self a peculiar people, zealous of good works.'

Do we look **AROUND US**? Danger and sorrow surround us on every side. It is a desert region we are traversing, in which we are in danger of losing our way, and in which there are not produced those supplies that are appropriate for our nourishment and refreshment. And it is an enemy's land withal, in which snares and pitfalls abound, and in which, at every step we are liable to be assailed by some of those evil spirits whose 'name is Legion, for they are many.' The destitution and danger are such as that, if abandoned to our own resources, our case is hopeless—our destruction sure. But our weakness is our strength: 'We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee'—upon THEE, thou leader and commander of the people, thou captain of salvation! We are safe under thy protection; we shall be supplied by thy bounty; we shall be guided by thy wisdom; we shall be 'conquerors, and more than conquerors, through Him that loved us.'

Do we look **BEFORE US**? We know not what shall befall us in the future, save only that 'in the world we shall have tribulation.' Tribulations may abound: temptations may be manifold: and sorrow and distress, and their natural effects, may prove overwhelming. And after all the toils and temptations of life, there is

'The dark river of death that is flowing
Between the bright city and me.'

My heart fails me, and my soul is disquieted at the prospect: how shall I sustain my spirit in the 'billows of affliction?' and 'what shall I do in the swellings of Jordan?' The antidote to all this disquietude is to be found in 'looking unto Jesus.' He has said, 'In the world ye shall have tribulation; but be of good cheer, I have overcome the world.' He will not suffer you to be tempted above what you are able to bear, but will with the temptation also give a way of escape, that you may be able to bear it. Wot ye not what Moses saw in the wilderness, 'The bush burning with fire, and yet not consumed'—

'God in the bush, the fire restrained;
God in the fire, the bush sustained.'

And so shall it be with you. In the furnace of affliction He will be with you 'quenching the violence of the fire,' and causing it not to destroy, but to refine. In passing over the Jordan, to take possession of the land of promise, 'the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan . . . for the waters which

came down from above stood and rose up upon a heap very far from the city Adam and the Israelites passed over on dry ground, until all the people were clean passed over Jordan.' And so, in regard to the Jordan of death that flows between you and the better country, even the heavenly. The great High Priest of our profession says, 'When thou passest through the waters, I will be with thee; and through the floods, they shall not overflow thee: for I the Lord am thy God, the Holy One of Israel thy Saviour.'

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 'He who divided once the sea,
 Retains his power to save;
 He will our guide and guardian be—
 Our God beyond the grave.'

But after death the judgment! I see the great white throne, and Him that sits on it: the multitudes attracted by irresistible influence, take their places around it; receive their sentence, and have their destinies fixed—'O how shall I appear?' But look more steadfastly on Him who sitteth on the throne; behold, it is Jesus who is Judge—the same Jesus who said unto thee in the day of thy believing, 'Thy sins are forgiven thee, go in peace'—and holding fast the beginning of thy confidence steadfast unto the end, 'thou shalt receive' at his hands the end of thy faith, even the salvation of thy soul?

Do we look **BENEATH US**? How dismal the prospect! What sights of misery meet the eye! What sounds of wailing strike the ear! Hell from beneath seems moved for us, and seems to meet us at our coming! The devil and his angels seem ready to break forth into triumph over their deluded victims! Conscience testifies that God would be just in condemning us—righteous in taking vengeance.

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 'And if our souls were sent to hell,
 His righteous law approves it well.'

Yet 'the wages of sin'—the just, the appointed, the natural result of sin—is death; but the gift of God is eternal life, through Jesus Christ our Lord.' He saves from the wrath to come. And in him whosoever believeth shall not perish; he is passed from death to life. 'Looking unto Jesus,' there we are safe.

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 'We have sinned, but Jesus died;
 This is all we have to plead,
 This is all the plea we need.'

Do we look **ABOVE US**? Guided by the wisdom of God, we are enabled to enter into the heaven of heavens, and to contemplate something of the glory which is hereafter to be revealed. We behold a 'multitude which no man can number, clothed with white robes, and palms in their hands,'—exulting in the enjoyment

of that salvation which they ascribe 'to Him who sitteth on the throne, and unto the Lamb.' 'They hunger no more, neither do they thirst any more; neither does the sun light on them, nor any heat. For the Lamb which is in the midst of the throne feeds them, and leads them unto living fountains of waters, and God has wiped away all tears from their eyes.' Happy, thrice happy company! How we wish ourselves among them! But a feeling of our own unworthiness creeps over us, awakening the fear of exclusion. Yet why despair? Worthy is the Lamb that was slain; 'and he was slain for us.' In his merits, not our own, we place our confidence; and all this glory full disclosed, is but the appropriate recompense of the travail of His soul. 'Looking unto Jesus,' my heart is glad, and my glory rejoiceth. In Him I see the path of life; 'and in the exercise of faith I shall continue,' looking for the mercy of the Lord Jesus Christ unto eternal life.

'Looking unto Jesus,' is descriptive not only of the habitual exercise of the saint on earth through every stage of his history, and in every variety of his experience, but of the habitual exercise of the saint in heaven. Whatever the other attractions of the heavenly city, there is none equal to the Lamb in the midst of the throne. In Him, the family in heaven and earth are one—so that the habitual exercise and highest delight of both, are to be found in 'looking unto Jesus.'

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 'Thee to praise, and Thee to know,
 Constitute our bliss below!
 Thee to see, and Thee to love,
 Constitute our bliss above!'

THE JESUITS NONPLUSSED.

How does the Virgin Mary hear the prayers of men? In discussing this question with the Jesuit who called on him, the author of 'Mornings among the Jesuits at Rome' explained, that as the Godhead, from its very nature, was omnipresent and omniscient, it was easy to understand God's hearing our prayers and knowing our devotion of heart. But it was not so with Mary and the other saints. They were not omnipresent or omniscient; and as neither she nor they could read the secret depths of the human heart, so it was not easy to understand how they could hear or know the prayers that were offered to them. In reply, the Jesuit said they were spirits; as if he really thought that from their being not corporeal, but spiritual, everything was easy. On being reminded that their being spirits, embodied or disembodied, did not affect the question—for they were finite spirits, neither omnipre-

sent nor omniscient—he felt quite perplexed; but, after some hesitation, and acknowledgment of the difficulties the question raised, he threw out, in the way of suggestion, that it might be that God reveals it to them—that being in God's presence they learn it from Him. Mr Seymour remarked that this was no more than a suggestion, and, moreover, that it defeated the whole object of the practice. The practice of invoking Mary and the other saints was taught on the principle that men ought not to approach God directly or immediately, but indirectly through these, as 'his favourites, as we would approach an earthly sovereign through his courtiers. But the suggestion supposes that the prayer first reaches God—that he reveals it to the saint—that the saint then prays it back again to God, presenting to him the petition of the votary; and thus, according to this system, God is our mediator to the saints, and not the saints our mediators to God. The Jesuit had nothing further to offer. He saw the difficulty, and after some hesitation allowed that, although such prayers were offered, the Council of Trent had not commanded the practice.

The Sacrifice of the Mass.—One day, when visited by another of the order of the Jesuits, Mr Seymour called his attention to the fact, that the sacrifice of the mass is called 'an *unbloody* sacrifice,' and endeavoured to demonstrate that their doctrine on this subject involved an absolute contradiction. When Protestants object that, if the sacrifice of the mass be often offered, then the sufferings of Christ must be often repeated, it is always answered that there are no sufferings, because there is only an *unbloody* sacrifice. It is therefore expressly stated in the Canons of the Council of Trent that the mass is 'an *unbloody* sacrifice;' all the Catechisms of the Church of Rome distinctly assert that it is 'an *unbloody* offering;' and all endeavour to obviate the objection of Protestants by saying that Christ is offered in the mass in 'an *unbloody* manner.'

The Jesuit assenting to this, Mr Seymour then argued that the dogma of transubstantiation, as defined by the Council of Trent, and held universally in the Church of Rome, taught that the bread and wine of the communion were truly, literally, substantially changed; so that their whole substance was changed into the substance of 'the body and *blood*, and soul and divinity,' of Jesus Christ. According to this doctrine, the substance of wine is annihilated, and the substance of *blood* substituted in its stead; so that all is no longer wine, but *blood*—truly, literally, substantially *blood*. In the offering, therefore, of this, there is *blood*—a bloody offer-

ing; and there is no point of doctrine in the whole system of the Church of Rome on which she usually makes so determined a stand as this assertion, that after the words of consecration the elements become flesh and *blood*: and thus she teaches in one moment that in the mass the sacrifice is an *unbloody* one, and in the next moment that it is transubstantiated into *blood*; so that in one doctrine all is *blood*, and in the other all is *unbloody*! The Jesuit made no attempt at concealing that he had never observed this before, but he was silent as if revolving it in his mind. He continued so long without replying, that Mr Seymour asked him whether he clearly understood him, and saw the point which he urged. He said fairly, that he saw it—that it charged the Church with using the argument both ways, and in opposite directions—asserting that there was *blood*, or teaching that there was no *blood*, just as suited her purpose. He added, very honestly, after a long time for consideration, that he had never heard the difficulty before—that it struck him as very curious—that he did not see just then how to answer it; but that he would make it his business to consult a certain lecturer then in their college, and also their professor, to whom such questions belonged; and that after consulting them he would communicate their opinions. Mr Seymour here adds, 'When next I had the pleasure of meeting my friend, it was at the Collegio Romano, where we walked and talked a long time together; but though he stated he had consulted the parties referred to, I was unable to get any intelligible explanation of the inconsistency which I had urged; nor, indeed, have I ever heard it explained by any one to whom I have objected it.'

On another occasion, the infallibility of the Pope was discussed at great length. Mr Seymour showed, that every objection his opponent had urged against the volume of the Holy Scriptures might be urged against the volume of the Papal Bulls. They were written in a dead language. They were subject to various interpretations. They were the source of endless controversies. Their number and names were doubtful. Their title to infallibility was questioned. All men disputed as to which was fallible and which infallible. Some bulls were directly contradictory of others; and the whole combined, constituted a series of volumes almost as extended as a library, and therefore wholly inaccessible to the masses of a Christian population. They could never become the guide of a Christian people; and to this day have never yet been translated into the language of any Christian Church. While the Holy Scriptures, on the other

hand, were universally translated, were small in size, convenient for reference, and incomparably more easy to be read, studied, and understood, than the endless intricacies and scholastic niceties of the Bullarium.

Our author closes his volume with an interesting chapter on the Catacombs at Rome, from which we give the following extract:—

‘It is observable that in a modern graveyard in any Roman Catholic country, there are always expressions in the monumental inscriptions which intimate the belief of the Church of Rome. There is a request to the passing traveller to offer a prayer for the dead—there is a statement setting forth that it is a good thing to pray for the dead, &c. These and others of a similar tendency are found in every cemetery in Roman Catholic countries. But there is nothing like this, nothing that has the faintest resemblance of this, to be found among the innumerable inscriptions collected from the catacombs. The whole collection of inscriptions thus argues unanswerably that those opinions, that have been of late years so universally received in the Church of Rome, were wholly unknown in the primitive Church. The men who were faithful amidst the fiercest persecutions, who counted it all joy to be able to worship God in the darkness of the catacombs, and there lived and there died, were content to live in the peace of God, and to die in the faith of Christ, and to inscribe on the tombs of those “who resisted unto blood striving against sin,” the simple words, *IN PACE*, or *IN CHRISTO*. It seems to imply that the times are changed, and that we are changed with them when we yearn for more.’

BIBLICAL STUDIES.

IN our former article we endeavoured to point out the only legitimate method of theological inquiry. We there showed that analysis and synthesis combined form the sacred avenue at whose extremity ascends the beautiful temple of absolute truth. Having fairly entered this avenue, a question arises of paramount importance—Since even here perplexing doubts and rebellious difficulties frequently emerge, and shed a bewildering darkness around our footsteps, by which we are placed, at every instant, in imminent danger of straying into the bye-paths of error that diverge at all points on either hand, is there any single primary autocritical principle which, like a perpetually flaming torch, will serve infallibly to conduct us, through all the perils of our route, to our ultimate destination? There is such a principle—one

which is inscribed on every atom of created dust, on every tablet of existent mind, and on every fragment of the sacred page. It will therefore be our aim, in this and a few succeeding papers, to evolve and illustrate this principle. We shall present it in the form of an evidence for the truth of Christianity, and in such a manner as clearly to show that it is, *par excellence*, the distinguishing principle of Scripture, the mighty key-stone of Revelation, and the sun-like centre around which the whole stellar universe of Biblical truths steadily and harmoniously revolves. Elsewhere we have dealt with it at considerable length in the abstract;* here, after briefly stating the result of foregone reasonings, we shall proceed at once to their elucidation from Scripture, and thus place before our readers a large body of important truth.

Reason teaches that an infinite Being, possessed of infinite perfections, must, by a necessity of nature, love these perfections with a love which is infinite in kind and infinite in degree: and, since all created beings are finite, however high in the scale of intelligence and purity the love which he bears to them, though the same in kind, must be less in degree than that of which he himself is the object. It therefore follows, that in all the emanations of such a Being in all his creative, providential, and remedial acts, he must ever have a supreme regard to himself, to the glory of his own character, to the honour of those qualities which fill the scope of his own infinite eye, and which claim and possess the love of his own infinite heart. Another reason why it is fit and necessary that such a Being should regulate his proceedings by this principle is, that in this way, and in this alone, can the greatest amount of happiness be communicated to the creatures he has made; and not only the greatest amount of happiness, but the best quality too; for it is evident, that if he were to make the source of the creature's happiness different from his own, which is himself, then that happiness would neither be so pure in its character nor so permanent in its duration. God is his own end, and the fountain of his own blessedness; therefore the creature that makes God his end, the fountain of his blessedness, must possess a blessedness similar in kind to that which God himself enjoys. Thus we see that, viewing God absolutely in himself, and God relatively in his creatures, there is an unchangeable necessity existing that he should make his own glory the grand ultimate supreme end of all his works and of all his ways. Now, if the Deity ever came out from the recesses of his pavilion—where amid clouds and thick darkness from all

* See ‘The Nemesis of Faith,’ in *Tait's Magazine* for June and July.

eternity he dwelt—to create, to govern, to redeem; and if he ever with his own finger wrote a record of his ‘wondrous acts,’ and consigned it to the care and keeping of his creatures, that volume must be stamped, on its every page, with the broad impress of one sublime principle. All its doctrines, all its histories, all its biographies, all its incidents, and all its ethics, must be moulded and featured by its power. Enlightened reason says it must be so; and further, as a necessary consequence, that if any volume professing a divine original posess not this celestial seal, it must be numbered among the imbecile products of humanity, and consigned to oblivion and contempt.

Now it is a remarkable fact, that (the Bible aside) no system of religion containing this principle has ever been promulgated to the world. Neither Zoroaster nor Mohammed, the great founders of Oriental Monotheism, has announced it. In no polytheistic creed, whether of India, China, Egypt, Greece, or Rome, has it ever been embodied; and though reason be competent to discover it, it is morally impossible that man, judged by the history of the past, and the daily facts of our own consciousness, should ever incorporate it into any religious system of which he was the author. It is too God-exalting, too creature-humbling, for fallen humanity to acknowledge. Reason, conscience, nature may proclaim the truth; but the heart, the passions drown their testimony. Thus it follows, that if the Bible directly sanctions it, and is throughout pervaded by its influence, then it bears the strongest conceivable indication of its right to be considered a revelation from on high.

Passing over the ancient Scriptures for the present, to which we may afterwards return, we shall proceed to interrogate the New Testament, where we shall endeavour to prove that Jesus Christ, in the most explicit terms, acknowledges it, and invariably acts upon it as the grand motive which led to the institution of the mediatorial office; that it constitutes the soul and centre of every doctrine promulged by his apostles under the authority of his name; and that it lies at the foundation of the fabric of Christian morality.

We cannot express the delight we felt when, after thoroughly satisfying ourselves, by a rigid process of analytic reasoning, that the presence of this principle in a religious system was absolutely indispensable to clothe it with divine authority, and that it must inevitably occupy the most conspicuous place in a revelation that comes from God, we found, on synthetically applying it to the New Testament, that the Saviour himself had not only announced it, but expressly appealed to it in support of his

claims to a commission from above. In the Gospel by John vii. 16–18, it is written, ‘My doctrine is not mine, but his that sent me. . . . He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true.’ To estimate the force of this argument, let us briefly review the circumstances in which it was employed. These words were spoken by our Lord when, at the Feast of Tabernacles, he stood in the temple and taught the people. His instructions were characterized that day, as on all occasions, by superior wisdom, beauty, and force. The Jews, knowing that he had not passed through the curriculum of study usually assigned to candidates for the Rabbinical profession, marvelled greatly, and said mysteriously among themselves, ‘How knoweth this man letters (learning), having never learned?’ Here was a phenomenon for which, with all their lore and learning, they were utterly unable to account. An uneducated man discourses so eloquently of the highest themes, that, in comparison with his, their wisdom appears perfect folly. Some of them, feeling invincibly incredulous, began probably to suspect that he had acquired his knowledge by illegitimate means, that possibly he might be in communication with infernal agencies; and thus getting rid of the impression that he was a divine legate, they reposed in the conviction that though his wisdom was certainly supernatural, in all likelihood it was Satanic. To counteract all such and similar reasonings, our Lord comes forward and boldly asserts his claims to divine authority, announcing whence he got his doctrine, and how he was taught it. ‘My doctrine (or teaching), at which you are so much astonished,’ says he, ‘is not mine. I stand here not to deliver sentiments and precepts fabricated by myself, but to teach the lessons which I myself have received from above. They are not mine, but his that sent me.’ ‘What proof,’ they ask, ‘do you give us of your assertion?’ The Lord answers, ‘I shall furnish you with a great general principle by which to test my pretensions—an infallible touchstone by which to satisfy yourselves of the validity of my claims—“He that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true.”’

Here we are furnished with a description, first, of the impostor: ‘He speaks of himself.’ This mark signalizes every false ambassador. If he be a self-adulator, he is self-commissioned. If he have no authority, no warrant, no royal seal, his object will be to aggrandize his fortune, to emblazon his name, and to taste the sweets of successful ambition. Self, in one form or an-

other, will be his idol, the theme of his discourses, and the unvarying subject of perpetual encomium. This at once demonstrates the imposture. On the other hand, we are presented with the mark of an accredited messenger: 'He seeks his glory that sent him.' Intent only on securing the great object of his mission, he never thinks of himself,—his Master, and his Master's interests and honour alone, fill his thoughts and regulate his speech. He speaks, but it is not of himself—it is of his Lord, and that, too, in the very phraseology in which his commission was couched. He says nothing more, he says nothing less; in short, he hides himself, and 'seeks the glory of him that sent him.' Now, says the Saviour, I unhesitatingly challenge you to apply this infallible principle to my conversation, character, and doctrine, and I am confident the examination will issue in the triumphant establishment of my claims; for (John xii. 49) 'I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say and what I should speak, and . . . whatsoever I speak, therefore, even as the Father said unto me, so I speak.' It is probable that some of these Jews, surmounting the bigotry and prejudice that distinguished their fellow-countrymen, seriously addressed themselves to this inquiry, and we have ground to believe that the result of their honest and careful investigation was a sound and solid conviction of the Messiahship of Jesus; for 'many of the people,' it is said at the 31st verse, '*many of the people believed on him.*' Obeying the injunction of the Saviour, and imitating the Spirit of these Jews and the noble Bereans, who 'searched the Scriptures daily whether those things were so,' we shall afterwards continue this interesting subject,

THE SAXONS.

BEFORE we turn our attention to Christianity among the ancient Saxons, it will be necessary to advert briefly to the character and customs of that interesting people in their heathen state. They first obtained a permanent footing in our island after the Romans left it in the year 446. The southern Britons having invoked their aid against the Pictish people of the north, the new allies found it convenient to take up their permanent abode among the islanders, whom they overawed by their martial prowess, and chased back into the dense woodlands, and into the fastnesses and mountainous districts of Wales. The Saxons came from the Continent, and were evidently a branch of the great Scythian or Gothic family. The his-

tory of this people is vastly interesting; more especially as they are the ancestors of by far the greater portion of the millions that now people the British Isles. But as it is not their history as a nation that we intend to sketch, we shall not linger on it, however tempting the theme. They gradually spread themselves abroad over the land, and, in process of time, became the dominant people. In Scotland this took place in the year 1097.

The Saxons were an extremely martial race. Great energy, and warlike ferocity and daring, were constituent elements of their character; and they acquired uncommon dexterity in the arts of pillage and slaughter. They lived by plunder on the sea as well as on the land. A certain writer remarks:—'You may see as many piratical leaders as you behold rowers; for they all commend, teach, and learn the art of pillage—hence, after your greatest caution, still greater care is requisite—this enemy is fiercer than any other; if you be unguarded, they attack, if prepared, they elude you. They despise the opposing, and destroy the unwary; if they pursue, they overtake; if they fly, they escape. Shipwrecks discipline them, not deter; they do not merely know, they are familiar with all the dangers of the sea; a tempest gives them security and success, for it divests the meditated land of the apprehension of a descent. In the midst of waves and threatening rocks, they rejoice at their peril, because they hope to surprise.'

Their Supreme God was Woden, or Odin, a name which literally signifies, The furious One. He was called the father of battles, and adopted as his children all who were slain with the sword in their hands. Hence savageism, rather than heroism, characterized the ancient Saxons. Their God impressing his own character on them, they became cruel and murderous—a nation of unscrupulous plunderers. Woden was termed, 'The terrible and severe God, that carried desolation and fire; the active and roaring Deity, who gives victory, and revives courage in the conflict.' Such God, such worshippers. The devil never invented any scheme so manifestly tending to complete the demoralization of the human mind. The image of the God enstamped itself on all his deluded votaries. Every feature of that image, however disgusting, stood out in bold relief, in the character of the poor, degraded idolater.

It is said that the ancient Scandinavians worshipped an object very different from this, and that their ideas of a Divine Being were very near the truth. Their religion, in its pristine purity, taught 'the existence of a Supreme God, to whom all things were

in subjection; that He was the Author of all things that exist; that He possessed infinite power, boundless wisdom, and the purest justice; that no corporeal representation of this greatest of Beings was to be formed; that He was not to be worshipped within temples made by human hands, but was to be adored in woods and forests. This seems to bear a close resemblance to ancient Druidism in its purest state, and probably was borrowed from the same source.

The Gothic tribes, however, in the lapse of ages, became extremely corrupted in their ideas of the Supreme Being, and equally so in their customs and morals. Eventually the Saxons became the most corrupt of all the branches of the great Scythian stock, with the exception of the Danes.

‘Our information,’ says Smith, ‘respecting the religious institutions, rites, sacrifices, and ceremonies of this people is very meagre and unsatisfactory. At first they worshipped, as all other nations in primitive times appear to have done, in the open air, on a hill, or under a large tree. In later ages temples were built, and some of them of a very gorgeous character. We are informed, that notwithstanding their warlike habits arose so evidently out of their religious system, their temples were considered desecrated and profaned if any warlike weapons were brought into them. The same authority states that they had idols in their temples, but of their names or figures we are very imperfectly informed. It is, however, said that Odin was represented by a gigantic image, armed and crowned, and bearing a naked sword. Thor was portrayed wearing a crown of stars, and wielding his terrible mace; and the other deities according to their respective attributes.’

The Saxons, like other ancient nations, offered sacrifice to their gods; and human victims were not unfrequently immolated on their altars. When the latter were offered, they were generally captives if in time of war, and slaves if in time of peace. For some time before they were offered on the altar, they were treated with great kindness, and when they were about to be sacrificed, they were congratulated on their happy destiny in a future world. In times of great emergency, it is said that even nobles and kings bled under the sacrificial knife. In consecrating the victim, the priest said, ‘I devote thee to Odin,’ or, ‘I devote thee for a good harvest—for the return of a bountiful season.’

In our next we shall bring down the history of the Saxons to the period of the introduction of Christianity amongst them.

SOCIAL EVILS AND THEIR REMEDIES.

ARTICLE FIFTH.—JUVENILE DELINQUENCY.

THE attention of many benevolent and Christian men had long been attracted to the deplorable condition of the outcast and destitute children who swarm in the streets of all our large towns, but no adequate remedy for the evil presented itself. The ordinary means of education, even though offered gratuitously, were quite unsuitable for their peculiar case. It was tried, and proved that they were not fitted for common schools, nor common schools for them; and even the most public-spirited and hopeful were almost led to despair of the possibility of lessening the amount of juvenile pauperism, ignorance, and crime. The honour of devising a remedy, suitable and adequate so far as human instrumentality can be regarded as adequate to grapple with this great and growing social evil, belongs to Mr Watson, sheriff-substitute of Aberdeenshire. The exertions of this gentleman on behalf of this helpless, and hitherto utterly lost portion of the community, it has justly been said, are beyond all praise, and will hand down his name to posterity as one of the most practical benefactors of his country. An attempt had been made in Aberdeen, as elsewhere, to provide gratuitous instruction for pauper children, but with only partial success. It was found that there were still two hundred and eighty children in the city under fourteen years of age, known to maintain themselves by begging; and that seventy-seven children, of whom only one-half could either read or write, had, during the course of twelve months, been committed to prison. The announcement of these startling facts led to the proposal to open an industrial school, in which the children should be supplied with food, education, and employment. The school was opened in October 1841, with twenty scholars, all boys. The number of pupils rapidly increased; and in the course of six months there were sixty on the roll, and the average daily attendance was fifty-three—the greater part of whom were either orphans, or had been deserted by one or both parents. The institution of this novel seminary was followed by a considerable and immediate decrease in the number of juvenile delinquencies. It was stated by the Inspector of Prisons, that during the half-year ending 20th May 1841, thirty boys under fourteen years of age were committed to prison; but that during the half-year ending 20th May 1842 (the period immediately succeeding the institution of the industrial school),

the number was only six. This marked success led to the establishment, in 1843, of a school of a similar description for girls, which is attended by the same class of children, and conducted as nearly as possible on the same principle as the school for boys. This institution has lately been divided into two separate establishments, each having about seventy scholars on the roll.

It was discovered, however, that notwithstanding all the exertions that had been made to extirpate juvenile mendicancy and crime, a still lower grade of juvenile delinquents than those who attended the above two schools continued to infest the streets of the city, and therefore a supplementary school of industry, on a new plan, was resolved on. The local Police Act for the city of Aberdeen invests the authorities with power to prevent begging in the streets; and taking advantage of this enactment, instructions were given to the Police, on the 19th of May 1845, to seize and convey every child found begging, to a vacant soup-kitchen, of which the managers had given the gratuitous use. In the course of the day seventy-five children of both sexes were laid hold of, only four of whom could read. When dismissed in the evening, they were invited to return next day, and assured that if they returned they should be fed and instructed; but that, whether they came or not, street begging would be no longer tolerated. Next day nearly all returned. Since that time the school has been in full operation, and has been attended with complete success. There are at present one hundred and twenty-nine children on the roll—seventy-one boys and fifty-eight girls; and the average daily attendance is upwards of ninety.

The discipline in these institutions consists of a judicious mixture of religious and secular instruction, with exercise and industrial training. Four hours a-day are devoted to lessons, and five to work; and the children are provided with three plain but substantial meals. The industrial employment of the boys consists chiefly of net-making, with occasional working in the garden. The average earnings of each boy amount to thirty shillings in the year, and of course go to defray the expense of the establishment. The girls are taught to sew, to assist in cooking, and other household operations; and are thus in a course of preparation for domestic service. The committee state, that the children who have already left the schools to learn trades, or enter on domestic service, have generally given the highest satisfaction; while the demand for others, as they reach a given standard of attainment, continues to exceed the means of supply. It was at first sup-

posed that the plan of dismissing the children every evening to their own wretched homes would, in all likelihood, destroy any beneficial impressions made on their minds during the day. But experience has proved that the balance of good greatly preponderates. In not a few instances the character of the parent has undergone a decided improvement through the agency of the child. In the Fourth Report of the Female School of Industry, the committee state as the result of their experience, that by means of industrial schools, the children of the poor 'can, at a small amount of labour and expense, be brought within the sphere of all that is good, and estimable, and praiseworthy, and without being altogether separated from their parents; made instrumental in carrying to their homes the saving truths of the gospel; and, by practising the lessons of industry, and cleanliness, and order, altering the character of these homes, and making them the abodes of social happiness and domestic comfort, proving that the feature of the industrial school, which many deemed the most objectionable, may, by the Divine blessing, become the one which most enhances its value.'

The effects which have followed the institution of these industrial seminaries in Aberdeen, are of the most gratifying kind. A few years ago, there were between three and four hundred juvenile vagrants in the city and county of Aberdeen, who supported themselves entirely by begging and stealing. In the twelve months ending April 1845, the number of committals of vagrant boys had diminished from three hundred and twenty-eight to one hundred and five; in the year ending April 1846, it had sunk to fourteen; and in 1847, the number was still further reduced to six.

This remarkable success has led to the establishment of similar institutions in the greater number of our large towns. The eloquent 'Plea' of Dr Guthrie in behalf of our destitute and outcast population, was cordially responded to by the metropolis, and three ragged schools have been opened there with the most gratifying results. 'There are four kinds of fruit,' says Mr Grimmond, the superintendent of the 'Original Ragged School,' resulting from the establishment of these schools:—1st, That reaped by the public in being relieved from the molestation and importunity of swarms of juvenile beggars. 2d, The benefits enjoyed by the children who have been lifted out of their state of misery, and are now comfortable and happy. 3d, The advantages gained by those children who have left the schools and entered on some useful employment, having been prepared for it, and recom-

mended to it by the schools, and are now doing well. 4th, The fruit reaped by those who seem to have received not only religious knowledge, but serious impressions in our schools. Under this head, I can confidently say, that during the Bible lesson, these children are more attentive than any I have elsewhere seen. The death-beds of some have furnished us with good ground for believing that from these schools, and through means of them, some have gone to be with Jesus, and that some of your ragged school fruits are already being reaped in glory.' Mr Gibb, the teacher of the school, says: 'The children are a very great deal kinder to each other than they formerly were; and last week I had a visit from all their mothers or landladies that could attend, for the purpose of ascertaining whether any difference, either for better or worse, had been observed in the conduct of any of them since they came to school. Not one of them answered, For the worse. In almost every case the answer was, *For the better*, and that the children were more obedient than they used to be. One said, her sons were "very much improved, and not like what they were before at all. They are like new weans altogether." Another said, "They are more kind to each other, and to their sisters; and instead of spending their evenings in running in the streets, as they used to do, they now spend them in singing and reading." Another (a blind woman) says she knows not how to express her gratitude to the people of the ragged school, for her son is now able to read to her at night, and tells her nice stories about Jesus, and sings sweet hymns.' Dr Guthrie, in a 'Second Plea for Ragged Schools,' corroborates and illustrates these statements by a number of most interesting and affecting cases, in which the 'lost' have been 'found,' and he entreats his readers to go, see, and judge for themselves. 'The tree,' he adds, 'is known by its fruits; and, willing to be tried by this test, we throw open the door of our ragged schools to the welcome inspection of every visitor.' Mr Smith, the governor of the Edinburgh Prison, bears most gratifying testimony to the effects of the industrial schools on juvenile crime. 'It affords me very great pleasure,' he says, 'to state, that the number of commitments to prison of boys of thirteen years old and under, was about fifty per cent. less in the three months ending March last, than in the corresponding three months of the last year; and that I think this most gratifying circumstance is mainly to be attributed to the influence of the ragged schools. It may be well for the public to know, that if £5 a-year be not paid for the education and maintenance

of a little boy at the ragged school, £11 a-year will probably have to be paid for him at the prison in Edinburgh, or £17 a-year in the general prison at Perth.'

Very decided testimony of the same kind is borne by the Committee of the Dumfries Industrial School. In their report for 1848, they state, that 'one-third of the decrease of committals during the year has taken place among juvenile prisoners not exceeding twelve years of age. The number of this class of criminals has, in six years, been reduced from fifty-three to nineteen, being nearly two-thirds. And if any one deem it necessary to ask what has produced such a change, we would just say, 'Go to the industrial schools of the town, and you will get a satisfactory answer imprinted on the happy faces of the children who are there receiving a moral, religious, and industrial education, and who, but for these schools, would have been trained to be occupants of the prison cells, and the pests of society.'

These varied testimonies, equally decided and gratifying, are amply sufficient to show that those 'crime-preventing' institutions are entitled to the warmest support of the community. 'In every point of view they are deserving of encouragement. They free the town and country of an intolerable nuisance. They increase the security of property, by diminishing the number of depredators. They relieve the wants of the children of destitution; and, above all, they train those destitute ones to habits of decency and order, and inculcate that knowledge which, with the blessing of God, maketh wise unto salvation.*' Wherever the experiment has been tried, there has followed a marked and immediate diminution in the amount of juvenile vagrancy, beggary, and delinquency; and the system requires only to be carried out in the same complete manner in which the various industrial schools of Aberdeen have been organized, to produce everywhere a similar beneficial result. But the support hitherto given to these invaluable institutions has been scandalously inadequate. Dr Guthrie states, that he has every reason to believe that the number of outcast children in Edinburgh alone is not less than two thousand; while the pupils in all the ragged schools in the city amount to only three hundred and seventy-eight, leaving more than fifteen hundred children, who are growing up to misery, to disturb and disgrace society with their crimes, to entail on the country an enormous expense, and to supply with their hopeless and unhappy victims our police-office and prisons. It has been ascertained by a careful scrutiny, that there are at present in Glasgow nearly ten thousand

* Report of the Aberdeen Committee for 1847.

children between the ages of six and sixteen, who are attending no school, and are receiving no instruction; while the industrial school of that city contains only three hundred and eighteen pupils. No doubt it would require a large sum to feed and educate all the juvenile vagrants and delinquents in the country; but it must not be forgotten that they are maintained by the public at the present moment, and that in the most expensive way, by begging and stealing, and that the community is heavily taxed over and above, to pay policemen to watch and apprehend these destitute outcasts, judges and counsel to try them, and for the erection and support of prisons and bridewells to confine and to punish them. The expense of the cumbersome and inefficient apparatus employed in the repression of crime is enormous. The cost of the establishments for this purpose in England and Wales alone is upwards of two millions a-year, exclusive altogether of the vast sums absorbed by the pauperism of the country. The expenditure for criminal prosecutions and the maintenance of criminals in Scotland for the year 1846, amounted to upwards of £150,000. For the single item of the trial and transportation of convicts, Scotland pays annually £30,000—one-third of that sum being paid for convicts belonging to Edinburgh; while only £2,000 can be raised for the support of the industrial schools belonging to that city. The expense of the conviction of each criminal of the offence for which he is transported, and of the transportation itself, is not less than £100; while £4 a-year would suffice to maintain him at an industrial school. In the town's hospital of Glasgow the paupers cost £13 a-head per annum. The average cost of each criminal in all the prisons of Scotland amounts to £16, 7s. 4d. a-year; while one-fourth of that sum would suffice not only to feed and clothe each juvenile outcast, but also to train him up in the knowledge of his duty to God and to man. It is passing strange that men should submit to pay such enormous sums for the repression and punishment of crime, and yet manifest such reluctance to contribute towards its prevention.

BIOGRAPHICAL SKETCH.

REV. WILLIAM JAMESON,
Missionary to Jamaica and Old Calabar.

FROM THE ABOLITION OF THE APPRENTICESHIP SYSTEM TO THE OPENING OF THE CHURCH AT GOSHEN.

MR JAMESON visited Spanish Town while the act for the abolition of the system of apprenticeship was under discussion

in the House of Assembly; and he was present when the bill passed which removed the last legal badge of slavery from the Africans, and raised them to the position and privileges of freemen. He thus obtained information which enabled him to allay the fears and suspicions, which vague reports concerning the provisions of the Emancipation Act had excited in the minds of the negroes; and with the explanations which he gave, on his return to Goshen, they were, for the time, fully satisfied.

About a month before the term of the apprenticeship expired, the Governor of Jamaica visited different parts of the island, to instruct the people how they should conduct themselves when they became free. At Port Maria, Mr Jameson, along with Messrs Simpson and Cowan, waited on him, and presented an address, which was well received; while the apprentices in the parish of St Ann assembled there in great numbers to hear the statement of the Governor. His speech was highly satisfactory to all parties; but many of the negroes returned to the estates with extravagant notions of their rights as freemen, and forthwith abandoned their usual employments on the plantations. Mr Jameson felt that the success of the Emancipation Act was endangered by this conduct of the coloured population; and, leaving the school under the care of Mrs Jameson, he went through the entire district, to remonstrate with the people, and endeavour to convince them of the impropriety of their conduct. By his prudent counsels, and the influence which he had now acquired among the apprentices, he succeeded in inducing them to return to their daily tasks, and to remain quietly upon the estates until they should be legally entitled to their liberty.

At length the last day of the apprenticeship arrived; and at sunset the people crowded around their minister to inquire if they ought to sit up all night, or fast on the following day. 'We want,' said they, 'to sit up all night, to thank God, if you think good.' 'O no! friends,' answered Mr Jameson, 'I think it is not good for you to sit up all night; for you would then be tired out long before day, and would not be able to engage in the exercises of that joyful day which is to burst upon you to-morrow. The night is the season for sleep and refreshment.' 'Well, massa, what do you say about fasting? Some people say they are to do this, and we want to know what we should do.' 'Well, friends,' said Mr Jameson, 'I will tell you what I intend to do—to eat an additional plantain, to take an additional cup of coffee, and to use an additional spoonful of sugar to-morrow, because these are no

more the production of slaves, but of free-men.' 'Good, minister! we shall go home to bed, and do as minister does.'

The season of repose was, however, but short; for, as if unwilling to lose a single moment of their freedom, many of the negroes were early abroad on the morning of the 1st August 1838. While the morning star was still bright in the heavens, Mr Jameson was aroused from his slumbers by the falling of the chain of his gate, and, hastening to the school, heard the well-known voice of an old negro singing, 'Hark! the glad sound, the Saviour comes.' In a few minutes others arrived; and, in accordance with an agreement which Mr Jameson had made with his people, that they should all unite in prayer around their domestic altars at sunrise, the mission household were called together to offer up their united thanksgiving to the Giver of all good for the memorable deliverance which had now been wrought for the oppressed sons of Africa. 'By seven o'clock,' says Mr Jameson, 'the school was crowded. Our song was the first part of the 103d Psalm; and our prayers were presented at the throne of the God of all our mercies. I then married fourteen couples, and shook hands with all the people. Some of them shook hands with me over and over again, saying, "Massa, we cannot get too much shaking." Others shook until I thought my arm would have been shaken out of its socket, and the blood squeezed from the points of my fingers. Some said, "Ah, minister! we never thought to see this day;" and others, "Bless God; we can never bless him enough."

'After these morning exercises were over, I ranged the people before the school, and gave a glass of wine and water to the couples who had just been married, and also to the veterans who had borne the labour and heat of the day. Mrs Jameson gave a Scotch oat-cake and butter to each of the children. All the people were much delighted, and retired to the church about nine o'clock. We followed as soon as possible. There a dense mass of human beings burst upon our view. I found the church literally packed; and two or three times the number it contained were outside. I wished them joy; sung again the 103d Psalm; and then addressed them from Romans xiii. 12-14.

'We passed the day happily together; and separated full of comfort, and I hope, full of peace. In parting, I told the people that I hoped they would end the day, as they had begun it, with God; that I trusted the impressions which the religious services of this day had produced, would not be disturbed by feasting or merriment; and that I decidedly disapproved of any

such thing. On my way home at five o'clock, I was glad to see that my highest wishes were realized. 'All was order and peace; and contentment seemed to have pitched her tent in the midst of the dwellings of the people. At night we retired to rest, full of satisfaction and gratitude to the God of all our mercies; and we were glad to lay our heads upon the pillow, and sink into unconscious slumber.'

One of the first results of the emancipation of the negroes, was a very large increase in the number attending both the school and the church. The pimento shed, which had been fitted up as a school-room, became unable to contain the scholars. The labours of the school consequently became increasingly oppressive to Mr and Mrs Jameson; and they hailed with joy the intimation that the Society in Rose Street had appointed Mr Moir as a teacher for Goshen, and were about to send him out to assist them in the work.

On his arrival at Goshen, Mr Moir received a cordial welcome from Mr and Mrs Jameson, was admitted as an inmate into their house, and continued heartily and successfully to co-operate with them in their labours, until the state of his health made it necessary for him to return to Scotland. A new shed was erected after his arrival for the accommodation of the scholars at Goshen; and district schools were opened, and vigorously conducted, at Pembroke Hall, Bonham Spring, and Middlesex, in order to take advantage as far as possible of that desire for knowledge which emancipation had developed among the negroes. The labours of Mr Jameson in superintending those district schools were arduous and unremitting; and although some of them were ultimately abandoned, others were so prosperous that they were formed into stations under the care of their own catechists or missionaries.

After Mr Moir's arrival, Mr Jameson also resumed the pastoral visitation of the people on the estates, which the duties of the school had rendered it necessary for him to intermit for a season; and he was thus enabled to exercise a more efficient superintendence over the adult population. This was the more necessary, as the people at Goshen had not yet been regularly formed into a congregation, and as no elders had been ordained to assist him in their oversight. In these visitations he found the people in a very unsettled state, in consequence of the discussions about rent and wages; and the temptations which the dances and other amusements of the country placed before them, occasioned him much trouble and anxiety. Yet, encouraged by the steady improvement of some of those under his care in knowledge

and piety, he began to cherish the hope that he might soon admit some of them to the fellowship of the Church, and sit down with them at the table of the Lord.

In January 1839, he attended a meeting of the Missionary Presbytery of Jamaica, and was chosen by his brethren to take the oversight, for two months every year, of the students who were preparing for the office of the ministry under their inspection. This duty he continued faithfully and affectionately to discharge during several successive years; and he often spoke of his meetings with the students as seasons of delightful refreshing to his soul. He also on several occasions addressed faithful and affectionate communications to the preachers, and to the theological and literary students of the United Secession Church in Scotland—by not a few of whom his letters were highly prized.

At the same meeting of Presbytery, it was agreed that the Rev. Messrs Blyth and Anderson should return to Goshen with Mr Jameson, and assist him in forming the people into a regular congregation. Accordingly, after a distinct statement by Mr Blyth of the nature of the relation between a minister and his people, the station was congregated on the fourth Sabbath of January 1839, and a Christian Church constituted in the manner usual among Presbyterians.

Additional interest was imparted to this occasion by the dispensation of the ordinance of baptism, for the first time, at the station. On the 14th day of November Mrs Jameson was safely delivered of a fine healthy daughter; and it was resolved that the latter should be dedicated to God in baptism, at the same time that the station was congregated. The event is thus described by Mr Jameson in his journal:—‘The ordinance of baptism was administered for the first time among us, and my own child was the first offered to the Lord in our church. This was its first outset from the house where it was born—its first journey in this vale of tears—long enough for one so tender, and not without its dangers. On their way to the church, and just as they were starting from the house, the wheel of the gig with which we had been favoured for the occasion came into contact with the gate-post, the shafts were broken into two pieces, and in a moment the vehicle was precipitated vertically to the ground. Angels, the guardian-spirits of the heirs of salvation, were in attendance; the mother and tender babe escaped unhurt, and we brought the child, rescued from destruction, and gave her to the Saviour—soul and body—for life with all its innumerable woes, and for an endless eternity. It was a new situation for Mrs Jameson and myself, but not the less

interesting that it was our own child in the midst of our own people—the people whom we are gathering to the Lord; and the public recognition of our own God, and our fathers’ God, in a foreign land. It was altogether a hallowed day. Many an arousing word, and many a soothing and comforting word, were spoken. It was the first sermon I had listened to in my own church, and the first Sabbath I had enjoyed the satisfaction of being a hearer of the word since I came to Jamaica.’

The dispensation of the ordinance of baptism was quickly followed by the celebration of the other sacrament of the New Testament Church. On Saturday, March 9, 1839, the Rev. Mr Cowan preached at Goshen; and after the sermon Mr Jameson admitted thirty-two persons to the communion of the church, as the first-fruits of his missionary labours in Jamaica, and ordained Mr Moir to the office of the eldership. On the following day, March 10, the Lord’s Supper was dispensed for the first time at Goshen—the congregation using the sacramental plates and cups which had been sent out by the congregation of Rose Street; and, as several strangers from Carron Hall were present, the number of communicants was more than a hundred.

The increase of the congregation, and the ruinous condition of the shed used as a temporary place of worship, rendered it necessary to set about the erection of a larger and more substantial building. A correspondence was therefore entered into with the proprietors of Goshen estate, with the view of obtaining ground for a site; and one of these gentlemen having visited Jamaica, was so convinced of the benefit the emancipated negroes were receiving from Mr Jameson’s labours, that, although he and all his partners were Episcopalians, they not only made a voluntary grant of several acres of land as a site for the church, but also gave a donation of three hundred pounds to aid in its erection. A church building society had also been formed among the people at the station; and such an amount of funds having been secured as Mr Jameson thought sufficient to warrant the commencement of the building, the foundation stone was laid by Mr Barkly, the proprietor referred to above, on 28th September 1839. The erection of the church was, however, the cause of a much larger expenditure than had been anticipated; and the superintendence of the building, rendered necessary by the negligence of the contractors, was a serious addition to Mr Jameson’s other duties; while the difficulty of obtaining the requisite funds at the periods when they were needed, occasioned him much anxiety, from which he was sometimes delivered only by what he regarded

as signal interpositions of Divine Providence.

In the midst of his cares about commencing the building of the church, a heavy domestic calamity came upon him, in the illness and death of his beloved wife. In the end of June 1839, she was seized with a raging fever, which baffled the skill of the physician, and mocked the power of his most potent prescriptions. Change of air was the last resource; and it was resorted to, but in vain. Mrs Jameson was carried to the neighbouring estate of Salisbury; but although all that skill and kindness could suggest was done there to relieve her sufferings, the fever returned with increased energy, and on the 12th July she expired. The closing scenes are thus described in Mr Jameson's journal:—"Change of air was our last hope. Young men were remaining at the Pond over the night to be ready to start with their afflicted friend at the first appearance of returning day. A dozen of them were together, and the first part of the night was spent in prayer. Their petitions were few, but much to the point; their manner was simple, earnest, and affecting. It was a solemn night—the last in which Mrs Jameson was in her own house. The most of them were members of her Sabbath class. "Massa Jesus, pity dear Missis;—give her comfort, and heal her." Another said, "Pity our dear minister; and O Jesus, take not away from him his dear wife." Another thus prayed, "O Jesus, have pity upon poor baby, and take not away her dear mother." Daylight now approached, and the dear patient had to be removed; ah, never to return! The couch we had prepared was brought—a mattress laid upon a net made of cords suspended between two bamboos. I carried the dear one in my arms, and laid her there; and the bearers silently moved along through the dispelling darkness. She felt revived, but the fever continued. We reached the church, and found a party there from early morning to carry our friend to Salisbury. They had been there for some considerable time, and had spent the precious moments, amidst the thick darkness, in earnest prayer on behalf of their dying friend. Salisbury was reached at last. Mrs Jameson felt revived and refreshed—but this was of short continuance; fever returned with redoubled fury—she sunk—her spirit fled. This stroke, O Lord, is thine! All thy ways are faithfulness and truth, and sure mercy. "Massa," said the people, "Keep good heart, it cannot be helped. We sorry for thee. We never forget to pray for thee. If you lose heart, what will become of us; and if the Bible give you not good consolation, what can we expect? You have often told us what blessed sup-

port the gospel gives to God's people in affliction; we now look for it in you."

Mr Jameson deeply felt the loss he had sustained; his heart was so overwhelmed within him, that it almost seemed as if its life-strings would burst. But he knew the source whence comfort and support could be obtained; and he had abundant consolation in the thought that his loss was her gain. In one of his letters he says—"My beloved Nicolas died in peace, and in the full assurance of faith and hope. "William," she said, "I am to leave you, but the Lord will take care of you. I am to pass through the gloomy vale, but Jesus stands on the other side to lead me through. I now know that all my sins are forgiven; and that God is at peace with me. I fear not; but I desire to depart and to be with Christ, which is far better. Tell my mother I die, not because of Jamaica, but because my appointed time is come, beyond which I cannot pass. How sweet is the meditation which I have upon Christ! Come, William, and tell me about heaven; tell me some of the promises of pardon; say over the 23d Psalm."

Some time before her death she had taken a sketch of the homely shed in which her husband preached at Goshen, with the view of transmitting it to the juvenile members of the Rose Street Missionary Society; and shortly after her funeral, Mr Jameson forwarded the painting to them, together with a short note, in which he thus writes:—"O my dear young friends, as your eye rests upon this little picture, think of her whose handiwork it is. Think, O think, how suddenly and how soon in life death laid his conquering hand upon her; and seek, O seek, yourselves to be ready! Think of the glories with which she is now adorned; and be ye followers of her who through faith and patience is now inheriting the promises."

In December 1839, Mr Moir's health began to give way; and much additional labour thus devolved upon Mr Jameson, since, although he obtained the assistance of a young man in the school, the work of instruction depended chiefly on himself during the indisposition of Mr Moir, and the interval which elapsed between his departure to Scotland and the appointment of another teacher by the Society in Rose Street. Successive attacks of fever also interrupted his labours; and, although he quickly recovered from these, they greatly reduced his strength, and occasioned much anxiety to his friends at home. His eldest sister consequently resolved to sail for Jamaica in September 1840; and having, after a favourable passage, arrived there in the beginning of November, devoted herself assiduously to the promotion of her

brother's comfort and usefulness during the remainder of his stay in the island. Her account of the first sacrament at Goshen after her arrival affords interesting illustration of the fidelity and success of Mr Jameson's labours among his people:—

February 21, 1841.—Last Sabbath was an interesting day to me—my first sacrament in Jamaica. Mr Cowan assisted. After sermon on Saturday the members were served with tokens, and the new ones admitted (forty in number), a good many of them so old that they seemed ready to lie down in the grave. The scene was to me quite overpowering, when I thought that only three years ago not one of them could tell a word about that God they now professed to love and serve. My brother has had a deal of labour with them before he could admit so many at a time. Some of them have a good understanding of the truth as it is in Jesus; others again can only say (weeping much), that *they love the Lord Jesus Christ, because he first loved them.* I was pleased in the class one night, when the minister asked them, what the eating of the bread meant;—they with one voice replied, looking up, “I take thee, O Jesus, to be my Saviour, my portion, my all, for time and eternity.” In talking with them in private my brother had much comfort and refreshment; and many of them give decided evidence of grace in their hearts, springing up among the weeds of hapless bygone years. The communion Sabbath was a delightful day. Mr Cowan preached;—Brother fenced and served the table. We all sat down at once. It was the most solemn occasion I ever enjoyed. I never saw such perfect stillness. Every one seemed engrossed with their own soul's concerns. I trust the fruit of such a day will be found at the judgment-seat.

In 1841 Mr Millar arrived in Jamaica, having been sent out to take the superintendence of the school at Bonham Spring, and relieved Mr Jameson from many of his duties at that station. Mr and Mrs Donaldson were also sent out by the Rose Street Society, to supply the place of Mr Moir in the schools on the Goshen estate; and, having sailed from Leith on the 10th March 1842, arrived at the station, after a tedious passage of eleven weeks, in health and safety. Their arrival was the occasion of much joy to Mr Jameson; and they entered on their labours in the school with every prospect of usefulness and acceptance among the people. But Mr Donaldson's health failing, he was ordered to return to Scotland; and having embarked with this view on the 8th of August 1843, he died at sea on the 10th, leaving Mrs Donaldson to continue her homeward voyage a solitary widow, and the school,

which had begun to flourish under his care, a second time destitute of a teacher.

Another important addition was made to the mission family by the arrival of Mr Jameson's younger sister at Goshen, in January 1843; and her unwearied exertions in the school until Mr Jameson's appointment to the African mission afforded most valuable assistance to him in his missionary work, and were the source of incalculable benefit to the young persons under her care.

In the course of the summer of 1842, whilst Mr and Mrs Donaldson continued to labour in the school, Mr Jameson visited the congregation at least twice, and some portions of it three or four times, entering into every house, and talking with every family apart. He then gathered several families together, and spent some time in public catechetical exercises, and in reading the Scriptures. In this department of his work he felt much pleasure, and he cherished the hope that it was profitable to the people.

The manner in which the duties of the mission were discharged after the arrival of Mr Jameson's younger sister, is described in the following extract, which furnishes a beautiful example of harmonious co-operation in well-doing:—“Two classes have been kept up regularly for religious instruction; the one meets on Tuesday evening at the church, and the other on Wednesday at my own house. Since we received the lustrus from Dr Young's congregation in Whitby, we have commenced a monthly prayer-meeting; it is upon Thursday when the moon is nearest full; the meeting has hitherto been pretty well attended. I have also been in the practice of going weekly, or rather as often as I was able, to Bonham Spring on the Thursday, for the purpose of preaching; we had generally a good attendance, not only of the scholars with Mr and Mrs Millar, but of the neighbours around. Since August we have endeavoured to enjoy the Lord's Supper on the last Sabbath of every month. This we have not been able to accomplish, but upon an average we have it every second month. I was delighted to find that you (i. e., the session and congregation of Rose Street) had been directed to make similar arrangements. We will take your days, and you may always calculate that we will be in the midst of the work when you are around the family altar at your evening worship. The Sabbath morning classes at nine are still going on. William Millar, a brother of him who is at Bonham Spring, teaches the young people's reading class; my sister Jane teaches the old people the reading of the Scriptures and the Shorter Catechism; Mary teaches the children in

the school-room; and I take those who are unable to read, for the purpose of grounding them upon the great principles of divine truth—so that the whole church is engaged upon catechetical exercises. Jane had frequent meetings with the mothers in the congregation last summer. She visited the different quarters in the congregation, and met the mothers in one of the negro houses. And Mary, who accompanies her, takes the children into a neighbouring house and teaches them, while Jane is engaged with their mothers. The people are very fond of this class, and I trust the Lord has made it instrumental of good. The prayer-meetings which I set agoing during the course of last year, in every district of the congregation, have been going on with regularity. They are conducted by every one in the meeting who can read, reading verse about in a chapter of the Bible, while those who cannot read listen. A question is learned, and a verse of a hymn, and every one takes his turn of prayer. The meetings are superintended by the elder of the quarter, who takes his part along with the others, and reports upon the regularity or irregularity of the attendance.

While Mr Jameson and his companions had thus been diligently prosecuting the work of the mission, the building of the church had been slowly advancing; and, after many difficulties and discouragements, it was at length completed, and opened for the public worship of God on the 31st of March 1843. To this event Mr Jameson had long looked forward with much interest and anxiety; and the presence and assistance of his early friend and companion, the Rev. Dr Robson, of Wellington Street, Glasgow, who was then in Jamaica, imparted additional interest and gratification to the services of the day. In reference to this era in the history of the Mission at Goshen, Mr Jameson thus writes: 'The long-looked-for day has at last arrived, and our church is opened, or rather, I would say, it has been dedicated to our God, for whom it was built, and who enabled us to build it. . . . On the morning of the 31st March, at half-past ten o'clock, the Rev. Mr. Beardslie, an American Independent brother, opened the services by singing the four last verses of the 24th Psalm, by reading the 8th chapter of 1st Kings, from the 10th verse to the end, and by offering up the prayer of dedication. The chapter was read from a new pulpit Bible which the male friends in the congregation had presented for the use of the Church. The preliminary services being concluded, Mr Robson preached from 1 Kings ix. 3. The words of the text were, "Mine eyes and mine heart shall be there perpetually." In

the discourse he showed the care of God over his Church, and his kindness to her, as implied in his heart as well as his eye being upon her; and this he did in a way so simple that all appeared to understand him, and with so much beauty and power that all were delighted and impressed. On asking some of the people if they understood Mr Robson, they all replied that they understood every word; and one added, "Yes, minister, and I eat every word, for it was very beautiful."

'After the sermon, Mr Simpson of Port Maria addressed the congregation, when he gave a brief but clear account of the doctrines we hold, and of the government of our Church. After this Mr Cowan of Carron Hall addressed the church; then the Rev. G. H. Waters, curate of the Church of England; and last of all, the Rev. Mr Beardslie. At the close of Mr Robson's discourse, the collection was raised, and the amount of £37, 14s. sterling was obtained. Since then £10 have been presented by Mr Simpson as the subscriptions of his people who could not come to Goshen, making a total of £47, 14s. The interesting services of the day were finished by three o'clock, until which time the crowded audience remained with exemplary quietness and attention. In a short time after this, all about the church, which had been the scene during the day of so much animation and excitement, was as quiet as if nothing of the kind had taken place.'

PICTURES OF WAR.

WE have already expressed our mind in regard to the peace movement, and are glad to find that it is being prosecuted with augmenting vigour, and amid encouraging prospects of success. Our object in referring to it at present is simply to acquaint our readers with the interesting efforts that are being made to assist the good cause by the aids which the pictorial art so happily supplies. The pen is finding a most powerful auxiliary in the pencil. By this means the horrors of war are exposed in a form that is at once suited to every capacity, and impressive in the very highest degree. Two of the finest modern pictures, recently exhibited, bore on this subject—we allude to Landseer's 'War and Peace.' What a contrast!—battered walls, burning houses, horses and riders rolling in the dust! On the other hand—the busy sea-port (Dover) in the distance—the steamer plying its way across the placid waters—the heights which compose the foreground covered with sheep, a group of happy children playing among them, while a sportive lambkin nibbles at a tuft

of grass sprouting from the soil gathered in the mouth of a mortar which has lain for a hundred years in its earthen bed. 'They shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.'

The 'Soldier's Progress' is the name given to a series of tableaux, exhibiting the horrors of war, just published, and dedicated to the Peace Society. They are six in number, and from designs by John Gilbert, with a few prefatory remarks by Elihu Burritt. They are felicitous equally in conception and execution, and being sold at one shilling, will command, we have no doubt, a prodigious circulation.*

The first scene is 'THE ENLISTMENT,' which exhibits the poor simpleton in the meshes of the braggart tippling sergeant, and is intended to depict the vileness of the system 'which first makes a man drunk, and then takes advantage of his weakness to bind him body and soul to the blood-stained car of battle.'

The second scene is 'LEAVING HOME.' The recruit, recovered from his debauch, occupies the centre. The mother, overpowered with grief, has sat down and buried her face in her hands; she to whom 'his love was life,' tearless and speechless hangs on his right arm; while the sergeant, tapping him on the left shoulder, and pointing to the door, bids him 'be a man, and not stand snivelling all the day.'

The scenes that follow, and which we have not space to describe, are, 'THE DESERTER'—'THE BATTLE'—'THE NIGHT AFTER THE BATTLE'—and 'THE RETURN.' 'Oh, war, gaze on thy victim: gaze on his wan and wretched form—his broken and depressed spirit—his wounds and helplessness: these—these are thy fruits—these the triumphs of thy accursed system.' Truly,

'War is a game which, were their subjects wise,
Kings would not play at.'

Subjects, however, have proved themselves no wiser than their rulers. The late wars, which involved this country in a debt, the annual interest of which is £800,000,000, were the fault not more of the government of the day, than of the people themselves. Hence the importance of the appeals that are being made so earnestly and touchingly to the public on the subject. Speaking of the debt incurred by our enmity to the French, Mr Burritt says:—'Now, good people of England, is not that sum worth saving? Would it not go a great way toward the education

and elevation of your children, and the benefit of mankind, if it were saved for you, and by you? It can be saved if you will. *How?* do you say? Why, we will declare war—war to the death—against the enmity of France. We will destroy our old "natural enemies," by making ourselves friends to them. That's the way. That's the gospel way, and it is irresistible. What say you to such a crusade in the spirit of the Cross? Brethren of England, hard-working men, women, and children, thousands and thousands of your like in America, in life, labour, language, and love, will join you in this great enterprise; they will go with you heart in heart, hand in hand, upon the Continent, and with you win victories worth monuments which angels might crown in heaven.'

PHYSICAL STUDIES.

THE NEBULÆ.

Of all the objects presented to the contemplation of man, the serene, cloudless nocturnal sky is by far the grandest. In that azure vault there are discernible indications of a magnitude and a richness in the material kingdom of Jehovah such as absolutely overwhelm the human mind, leaving it completely lost in wonder and admiration. The glittering planets which wander over it are worlds—worlds some of which in magnitude exceed our own world above a thousand times. The mysterious comets, which pay it frequent visits, present themselves to the eye of the astronomer after having swept their way over orbits of vast extent—some of them coming to the interplanetary regions from tracks of space inconceivably remote, where they have been journeying for centuries in the invisible profound. In the ample range of that marvellous canopy there is room enough for Orion and Arcturus to lead forth their countless shining hosts. The fields of trackless space which compose it, are beyond conception large. Copiously gemmed with sparkling points, each splendid speck is the certain token of an astral system—resembling, perhaps surpassing, in its grandeur that to which our world belongs, and over which our sun presides. The stars visible to the unaided eye in the entire sphere of the circumterrestrial heavens do not appear to exceed two thousand, but those brought into view by telescopes of moderate power amount to hundreds of millions.

If each individual among those hundreds of millions of stars is a sun—a splendid centre of power, light, and vitality—a

* 'The Sailor's Progress,' uniform with the above is in the press, and will shortly be published.

centre placed far apart from all the rest in the wide interminable regions of space—how vast, how grand must be the universe of God!

But besides the twinkling points to which we are now referring, there are discernible, in various parts of the heavens, certain cloud-like objects which shine with a dim and hazy light. In them no shining specks attract attention by their individual and separate brilliancy, but over their surface a feeble misty brightness is diffused.

These faintly luminous objects are very greatly diversified in their form, their visible extent, and their comparative brightness. Some of them are seen as detached cloudlets—others stretch themselves over extensive portions of the sky; some of them are round—others very irregularly shaped; some comparatively bright—of others the light is so very faint, that they can scarcely be distinctly recognised.

Our firmament is engirdled by a grand irregular belt invested with this softened lustre. This belt or zone has, from the remotest times, been viewed with interest. Generation after generation have gazed upon it, eager to learn what it might be.

Adam himself is represented by Milton as engaging in its examination; and the instructing celestial visitant whom the poet introduces to notice, as sent to warn and counsel our progenitor, speaks to him of it, as—

‘The galaxy, that milky way—

Which nightly, as a circling zone, thou seest
Powder’d with stars.’

The stars which are scattered over the surface of this shining ‘circling zone’ become brighter, when viewed through the telescope. Multitudes of them become separately visible; while other shining specks closely crowded together make their appearance, presenting masses of *star-powder* spread copiously around these distinctly discernible stars. By increasing the power of our telescopes, we are enabled to discover greatly augmented numbers of separate stars amidst the luminous cloudiness of those remarkable portions of the heavens.

The galaxy and the bright individual stars which bespangle our sky, when carefully examined, and when their relative positions are attentively traced, appear to form one vast connected assemblage of stars—arranged somewhat in the form of a wedge opened up at one side into two diverging clefts, and constituting one firmament—one immense astral collection.

There are other firmaments. There are multitudes of others. Inconceivably great

is the extent of our own firmament, including the whole array of stars that are visible to the naked eye, with those numerous groups whose commingling lustre gives its hazy brightness to our milky way; but, overwhelmingly great as is its extent, it is but one part, comparatively small, of the entire universe of God. It is but one wedge of the material treasure with which the Omnipotent Beneficent One hath everywhere enriched his magnificent domains.

Far, far off in the dim profound, other hazy cloud-like tracts present themselves. Like the glistening robe that enwraps Orion, and in which, when viewed by very powerful instruments, astronomers discover endless myriads of separate stars, those other hazy cloudlets are then seen to be studded with glittering points. As the power of the telescope employed is increased, the number of the individual shining points discerned is also increased.

Such, at least, is the general rule. The cloudy haze, when subjected to very high telescopic power, as its expands wider and wider under the eye, is found to be studded with multitudes of stars which seem to separate themselves from the shining envelope that is cast around them, or else it assumes the appearance of a rich collection of glittering dust. It is true there are cloudy spots, which retain their cloudiness, and present to the examiner no separate sparkling point, even when he calls to his aid optical instruments of surpassing power. But this may be owing to their greatly superior distance. Our own firmament, seen from a distance sufficiently great, would necessarily present an aspect entirely similar to one of those dimmest cloudy tufts. What, then, are they? Let us bear steadily in mind the absolute omnipotence, the perfect ubiquity, the infinite in multiform wisdom, and the boundless benevolence of the adorable Creator; and, doing so, let us deliberately say whether we have any good reason to reject as incredible the conclusions of those eminent astronomers, who regard these dim mysterious cloudlets as the far off, and therefore feebly shining, firmaments with which other vast regions of illimitable space have been bountifully enriched and magnificently adorned.

These glimmering cloudlets are the nebulae.

Some of the most conspicuous among them attracted the attention of the ancient astronomers, but it was reserved for the moderns to investigate their astonishing number, and their instructive appearances. To Huygens belongs the honour of first directing astronomers to the large and very remarkable one which surrounds the

constellation Orion, and which, with the milky way, has been thought by some to be the expansion of the grand astral assemblage to which our sun belongs. Herschel has given us a catalogue, including the amazing number of 2500 nebulae. At least 3000 have already been described. Some of them, as stated above, have been resolved, by great telescopic power, into masses of star-dust, in which multitudes of individual stars can be discerned. Others of them, as we have also already stated, retain their hazy aspect, even when very powerful instruments are employed in their examination.

The former have been called resolvable, the latter unresolvable nebulae. The resolvable nebulae, very probably, lie nearer us than the unresolvable. That any of the nebulae are strictly and properly unresolvable, no one is entitled to affirm. Future improvements in our optical aids may reveal to us separately discernible stars in the nebulae hitherto unresolvable. Till now, every augmentation in telescopic power has been followed by the resolution of nebulae previously unresolvable. Nebulae confidently pronounced by eminent astronomers to be unresolvable, have recently been resolved into groups of stars and masses of star-dust, by the colossal power of Lord Rosse's telescope. Must it not be presumptuous to affirm, that no instrument more powerful than even his can ever be constructed? Often has art overleaped the limits which scientific men had despondingly assigned to it. The same may happen again: and, therefore, no one ought to affirm the unresolvability of the nebulae which have hitherto been left unresolvable.

Another particular merits special notice in the progress of discovery relating to the nebulae, namely, that each augmentation of telescopic power attained and applied has been followed by the discovery of numerous nebulae previously undescribed. Dim spots, before unknown, loom in ever-increasing numbers in the field of every new instrument possessing superior power. By this fact conceptions are suggested regarding the magnitude of the universe which utterly overwhelm the human mind. By it we are led to contemplations that fill us with astonishment and awe. It unfolds to us some most impressive considerations regarding the operations of His hand 'whose goings forth have been of old from everlasting.' Influenced by these considerations, how natural it is to exclaim, 'Lord! what is man, that thou art mindful of him?' or what 'the son of man, that thou visitest him?'

So amazingly remote are those fields of space which the dimmer nebulae occupy, that the light which now reaching our eye

reveals their existence must have left them thousands of years ago. We shall not pursue this tempting subject, for it would lead us much too far. We leave it, feeling that it becomes us to adore as well as to inquire—to raise the hymn of praise when arrested in our course of investigation, not by the boundaries of creation, but by the imperfection of our own visual and mental powers.

In our next we shall advert to the perverse tendency which has been shown by some astronomers to lay hold on the appearances presented by certain nebulae, for the purpose of establishing a very wild theory regarding the origin of the material universe—a theory from which the agency of God is as much as possible excluded.

AUGUST IN PALESTINE.

DURING this month the heat is as intense as during the two preceding ones. The long-continued absence of rain has a most injurious effect on pasture lands. In many places the grass is so completely scorched as to be easily ignited with a spark. Near Tiberias, June 23, Mr Burekhardt was reprimanded several times by his guide for not taking proper care of the lighted tobacco that fell from his pipe. The whole of the mountain on which he was travelling was covered with dry grass, which readily takes fire, and the slightest breath of air instantly spreads the conflagration far over the country, to the great risk of the harvest. He was informed that the Arabs who inhabit the valley of the Jordan, invariably put to death any person who is known to have been even the innocent cause of firing the grass; and they have made it a public law among themselves, that, even in the height of intestine warfare, no one shall attempt to set his enemy's harvest on fire. One evening, while at Tiberias, he saw a large fire on the opposite side of the lake, which spread with great velocity for two days, till its progress was checked by the Wady Feik. When Chandler was taking a plan of Troas, a Turk emptied the ashes out of his pipe, a spark fell unobserved upon the grass, and a brisk wind soon kindled a blaze, which withered in an instant the leaves of the trees and bushes in its way, seized the branches and roots, and devoured all before it with a prodigious crackling and noise. The traveller and his party had great difficulty in extinguishing the flames. Dr Kitto states, that when, one chilly night, he assisted in kindling a fire for warmth, on the western bank of the Tigris, so much alarm was exhibited by the Arabs, lest the flames should catch the tamarisks and

other shrubs and bushes which skirt the river, that the party were induced to forego the enjoyment which the fire afforded. This traveller often witnessed these fires, and the appearance which they presented, particularly at night, was always very striking. When there is little or no wind, the fire has no other food than the common herbage of the desert, or steppe; the flame seldom exceeds three feet in height, and advances slowly and steadily like a vast tide of fire, backed by the smoke of the smouldering embers, and casting a strong light for a considerable height into the air, sometimes also throwing up a taller mass of flame, where it meets with clumps of bushes or shrubs which afford more substantial aliment. A high wind throws the flames forward with great fury. In the steppes of southern Russia this traveller passed over tracts of ground the surface of which had, for fifty miles or more, been swept and blackened by the flames.

In a country so hot and dry as Palestine in May, the standing corn, now ready for the sickle, might be easily set on fire by accident or design; and hence there would arise frequent occasion for the application of the Mosaic law,—‘If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.’*

The remarks now made serve to indicate the nature and extent of the punishment inflicted by Samson on the Philistines, when he caught, or directed others to assist him in catching, three hundred foxes, or rather jackals (both being vulpine animals, and only the latter gregarious, which implies a less difficult achievement in collecting so large a number), and having tied them together by their tails, he sent them forth in pairs, with a torch between two tails, ‘into the standing corn of the Philistines, and burnt up both the shocks and also the standing corn, with the vineyards and olives.’†

In the heat of summer the herbage is refreshed, to a small extent, by the heavy dews which fall at night; and where there are springs of water, or where irrigation is practised, it grows with great luxuriance.

Clarke noticed, that in the Holy Land, in July 1801, the thermometer varied from 85° to 100°; and it continues much the same till near the end of August. In the Bay of Acre it varied from 80° to 86°; off the coast of Cesarea, on the 16th, it stood at 83°; and in London, during the same month, it varied from 64° to 73°.

After April, clouds are rarely seen except in the morning: they are light, fleecy, and without rain. On the morning

* Exod. xxii. 6.

† Judges xv. 3-5.

of the 3d of June, when the Scottish Deputation set out, a little before six, on their way towards Gaza, there were ‘pleasant clouds veiling the sun.’ Volney says that, about the end of June, ‘there was observed a chain of clouds’ along the Syrian coast, which he attributed to the overflowing of the Nile in Egypt; and he adds, that ‘towards the end of July and in August there was a second season of clouds;’ but all were light, and did not drop down rain. Other travellers speak of them as seen only in the morning; but Volney says that they appeared about mid-day, and continued the whole afternoon. The sudden disappearance of the morning cloud is finely alluded to when Jehovah asks, what other means were available for the permanent reformation of his rebellious people, when mercies and judgments had alike failed,—‘O Ephraim (says he), what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.’* To rainless clouds Jude compares false teachers; promising much, but dropping no refreshing showers to fertilize the garden of the Lord.† In the peninsula of Mount Sinai, travellers often experience great disappointment, when the clouds that promised rain are suddenly dispersed by the wind.

When hot winds prevail, the temperature is raised to an intolerable height. The Scottish Deputation expected to find rest and refreshment, on June 3, at Khanounes, a village near Gaza; but a complete hurricane of wind blew the small dry sand full in their faces for about an hour. It was vain to attempt putting up the tent, so that they were forced to shelter themselves from the combined heat and storm of the *sirocco*, by wrapping themselves in their carpets, and lying on their faces at the roots of some large sycamore trees, till it abated. They thought of Isaiah: ‘A man shall be as an hiding-place from the wind, and a covert from the tempest;’‡ and ‘a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.’§

Our space does not permit us, in this paper, to give an account of the *sirocco*, nor of the dreadful *simoom*, or pestilential blast of the desert, which often proves, to a lamentable extent, destructive to vegetable and even animal life.

* Hos. vi. 4, xlii. 3.

† Jude 12.

‡ Isa. xxii. 2.

§ Isa. xlv. 4.

Erratum in our paper for July.—Page 238, line 10 from bottom of 1st column, for ‘shearers,’ read ‘sheaves.’

POPERY THE MASTER-PIECE OF SATAN.

THE history of our world is the history of a revolt from God, and of the means, with their accompanying results, that have been taken to subdue it. This latter circumstance stamps it with emphatic peculiarity; for while earth is not the only scene of rebellion, yet no where else, so far as we know, has God graciously interposed for the purpose of putting down the evil by measures that contemplate the pardon of the culprits, and their conversion, into loyal and affectionate subjects.

The means appointed for the recovery of man to holiness and happiness have from the beginning been essentially the same, only they have at different times presented various phases, or passed through various stages of development. And at every stage they have accomplished saving good. At the same time, strange to tell, they have proved the occasion of results of a totally opposite description. Along with the brightest they have given rise to the darkest chapter in the history of man.

They have brought out the enmity of the human heart to God in new and appalling forms, and in connexion with this evoked the utmost hostility of that malignant being who at first seduced man from his allegiance. This is a painfully interesting view of the subject. One might have supposed beforehand, that the scheme of mercy so soon as announced would have been cordially and universally welcomed and embraced. But it has proved otherwise; and we have in consequence been furnished with a deeper insight into the depravity of the human heart, and into the malice and machinations of the great adversary of man and of God. The globe we inhabit is the arena of a conflict in which heaven, earth, and hell are engaged. We can foretell the issue. Omnipotent love must prevail. Yet one is, at times, not a little amazed at the seeming successes of the powers of darkness. Their strength, though not infinite, is stupendous, and their ingenuity most astonishing. The chief displays they have made of these have been in relation to the Church since the ascension of its Lord. Previously the god of this world had contested every inch of ground, and still he retained almost the entire population of the globe under his sway. But now a great crisis had arisen. He felt that his overthrow was inevitable. He now knew that the death of Jesus of Nazareth, which he had instigated, had sealed his doom. Yet this did not silence his opposition; it only embittered it. He straightway tasked his resources to the utmost. He renewed his

onsets with redoubled fury, and on a gigantic scale. The Church was threatened with extinction. And not only did philosophy sneer at it—the Roman eagles selected it as their prey. A cloud darker and more terrible than that which, after hovering for a time over Pompeii and its neighbouring cities, fell upon them, and blotted them from the fair face of things, gathered over the Church, and burst upon its devoted head. But it survived the shock. Again another, and yet another, cloud arose and burst, and with the same effect. When the ten persecutions had passed away, the Church was seen standing on Mount Zion radiant with beauty, and covered with the glory of ten triumphs. It seemed now as if the empire of darkness would be subverted, and the kingdom of Messiah established on its ruins. What now had the Church to fear? When confidence is highest, danger is oftentimes nearest. The resources of evil were not yet exhausted. Satan had yet to play his master-stroke. Having tried persecution in vain, he resolved on corruption. As he could not storm the citadel, he determined to bribe it. How indescribably daring and impious the project! That Church erected by the Son of God for the destruction of his power he proposes to seize upon, and to convert into one of the principal bulwarks of his kingdom. And he does so. Instead of raising the world in arms against the Church, he induces the world to lavish upon it its blandishments. The mischief works. The Church declines. Worldly men crowd its courts, and fill its offices. The spiritual gives place to the material, and the simplicity of the gospel is disrelished and perverted. The Bible becomes a sealed book, and the whole creed and service one tissue of show and falsehood. Errors are multiplied. Look at the Church now in its doctrine, its worship, its members, and its office-bearers, and you perceive that what was originally designed for the overthrow of the kingdom of Satan in the world, is converted into one of its principal supports. Such is Popery; of all the devices of Satan for the retaining of his authority and the perpetuating of his reign, the most ingenious and profound. But it will come to nought. Nor can its end be far distant. 'For her sins have reached unto heaven, and God hath remembered her iniquities. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.'

THE TRUE PORTION.

A CERTAIN Roman lady, on paying a visit to the mother of the Gracchi, brought along with her a splendid collection of jewellery, and having exhibited it with no little ostentation, desired Sempronia to produce *her* ornaments. On this Sempronia called for her sons, and pointing to them as they presented themselves, said, 'These are my choicest treasure!' The story is a striking one, and discovers the one lady to have been a person, not only of strong natural affection, but also of an elevation, a nobility of mind to which the other had no pretensions.

Now, so is it with the Christian, however poor, in comparison of the mere worldly man, however large and valuable his possessions. Let us suppose the latter to be taking a survey of these, and from some verdant slope casting his eye over his broad lands—here waving with corn, there spotted with cattle, and there again embellished with the combined attractions of wood and water. His heart exults at the prospect, and turning to the individual who has accompanied him in his walks, he exclaims, 'Behold this wide scene of beauty and abundance is mine—my property, my portion. Pray what have you of this sort that you can call your own?' 'Nothing,' is the reply,—'no fields, no herds, no mansion. Still I do not complain; nay, I reckon myself ten thousand times better off than yourself, for I not only *enjoy* all that you possess, but the original Proprietor of your estates, and of the universe at large, is my God—"my chiefest joy." "The Lord is my portion," saith my soul.'

THE OLD DIVINES.

SAYS Dr Arnold, 'I have left off reading them, because, as Pascal said of the Jesuits, if I had spent my time in reading them fully, I should have read a great many very indifferent books. But if I could find a great man amongst them, I would read him thankfully and earnestly. As it is, I hold John Bunyan to have been a man of incomparably greater genius than any of them, and to have given a far truer and more edifying picture of Christianity.' Again he says, 'I admire Taylor's genius; but yet how little was he capable of handling worthily any great question? and as to interpreters of Scripture, I never yet found one of them who was above mediocrity.'

We confess to an opposite predilection; and lest some of our favourites, especially of the Nonconformist school, should suffer neglect through undue deference to the opinion of the Master of Rugby, we shall

bring up some of the giants of those days.

Let us look into this discourse by the Rev. John Howe, on Psalm ix. 17: 'The wicked shall be turned into hell, and all the nations that forget God.'

You have at once, without any notice of the context, which was by no means essential, a brief but exhaustive announcement of the contents of the text in two distinct propositions, namely, that we have here the description and the doom of wicked men—that it is the property of wicked men to forget God; and that it shall be the portion of wicked men who forget God to be turned into hell. One-half of the discourse is taken up in explaining what is meant by the wicked, what by forgetting God, and in showing the congruity of the names, wicked persons, and forgetters of God. A very brief space is occupied in showing the ground of the condemnation; the moiety remaining is devoted to the application.

Hitherto the method is unexceptionable. But in the minute and numerous subdivisions that follow, we have an illustration of a vicious practice not of our author alone, but of the age. The distinctions promote neither clearness of comprehension nor recollection, they are so multiplied. Here now we have two grand divisions; these are to be handled under five inferior heads. Beneath the first of these are arranged two things negatively, and some general observations affirmatively. Into the second, again, are gathered some introductory remarks, and two divisions negatively, and the same affirmatively. There is still greater complexity in the third. Two divisions are proposed of this division itself—the first to show what the proposition excludes; the second, what it includes. Then there are four excluded things, and four included things. Under the fourth general head are arranged three distinct arguments. And in the fifth, which is by way of application, are tied up six deductions, the preacher closing all (which with reason certainly he asks leave to do) with two other divisions, springing from the sixth deduction, which are called one word of counsel and advice, but which, being branched out again into a description of the most suitable means, under two other particulars, are only, after all, concluded by what is termed a piece of plain dealing, forming a peroration to the whole discourse. The divisions, in all, general, particular, and subordinate, are precisely three dozen. Whence this? Are the distinctions without differences? or, does the modern discourse owe its unity to the loss of a talent once more successfully cultivated than now of discerning differences when they do exist? Something may be

owing to the scholastic habit of the age; something also to the peculiar structure of the author's mind. But when carried to such excess, the classification of thought acquires a scientific air of accuracy unfavourable to popular effect. It stops the current of a flowing eloquence, breaks the force of an impassioned appeal, and deprives the conclusive argument of the aids of a poetical cadence and harmonious variety of speech. In this respect our author contrasts unfavourably with the learned and copious Barrow. Probably a judicious admixture of the boundless freedom from scholastic method of Milton's magnificent prose with the restraint and compression of Howe's simple style, would result in the best form of pulpit instruction; which, agreeably with the opinion of the author of the *Truths and Errors of Religion*, ought in these days of plentiful printed knowledge for the learned, to be especially the property of the people.

The style of Howe is eminently simple—a well of English undefiled. About the language of the Old Divines, even Dr Arnold is agreed with us. 'It is,' says he, 'delightful to my taste.' At the same time, this might admit of a profitable, at least of a pleasing, admixture with such as Taylor's, whereby attraction and effect may be imparted to topics apt to become insipid, because familiar, unless seasoned with salt.

Perhaps few authors have so successfully conveyed such acute sentiment in phraseology so purely Saxon. Taking any two hundred words, at the opening of the book, you will scarcely find more than ten of them made up of more than two syllables, and these generally of a popular kind. Though on this account less luxuriant, it is more simple, energetic, and expressive. Nor is there wanting a delightful rhythm and elegant disposition of language in many parts of it. Without such a degree of homeliness as to render it vulgar, it has never so much abstractness as to make it difficult. There is a lack of fancy; but this is compensated by a warmth, nay, fervency of feeling, which gives to scriptural figures, and to expressions borrowed from the ordinary sentiments of the human heart, a highly novel and dramatic effect.

The epithet, dramatic effect, may seem to convey ambiguous praise; but we know of no uninspired author—for it is common with our Lords and his prophets—who makes such happy use of that form of writing, whether to show up dangerous errors when the fallacies are put into the mouth of the enemy of truth and goodness, or to express the blessed exultation of the pure mind.

There is another excellency in the style

of Mr Howe, tending much to the same practical use as the above—his making his discourse personal, not dissertational. Not contented with unfolding and illustrating truth, he presents it to the acceptance or rejection of his hearers. He views his themes as all directly, immediately, and most urgently calling for their attention and regard. He puts the matter to the conscience. But now, as to the qualities of his thoughts.

The prevailing tendency of Howe's mind, like his Master's, was heavenward. His investigations turned much upon things strictly spiritual, whether in earth or heaven. The inner man was familiar to him. The communion which he held with the Father of spirits was intimate and elevating. The atmosphere which he breathed most agreeably, was that of 'the holy mount,' or 'the third heavens.' The society in which he delighted, was that to which we have come in the 'New Jerusalem.' When one has followed him in some of his devout and glowing aspirations after God, there remains such a feeling in the soul as comes over it in prayer—such as might succeed an interview with a celestial messenger. His benignity is not less remarkable. The topic, therefore, of this discourse on the wicked turned into hell, is one to which our author's mind comes not with spontaneous satisfaction, but under an oppressive sense of sacred duty.

Here we are presented with the meek and bonign temper exercised in the terrible. But truth as well as grace came by Jesus Christ. While the Saviour's longest recorded discourse is full of the beatitudes, and his longest prayer is marked by its calm and holy joy, and its overflowing benevolence; yet the amenity of his character does not destroy its decision. Not the prophets under the law ever displayed greater firmness, boldness, and authority, than did the compassionate Saviour. And the sternness of a spirit habitually exercised in gentleness, is truly awful. So is it with Howe. Yet there is a melting, anxious plaintiveness even in the most terrible and uncompromising passages which we find in this discourse. And not any part of this long sermon is taken up, as it might have been looked for, with a direct description, or inquiry into the nature and extent, of those sufferings which the wicked shall endure. And while the man of God is holding up the majesty of his King to the rebellious creatures who are running on the thick bosses of his buckler—while with fidelity and fearlessness he discloses the unspeakably tremendous doom that awaits the wicked, and seems with the steadiness of the angel to contemplate the execution of God's justice

—there are still seen to be at work pity becoming a man, grief springing from the sympathy of one also encompassed with infirmities, the mercy of the messenger urging his entreaties.

It surely cannot be of such preaching that Arnold says—'There appears to me in all the English Divines a want of believing or disbelieving anything, because it is true or false. It is a question which does not seem to occur to them.' Nor would he be warranted in pronouncing as 'uncritical' such unaffected, but pointed interpretation of Scripture as so frequently occurs in this author. For example, 'Trust in God, then, is essential to religion. And do you think that this can possibly exist with forgetting God? Can a man trust in God, as the stay and support of his life, of whom he is unmindful? who can pass one day after another, and never vouchsafe him a serious thought? Trust in God is a continual thing. I do not mean that it is to be exercised without intermission, but that it is a habitual dependence. And therefore it is said, "The just shall live by faith." We live by breathing; and it will not serve our turn to breathe to-day, and live by that breath many days hereafter. No, that which we live by is a continual thing. And thus the just shall live by a continual reliance and dependence on God—which implies a mindfulness of him. When the Psalmist speaks of that trust which he reposed in God, he speaks of it in this language—"I have set the Lord always before me; because he is at my right hand, I shall not be moved." Here was a continual minding of God. What is it to have God always before us, but to have him the prime and the principal object of our thoughts, so as that there is nothing on which our eye doth so fix as it doth on God.' But when we think of the estimated value by Jesus of our eternal spirit, and that, under God, so much depends upon the fidelity of ministers, whether not one, but many, shall be for ever miserable or blessed, it is re-assuring, amidst multitudes who dishonour their profession by covetousness, indolence, and pride, or pervert it to a vain display of eloquence or learning, to find one like the godly John Howe, uttering such warnings as that which forms the peroration of this awful sermon; and with which, for the present, we take leave of not the least of our Old Divines. 'Many deceive themselves with the idea of a tolerable hell, and, therefore, such a consideration hath no force upon their spirits in the least. But think upon it a little—think what hell is! Why, it is that place of torment that God himself hath ordained for the punishment of wickedness, and transgression

against him. He himself is the author of that state, and of that torment that doth belong unto it. It proceeds from almighty power, omnipotent wrath and justice. And is that, think you, a tolerable thing? That "Tophet is ordained of old—the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Is it then, think you, a slight matter, for a man thus to hurry and throw away his soul—thus to suffer himself to run into this hell and destruction; and merely because he would live without God—slight, despise, and turn God out of his heart and soul, while he is here in the world? Hell is appointed and prepared by God, in order to that just revenge that he must take, and will take, upon all those wicked transgressors that have their hearts thus hardened and shut up against him. Alas! that is a dreadful thing to think of. Revenge! the revenge of a God!—that the eternal and Almighty God should design such a thing as the avenging of himself in such a way upon wicked men! O what heart that is not made of stone or a rock, can choose but tremble? To think I shall shortly be subject unto the wrath of God, because I have forgotten him, and have lived without him in the world, unless my heart be wrought upon and turned to him as the God of my life, how dreadful is this! Let me then recommend to you, in the close, that one Scripture, partly touched on before, which is at the end of the 50th Psalm: "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." What! are those that forget God wicked persons? Must wicked persons be turned into hell? Is this hell? And is this place appointed for the torment of such wretches by the eternal and almighty God; that he may take his revenge upon them for their slighting and neglecting of him, or for what they have done in this world? Why then, "Consider this, all ye that forget God, lest he tear you in pieces, and there be none to deliver you."

'THE WISDOM OF GOD.'

'The wisdom of God,' spoken of in 1 Cor. i. 21, is commonly explained of the wisdom displayed in the works of nature; notwithstanding of which, the Apostle is supposed to affirm—'the world by wisdom or philosophy could not arrive at the knowledge of the divine character.' This interpretation yields a sense that is strictly true, yet it seems somewhat forced. It is not natural to interpret 'in the wisdom of God' by means of an explanation or *paraphrase*, which of itself would not readily occur to any reader. The interpretation of the

Greek commentators, adopted by Bloomfield, Macknight, and Barnes, gives a sense equally true, and at the same time much simpler and nobler. They understand, that when God is said to have permitted human philosophy, or the world's wisdom, to try itself, and ultimately to fail in the trial, he did this 'in his wisdom;' that is, *wisely*. It was a *wise arrangement of divine Providence* to give full trial to the powers of natural reason ere the gospel was disclosed—wise, for these among other reasons:—It would in all future times enable the advocate of the gospel to say to the gainsayer, 'Your light of nature has been tried, and failed.' It would cause the gospel to be more appreciated, coming in, as it must do, to meet a pressing necessity. Christ would be seen to be, if not the *desire*, the *need* of nations. It would show the glory of the gospel, and the benignity of God, in thus meeting humanity after its failures. Finally, it would humble men, and then fall in with the design of the gospel, and predispose for its reception.

OUR YOUNG MEN.

THE CLAIMS OF FILIAL PIETY.

THE position and prospects of young men in society, the duties they have now to perform, the still higher duties to which they look forward, and the influences for good or evil they must ere long exercise in the world, invest their proceedings with deep and peculiar interest, and impart to the office of those who undertake to direct or counsel them very great importance and very serious responsibility. Under a sense of its importance, we venture to assume its responsibility, and propose in a few papers to point out some of the more prominent duties of young men, to stimulate their exertions to acquire knowledge, and to cultivate piety, and in this way, and by the zealous discharge of present obligations, to prepare themselves for the important offices which they must ere long fill in society. In carrying out this design, and in the hope of hereby securing a more kindly consideration of our statements and appeals, we shall maintain the form of personal and familiar address.

'We write unto you, young men.' We would remind you of the various relations which you sustain, and the duties springing out of them. You are sons, brothers, neighbours, and as such, the subjects of filial and relative obligations. You are engaged, as *servants* or *otherwise*, in *active business*, and in these capacities have important duties to perform. You indulge

the reasonable expectation of *rising above your present subordinate condition*, and you ought to prepare for the weightier obligations of that higher and more honourable destiny. And you are *accountable* and *immortal* beings, and ought to be reminded that the influence of your present proceedings will not terminate with the present life, that eternity will perpetuate and develop the impressions of time, and that while they who sow to the flesh shall reap corruption, they who sow to the Spirit shall reap life everlasting.

Let us at present invite your attention to the claims of *filial piety*. Let not the associations into which you enter, with a view to your mental and moral improvement, weaken in your minds the sense of filial and relative obligation. Seek rather that the effect of them may be, to strengthen these and all other ennobling sentiments; and your invigorated filial piety will secure to you in return a larger measure of parental and relative affection.

Have you ever reflected how naturally and beautifully the obligations of filial and parental duty arise out of these relations themselves? how infant weakness finds its pre-appointed refuge in parental affection? how age and infirmity appeal for protection to filial love? and how all the charities by which life is made happy, and society secure, have their birthplace and home in the domestic circle? It could not be the intention of Providence that these feelings should cease to be cherished on the members of families being separated from each other. The reciprocal duties of parent and child can only terminate with the dissolution of those relations, although, in their mode of expression, they must necessarily vary as life advances. In childhood and early youth the *right* of the father to *govern* and *teach*, and his *duty* to exercise these important functions, are undoubted; while the corresponding obligations on the part of the child to *receive* the instructions, and *obey* the commands of his father, are no less unqualified and binding. The manhood of the child, and the growing years of the parent, modify, but do not extinguish, their relations and duties to each other. The right which the parents possessed to the *submission* of their child becomes, when manhood has arrived, a claim on his *gratitude* and *protection*; and the honour for his parents which the *boy* expressed by cheerful and unreserved obedience, must be rendered by the *man* in the form of affectionate solicitude to sustain their weakness, and to soothe and comfort their declining years. Affectionate self-denial, and self-sacrificing anxiety to promote each other's welfare, form the true spirit of a well-regulated family; and it is just to the extent that this feeling prevails

that we may reasonably expect to find youth cheerful and obliging, manhood happy and useful, age grateful and serene. And in proportion as the family virtues are cultivated, will other virtues flourish. The charities of home will shed their benignant influence over the surrounding neighbourhoods, and the dutiful son will become the faithful servant, the useful citizen, the enlightened and considerate master and father.

The necessary and often protracted absence of young men from the parental circle has an inevitable tendency to weaken the salutary influences of which it is the source, and this filial insensibility is apt to be increased by the numerous and engrossing connexions of riper years; while, in addition to these natural causes of decay in the vigour of youthful affection, there are at present, unfortunately, some social tendencies which operate in the same direction, and against which it is right that you should be on your guard. There are two ways of seeking to improve the condition of the people: the one is by the cultivation and exercise of their own virtues, and the other by treating them as if personal qualities were unimportant, and taking them under the tutelage and protection of others. This latter method has been getting into favour for some time past, and much of our recent legislation has been framed in its unmanly and degrading spirit. It is not our purpose to discuss this subject here, and we only refer to it because one of the most prominent manifestations of this spirit is strongly calculated to affect the sense of filial and relative obligation. By the recently enacted *Poor-law*, the burden of providing for the poor in sickness, infirmity, and age, has been practically removed from the foundation of filial and relative duty, on which it had hitherto chiefly rested, and has been transferred to the parish; and the consequences of this change have already been deeply injurious to the morality and independence of the people. It is in the season of age and weakness that the parent requires most the protecting kindness of his children; and in ordinary cases this kindness would not often be withheld; but when the necessity for its exercise is taken away, it is not to be wondered at if the feeling itself should become faint, and if the effect of this short-sighted benevolence should be to chill and deaden those natural sensibilities on the free and vigorous exercise of which the moral health of society depends.

We have dwelt at so much length upon this duty, from an impression, that if you rightly appreciated its excellence, you would be disposed, if necessary, to submit to sacrifices for its sake; and from a desire that you should exert on behalf of this

salutary principle, the influence not only of your own example, but of those higher stations in society which you will naturally and in due time be required to fill. It is true of filial kindness in a much higher sense than of the quality to which the poet refers, that it is 'twice blessed.' It blesses him that gives, and him that receives it. It makes a glad father and a happy son; it kindles gratitude, and strengthens duty; it nerves the arm of filial manhood for the toils and burdens of the day, and gilds with serene and peaceful lustre the evening of parental life.

Let us entreat you, then, to cultivate the filial and relative virtues. Let no love of learning, or severity of toil, or anxieties of business, or insidious influence of social institutions, impair in your minds the strength of these early and healthful attachments. 'Honour thy father and thy mother.' 'Love as brethren.' 'Have fervent charity one toward another.' No social stream can be pure or fertilizing that does not issue from the fountain of domestic affection. No social structure can be secure that does not rest on the foundation of filial and relative virtue. Yet suffer not the healing waters to remain always in their fountain; build on the good foundation the edifice of public usefulness. Do good unto all as ye have opportunity. Instruct the ignorant, feed the hungry, succour the oppressed. It is not too much to say that he who lives in the habitual exercise of these Christian virtues may hope to enjoy the Divine favour. 'He will dwell on high; the place of his defence shall be the munitions of rocks.' And he will secure the grateful confidence of his fellow-men. When the eye sees him it will bless him; when the ear hears him it will bear witness to him; the fatherless will instinctively turn to him for protection; and, in grateful response to his sympathy, the widow's heart will sing for joy.

THE DAY OF THE LORD.

THE day of the Lord will be the last day of the world. We speak with feeling of the last day of a man's life—of the last day or the last days of an empire; but this will be the last day of the globe we inhabit. This stately fabric of things that has stood so long, will dilapidate and be no more. Not only every city and town and hamlet, but the grandest objects of nature will pass away. The Alps, the Andes, the Himalayas, with all the plains that stretch from beneath their base, and all the rivers to which they give birth—all, all, from sea to sea and from pole to pole, will be enveloped and confounded in one mighty conflagration.

The day of the Lord will close the terrestrial history of the race. The number of human beings shall then have been completed. The tide of population that has ebbed and flowed so long, will ebb and flow no longer. Not another name shall be added to the list of mortals. No new poet shall arise to sing, or philosopher to speculate, or politician to scheme, or hero to conquer. All business will cease—all secular business; and even the work of the Church will stand still. No more sermons will be preached, no more sacramental occasions enjoyed, no more missionary enterprises undertaken. On that day the whole human race will be assembled in their resurrection bodies. Not one will be wanting. Nor will a single individual suffer from a false judgment. Omniscience will determine the character, and inflexible justice pass the sentence which omnipotence will carry into effect.

It is this which renders 'that day' so unspeakably momentous: 'The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe.' The new order of things will be unchangeably fixed. The misery on the one hand, and the bliss on the other, will be co-equal in duration. The gloom of Tophet will be as enduring as the light of Paradise, and the caverns of hell resound with blasphemies as long as the arches of heaven shall ring with halleluiahs.

'Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.'

ORIGINAL POETRY.

THE MIRACULOUS DARKNESS.

AND there was darkness over all the earth,
Yea, deep within her breast she felt the thrill
Of wonder, labouring with the awful birth
Of mightiest things, as if the Infinite Will
Had made the wheels of all creation still,
And veiled the luminous visage of the sun,
And stayed the angels' songs, that they might gaze,
Through the miraculous darkness, upon One
Who hung on Calvary, ere their shouts of praise
Told of the reign of grace and love begun.
Portentous gloom of clouds, surcharged with wrath,
Between the Lord and his Beloved spread,
That His work, who prepared for us a path
Through thicker darkness, might be finished.

THE MARVELLOUS LIGHT.

THE dawn most glorious follows deepest night,
Gleams brightest after storms the morning star;
And from miraculous darkness marvellous light,
The smile of God's forgiveness, streams afar;
While He, whose visage man's dread guilt did mar,
The glory of the Godhead re-assumes:
And o'er a sin-wrapt world his mercy pours,
And lights his love lamp in its lonely tombs,
And stands to beckon to the eternal shores
Those whom He bled and died for, knowing all
The bitterness that doth distil to tears,
The frailty prone, for ever prone, to fall.
There, through the cycles of unnumbered years,
He who once suffered stands, and every sufferer
hears.

G. H.

RELIGION OF THE ANCIENT SAXONS.

On the subject of a future state, our Saxon ancestors held that there were two places—one of happiness, and another of misery, and that each of these had two compartments. In the place of happiness there were Valhalla and Gimle. Valhalla was the palace of Odin, where he resided with his train of beatified warriors, and which he had prepared expressly as the happy receptacle of all who fell in battle. It was the house of the brave, the abode of heroes. Here they held a constant festival, eating and drinking to the full of such things as were deemed by them the most rare in viands and in liquors. They were feasted on the flesh of a wild boar, which was served up every day, and which is said to surpass every other article of diet. The heroes drank the finest mead; for in Valhalla there is a she-goat which feeds on the leaves of the tree *lerada*, and from her paps flows hydromel in such abundance that it every day completely fills a pitcher large enough to inebriate all the heroes. In their carousals they drink from the skulls of their enemies, and they are attended by ten virgins who fill their cups as fast as they empty them. Such are the entertainments in the palace of Valhalla; while the heroes engage for their amusement in spectre fights, hewing one another to pieces; but no sooner does the hour of festivity arrive than they resume their wonted forms, all safe and sound, and sit down to feast with Odin. These were the degrading and sensual ideas with which the minds of the warlike Saxons were filled, for the purpose of rendering them valiant in fight.

The other department in the happy state, however, was more pure and perfect than 'the Hall of Odin;' and this was called Gimle, which signifies 'Covered with Gold.' In this residence pious and just

men were to enjoy a futurity of unmingled delight. It is thus described:—On the utmost limit of heaven toward the south, is the most beautiful city of all. It is called Gimle. It is more brilliant and shining than the sun itself, and will subsist even after the destruction of heaven and earth. Men of real goodness and integrity shall abide there for everlasting ages.' This is a much purer idea than that conveyed by the revelries of Valhalla. The latter fitted the gross and sensual taste of the votaries of Woden; while the former was too spiritual to have had much influence on nations so degraded and ignorant as our Saxon ancestry, only it shows that pure conceptions of an after state had once existed among them.

The future state of misery in which they believed, had also its two divisions. The one they termed Niffeheim, and the other Nastrande. Niffeheim, which literally signifies 'Evil Home,' is indeed a fearful place. It is the perfect contrast of Valhalla. It is the abode of Hela, or Death, who was cast into it. In this place 'she had the government of nine kingdoms given to her, into which she distributes those that are sent to her; that is, all who die of sickness or old age.' By this means the votaries of Odinism were taught to court death in battle, not only for the purpose of gaining admission into Valhalla, but also for escaping the gloomy and miserable abode of Hela.

The description given of Hela in that melancholy world over which she presides is sufficiently appalling:—'She possesses vast apartments strongly built, and fenced with large grates; her hall is grief; famine is her table; hunger, her knife; delay, her valet; slackness, her maid; precipice, her gate; faintness, her porch; sickness and pain, her bed; and her curtains, cursing and howling. The one half of her body is blue, the other half covered with skin, and of the colour of human flesh. She has a dreadful terrifying look, and by this alone it was easy to know her.'

It is easy to see how these views of a future state would inspire courage and desperate energy on the field of conflict. Hence says a Roman writer, 'They leap for joy in a battle that they are going to quit life in so glorious a manner. In sickness they lament for fear of a shameful and miserable end.' Alas! in the calm of the dying chamber they had no hope; it was only in the bustle of the battle-field where they felt animated with the prospect of future good.

Nastrande is the other compartment in this world of misery. The name signifies 'The Shore of the Dead.' It is thus described:—'There is a vast and direful structure, the portal of which faces the

north. It is compiled of nothing but the carcasses of serpents, all whose heads are turned towards the inside of the building, where they vomit forth so much venom that it forms a long river of poison. In this float the perjured and the murderers; as it is said in those verses of the Voluspa, "I know that there is in Nastrande an abode remote from the sun, the gates of which look toward the north. There drops of poison rain through the windows. It is all built of the carcasses of serpents. There in rapid rivers swim the perjured, the assassins, and those who seek to seduce the wives of others. In another place their condition is still worse; for a wolf, an all-devouring monster, perpetually torments the bodies which are sent in thither." This is a hideous picture of their place of woe, and is strikingly coincident with the ideas of the ancient Persians on the same subject. 'Hell,' say they, 'is on the shore of a fetid stinking river, whose waters are as black as pitch, and cold as ice. In these float the souls of the damned. The smoke ascends in vast rolls from this dark gulf, and the inside of it is full of scorpions and serpents.' And the Scriptures say, 'the smoke of their torment ascendeth up for ever and ever.'

Their ideas of the termination of the present mundane state of things, of the final conflagration, and of the restitution of all things, will be read with interest. 'After ages have revolved, and when time has arrived at its close, terrible signs in heaven and earth are to announce the coming dissolution; while the human race, unsuspecting of the danger, shall be involved in universal depravity. And then comes the end. The malignant powers so long restrained, are to burst from their enthrallment; the gods are to perish beneath their fierce assault, or in despair and by mutual wounds. Even Odin himself expires; while a conflagration bursts forth, in which Valhalla, and the world, and the place of penal anguish, with all their divine and human inhabitants, are to be utterly consumed. But from this chaos a new world is to emerge in its youthful grandeur, with a heaven more glorious than Valhalla, and a hell more fearful than Niffeheim; while over all, a God appears pre-eminent and alone, possessed of greater might and nobler attributes than Odin. Then, too, the human race are finally to be tried, when higher virtues than bravery, and heavier guilt than cowardice, are to form the standard of good and evil. The righteous shall then be received into Gimle, while the bad shall be doomed to the unutterable punishments of Nastrande; and either state shall continue through eternity under the reign of Him who is eternal.'

In this there are some grains of truth, derived, no doubt, from remote tradition. They had many traditions, and traditions respecting the creation and the flood which are much more correct than those of the ancient Greeks and Romans on the same subject; but to these we have not room to advert.

It may be interesting to notice, that the most of our present names of the days of the week are derived from the names of Scandinavian deities. Sunday is the sun's day; Monday, the moon's day; Tuesday is from Tuisco; Wednesday, from Woden; Thursday, from Thor; Friday, from Freya, the wife of Woden; and Saturday is from Sæter, a water deity (a kelpie?).

Yule, the winter solstice, is derived from Hial or Hou, and signifies the sun. Yule was the greatest solemnity in the year; and was kept in honour of the sun when he returned again to this part of the heavens, to proceed in his career toward the bright and pleasant days of summer.

The Saxon invasion was productive of immense mischief to Britain. The hordes of a fierce, immoral, and idolatrous people poured in like a wasteful deluge, and covered all with ruin. 'The change,' says Southey, 'effected in Britain by the Saxon invasion was much greater than that produced in any other part of western Europe by the irruption of northern conquerors.'

Another writer has the following remarks:—'The arrival, progress, and ultimate ascendancy of the Saxons, present to the patriotic and Christian mind one of the most terrible evils that ever afflicted any nation. Falling, after a vigorous resistance, before the martial power of successive Saxon armies, the Britons were either driven from the largest and best portion of the country, or reduced to slavery. The conquerors brought with them and maintained a scheme of heathen doctrines and worship, which thus triumphed over the truth of God, and put to shame the faith of his people. With what feelings would a British Christian witness a Saxon chief measuring out and appropriating the fields and possessions which had belonged to himself and to his sires, while he and his children were doomed as slaves to cultivate for the use of his usurping lord this very land? Still, how much greater would be the pain, how much more intense the mental anguish, to behold the brutal orgies of Woden and Thor celebrated where God had been known, where the gospel of Christ had been preached and believed, and where now the enslaved professors of this holy faith could only worship in solitude by stealth, or by the contemptuous sufferance of proud and ignorant idolaters!

'The more important part of the popu-

lation appear to have shrunk from this state of vassalage as an evil worse than death. They abandoned their homes, and fleeing before the power which they could not resist, retired to the western parts of the island; thus creating a great increase of population in some parts of Scotland, Wales, and the south-west peninsula of England. Here they not only maintained their independence, but with increasing earnestness clung to the faith of the gospel. A careful investigation of the history of this period clearly shows, that while the Saxon kingdoms were consolidating their power, and spreading the influence of heathenism with the progress of their arms, God was pleased to give a mighty impulse to pure religion in the British Church. Ireland, Cornwall, Wales, and the west of Scotland, exhibit ample proofs of the prevalence and power of vital Christianity.'

This is a true picture. The state of matters in Saxon England was deplorable. But a day was about to dawn, when God was to bring light out of darkness, and order out of confusion. To this subject we shall advert in our next sketch—'The Conversion of the Saxons.'

DISTINGUISHED CHARACTERS OF THE LAST CENTURY:

BEING JOTTINGS FROM PHILIP'S LIFE OF
REV. J. CAMPBELL, KINGSLAND.

MR CAMPBELL was born at Edinburgh March 1766, ordained at Kingsland 1804, and died at the latter place April 4, 1840.

On his mother's death, he and his brothers, Colin and Alexander, went as boarders into the house of their uncle, Mr Bowers of Edinburgh, an elder or deacon of the Relief Church during the ministry of Mr James Bain, the eloquent vindicator of Mr Whitefield's memory, when the miscreant Foote introduced the comedy of 'The Minor' at the Edinburgh theatre. He was sent to the High School, where Nicol, the well-known boon companion of Burns, of whom the poet sung—

'Willie brew'd a peck o' maut,
And Rab and Allan cam to pree,'

had just been admitted one of the masters. Young Campbell was one of his pupils for a time, as were also Walter Scott and the Haldanes. Nicol was a good scholar, but a bad teacher. He had besides bad habits, copied it is said from Burns. It is nearer the truth to say, that Willie spoiled Rab, than Rab Willie. But however this may be, Dr Adam, the rector, soon rid the institution of malt-brewing Willie Nicol, who then became a grinder to the University Graduates, until fever cut him off in

the prime of life. I have read somewhere that he became remarkably penitent.

M'KINTOSH.

The following account of this splendid pleader is from Mr Campbell's recollections of him:

He shone brilliantly in the good cause. He spoke four hours against M'Gill, and so destroyed the equilibrium of the minds of the General Assembly, that they deferred to pass judgment until next day. I was present both days. But such oratory, such knowledge of Scripture and ecclesiastical law, I never witnessed. In early life he had offended the civil court, and was rebuked by the Bench. On this he pulled off his gown in a rage, and flung it in their face, and fled to London, where he remained twenty years. There he was very intimate with John Wilkes, and, if rumour be true, had a hand in writing No. 45, and other papers in the *North Briton*. He came back to Edinburgh in the spirit of John Knox. On his first appearance at the Bar again, he burst out in his old style of boldness. The Lord President said, 'Mr M'Kintosh, do you know where you are?' He replied, 'Yes, my Lord, and what I am too.' So the matter dropped. He was so displeased with the conduct of the Kirk in M'Gill's affair, that he could hardly be prevailed on to accept a commission to the next Assembly. He did not attend on the first days of their sitting at all. The case was to come on on Friday; but on Thursday he came not. I wrote to Dr Erskine, beseeching him to beg for his attendance; which he did. Mr M'Kintosh came. He saw that the Assembly wished to blink the question. He therefore attacked the good ministers whose timidity kept them dumb, although their Master was despised in their hearing. 'If you have a single spark of love to the Redeemer,' he exclaimed, 'stand up and testify your utter abhorrence of the anti-scriptural tenets in the Doctor's book.' The Moderates, as we call them, were in a perfect rage during the speech. At first they interrupted him; but he so lashed them that they became afraid to try again. They sat calmly for two hours, and when he was done, dismissed the question! After this he would never enter the Assembly again.

RICCALTON.

There was a Mr Robert Riccalton, minister of Hobkirk, a small and poor parish at no great distance from Kelso. Small as his income was, he had the imprudence to sign a bond for a considerable sum, to serve the convenience of the patron of the parish, or the patron's son, and had security on his estate. The principal

failed, and his estate was so overwhelmed with debts, that it was available for nothing; consequently, all the debts came upon poor Mr Riccalton. Nearly the whole of his stipend was seized, and for many years he lived almost in a state of starvation. The late Dr Webster, when making a tour over that part of the country with his man-servant on horseback, thought he would take a turn out of his way to call upon Mr Riccalton, who certainly possessed the highest order of mind in the whole south of Scotland, as the three octavo volumes of his works abundantly prove. He came opposite to the poor-looking manse, and saw a poor-looking man sitting upon a stone at the side of the door, busy eating something. He asked him if Mr Riccalton was in the house? The man answered, 'No; for this is Riccalton, sitting upon the stone, feeding upon the promise of bread and water.' This he was doing to save as much money as he could for clearing away the bond. Dr Webster was a good deal affected at seeing such a man in such circumstances. He very seldom indeed came to Edinburgh, but at one time he had some piece of business to transact there, and was chosen a member of the General Assembly by his presbytery. There was one day an important cause that came before the Assembly: many speeches were made during the debate. At length the leader of the Church made a most brilliant speech, and the majority of the Assembly appeared ready to vote for the motion they expected him to move at the conclusion of it. However, before the resolution was moved, a plain farmer-looking man begged permission to make a few remarks, which was granted. He began by saying, 'Moderator, great is the power of oratory! great is the power of oratory! Moderator, great is the power of oratory!' Everybody was asking, 'Who is that?' but every one shook his head, saying he did not know. 'Moderator, I perceive that the House was carried away by the last speech; but what carried them away? Not argument, but mere oratory; for I think I shall be able to convince you and this House, before I sit down, that there was not one sound argument in the whole speech.' He began with the first assertion that had been made, and the arguments used to support it, and showed their futility; and went over the whole that had been adduced throughout the speech, proving their emptiness. The accuracy and force of his arguments astonished the Assembly. The President of the Court of Session invited him to breakfast next morning, and similar invitations poured in upon him from all quarters; but he soon escaped from all these to his quiet retirement at Hobkirk.

John Newton says of him, in one of his letters: 'Setting religion aside, on the sole ground of literary abilities, I think, if boasting were lawful, Scotland might boast of Mr Riccalton no less than of Hume, Robertson, Blair,' &c.

LORD HAILES.

I remember distinctly an interesting anecdote referring to the late Sir David Dalrymple (better known to literary men abroad by his title of Lord Hailes), a Scotch judge. I had it from the late Rev. Walter Buchanan, one of the ministers of Edinburgh. I took such interest in it, that though it must be about fifty years ago since he told it, I think I can almost relate it in Mr Buchanan's own words:—

I was dining some time ago with a literary party at old Mr Abercrombie's (father of General Abercrombie, who fell in Egypt). A gentleman present put a question which puzzled the whole company. It was this: 'Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the three first centuries?' The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been of the party. During breakfast, he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the three first centuries. 'Well,' said Lord Hailes, 'that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said, 'There have I been busy for these two months searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, so that any person may examine and see for themselves. I have actually discovered the whole New Testament from those writings, except seven or eleven verses (I forget which), which satisfies me that I could discover them also. Now,' said he, 'here was a way in which God concealed or hid the treasure of his word, that Julian the apostate emperor, and other enemies of Christ, who wished to extirpate the gospel from the world, never would have thought of, and though they had, they never could have effected their destruction.'

THE TEMPERANCE MOVEMENT.

ITS PLAN.

IN a former article we directed the attention of our readers to the origin and object of the temperance movement. We hope they are painfully affected by the consideration of the mighty and manifold evils which prevail through strong drink; that they are impressed with the importance of vigorous and united effort in order to remove them; and that they are ready to throw in their energies into any movement which commends itself to their common sense and Christian charity as a lawful and a likely means of securing the desired end. We anew invite them to look at the subject, with the view of deciding whether the plan—hypothetically put—for which we asked their pledge, is realized in the plan of the temperance movement. We preface our statements and illustrations on this head by a word on these two points—viz., the character of our intoxicating drinks, and the drinking customs of our country.

It has been found necessary and useful to diffuse information on the nature of the intoxicating beverages in common use. There has been much misapprehension abroad in reference to them. 'Wine is a mocker' (says the wise man), 'and strong drink is raging, and he who is deceived thereby is not wise.' Alas, that there should be so many involved in this condemnation! The community generally, and for ages, have been the victims of delusion! The idea has prevailed that they were highly nutritious. Even where this was not held, they were regarded as innocent; and in many states, and in almost every variety, of the animal economy, greatly salutary. Chemical analysis has detected and exposed the delusion. Thousands of the medical faculty have certified, not only that 'the most perfect health is compatible with total abstinence from all intoxicating beverages,' but that 'total abstinence would greatly contribute to the health and happiness of the human race,' and some who have been at the very head of the profession have held these propositions to be axiomatic, that 'ardent spirits are evil spirits,' and that 'spirits and poisons are synonymous terms.'

It has been found necessary also to assail the drinking customs of our country. In these, intemperance has been engendered and nursed, and their destruction is necessary to our emancipation. It was wont to be thought that hospitality could not be exercised without the intoxicating article. At births and baptisms, at marriages and burials, on occasion of a boy's going to his apprenticeship and of a man's

reaching his majority; in friendly calls and in ministerial visits; indeed, at every step in life, in every social transaction, and throughout every class of the community, there prevailed the giving and receiving of intoxicating drink. Surely these 'customs of the people are vain;' and they have been injurious as well as vain. Oh how much 'vexation of spirit' has been associated with their vanity! Oh what desolations and disasters have resulted from their prevalence! We avow our resolution to 'change the customs.' We hold them to be a part of the 'vain conversation received' by tradition from our fathers, from which it is desirable to be redeemed. We are not reckless innovators; we have a veneration for antiquity; we 'honour the face of an old man;' we have a respect for ancient institutions. But we have found that 'old men are not always wise,' and that old institutions are not always good. On the principle of calling no man master, we must occasionally dissent even from the elders among us; and on the principle of proving all things, and holding fast only that which is good, we seek that the drinking customs be abolished.

Good has resulted, much good, we believe, from the diffusion of information on the character of our drinks, and from the exposure of the folly and perils of the drinking customs. Only those who 'will be ignorant,' are now ignorant; and many who do not follow in our movement, do, nevertheless, rejoice in the modification which has already been effected in the drinking customs, and would willingly see that modification extended.

We pass now to speak of the peculiar characteristic of THE PLAN of the temperance movement. It is to be found in the entire disuse of the intoxicating article, except for medicinal and sacramental purposes; or, waiving the exception in the mean time, in TOTAL ABSTINENCE FROM INTOXICATING LIQUORS. It may be proper to notice, for the information of some who have not cared much about the movement hitherto, that some societies are formed on the principle of the *long pledge*—viz., that those who compose them shall *neither give nor take* the intoxicating article; and others, on the principle of the *short pledge*—viz., that they shall *not take* the intoxicating article. We do not stop to inquire into the respective merits of the two pledges, nor do we even avow our preference (although we have one), lest we should seem to countenance those who have made the difference between the two a matter of strife and debate. The society which exists in connexion with the United Presbyterian Church, consisting of ministers, preachers, elders, and students, is called the "Per-

sonal Abstinence Society," and includes many who neither give nor take, while its bond of union is, as the name denotes, the *not taking* the intoxicating article. We cannot afford to divide on the point of difference: nor do we think it wise to dwell much on it, especially because in proportion as we get the community leavened with the non-receiving principle, the necessity for the non-giving pledge will cease.

This, then, is the plan of our reformation scheme—THE ENTIRE DISUSE OF INTOXICATING DRINKS. It stands out from the moderation plan, which allows the moderate use of all, and condemns only excess in the use of any. It stands out also from the old temperance plan, which, while it interdicted the use of ardent spirits, allowed the moderate use of other liquors. As far as it differs from these, it must seem, and be acknowledged to be, more definite, more unmistakable, more thorough.

As we are greatly desirous of guarding against misapprehension, we would have our readers to distinguish between the abstinence plan in itself, and the grounds on which some may rest it, or the arguments by which they may seek to recommend it. For ourselves, we have no objection to the *pledge*, as it is called, which is merely the declaration of the purpose of abstaining—of course each one being left at liberty to withdraw his declaration whenever he thinks fit to alter his course. The thing would not be substantially changed although there were no pledge at all, if there were a society for the prevention and cure of intemperance, of which this should be a principle in its constitution, that 'for the present distress it is good not to drink,' and if those who became members of the society were to be regarded as approving the principle and conforming to it. If any of our brethren scruple to sign the pledge, we shall be well pleased to get their co-operation after this fashion. Or, if they even decline such association, let them at least abstain, and let it be known that they abstain. As they are known now to belong to the participation scheme without any pledge or promise on the subject, only let them cause it to be known that they will henceforth belong to the non-participation scheme, and we shall not quarrel with them for the rest.

We are still more desirous that our readers do not confound the abstinence plan with the particular grounds on which certain parties may be disposed to put it, and with the arguments with which they may defend it. We press this the more earnestly, for these reasons—that we have seen it placed on grounds which we reckon

altogether untenable, and have been compelled to dissent sometimes from arguments which some advocates of the cause have employed; and we have found that in almost all the cases—and they are many—in which it has been spoken against, our friends in the opposition have quarrelled, not with the abstaining, but with some of the statements and arguments which certain individual abstainers had given forth. Now we submit that in any society into which we enter we are not to be responsible for all the arguments employed by our fellow-members: there is not a society in the land that would not be soon broken up, if the members of it were to be held thus responsible. Members as we are of the Sabbath Alliance, we have often heard and read arguments adduced which we were far from homologating. We have not felt responsible for them, however much we might regret them: we are only responsible for the 'constitution' of the Alliance. So in regard to the Total Abstinence Alliance. We are only responsible for the fundamental principle. This is the bond of our union, the motto on our standard, the watchword on our lips—**TOTAL ABSTINENCE FROM INTOXICATING LIQUORS.**

We do not say—the principle does not say—the pledge does not say—(although some abstainers, foolishly, as we think, have said), that the drinking of intoxicating liquor is in itself, and in all cases, wrong; that the use of it in any quantity, as a beverage, is sinful. We limit our view to our own country—to our own times—to our own drinks, and drinking customs; and even in practising and recommending abstinence, with these before us, it is not because of any express commandment, but as a matter of Christian expediency. We can conceive of a state of society so leavened with the faith of the truth, and so purified by faith, that the temperance movement would not be necessary. We can conceive of the common drinks in a country being so comparatively innocent, and so greatly useful, as that no interdict would be demanded, and any indiscriminate interdict would be greatly prejudicial. We can conceive of the customs of a country being such as to present no peculiar temptations to intemperance, and to furnish no loud call for change. But our readers can judge whether *our* community, *our* drinks, and *our* drinking customs do not stand contrasted with these cases supposed: and the question is, whether with a community so mixed as ours, with drinks so injurious as ours, and with customs so ensnaring as ours, it is not wise, and safe, and good to abstain? Let our readers ask themselves that question—let them seriously ponder it, and we

cherish the hope that they will be found casting in their lot with us, even before we have set ourselves to the full and formal illustration of the distinguishing features of our total abstinence plan. This must be reserved for another article.

BIOGRAPHICAL SKETCH.

REV. WILLIAM JAMESON,

Missionary to Jamaica and Old Calabar

FROM THE OPENING OF THE CHURCH AT GOSHEN
TO HIS DEATH.

ON the completion of the church at Goshen, the station assumed a more settled aspect, and Mr Jameson's labours began to present more than they had previously done the ordinary features of the duties of the pastoral office. His undivided attention was now given to the oversight of his flock; and by his ministrations from the pulpit, by visiting from house to house, and by his Sabbath and other classes, he sought to increase the faith and holiness and joy of the members of the Church, and to add to their number by accessions from the world around.

In the midst of these abundant labours he was visited with severe sickness, which laid him aside from the discharge of his public duties for nine weeks, and greatly reduced his strength for a much longer period. But he was still more severely tried by the occurrence of several cases of backsliding and inconsistent conduct among those connected with his congregation. Yet, notwithstanding these trials, Mr Jameson was not without evidence that many of those under his pastoral care were advancing in religious experience, and becoming more steadfast and consistent in their Christian profession. Some, who had once been living without God in the world, forsook their wickedness and turned to the Lord; some, who had been living without prayer, became serious and devout, and ready unto every good work; and not a few finished their course on earth in the hope of a blessed immortality. Applications for admission to the fellowship of the Church, though not so numerous as he could have desired, were more frequent than might have been expected amid the opposing influences to which the people were exposed; and the communion-roll of the congregation in 1845, contained the names of nearly two hundred members, whose temporal matters were under the superintendence of nine deacons, and to the spiritual oversight of whom twelve elders had been regularly chosen and ordained. But passing over several incidents in Mr Jameson's life at Goshen, which

might have been recorded as proofs of the success of his ministry, we hasten to remark, that the scene of his missionary labours was again to be changed, and a new and more arduous field of Christian enterprise to be opened up before him in the missions undertaken by the Secession Church to Old Calabar, on the western coast of Africa.

If it be asked, why did Mr Jameson leave a station where his Master was so evidently owning his exertions, and crowning them with success? the answer must be, that his removal was the natural consequence of the success which had attended his labours and those of his missionary brethren in Jamaica. They had been instrumental in bringing many of the negroes in that colony to a saving knowledge of the glorious gospel, and to the enjoyment of all the privileges and hopes of Christianity; and when, in the genuine spirit of the religion of Jesus, these converted Africans wished to make their Saviour known to others, they naturally thought of that wretched fatherland from which many of them had been torn in their youth, and where they had left many of their kindred behind them. So early, indeed, as January 1839, they had appealed to the Missionary Presbytery of Jamaica, earnestly beseeching them to undertake a mission to Africa; and even then the Presbytery were of one mind as to the desirableness of complying with their request, and as to the importance of making the training of suitable agents for the proposed mission a principal object of attention in Jamaica. In the same year, the congregation at Goshen began to manifest an interest in the movement, and made a collection of £8, 4s. 4d. on behalf of Africa. Next year, an African Society was formed in connexion with Mr Jameson's church, which soon numbered about one hundred members; and in a letter of this date to Mr William Bryden, Mr Jameson writes:—"The question of Africa is exciting deep interest among us. . . . Perhaps I may be called to plough the rugged soil of Africa, and another may water the vineyard here. I desire to have no will of my own in the matter. Lord, show me *what* Thou wilt, *where* Thou wilt, and *when* Thou wilt."

In July 1841, the Presbytery met at Goshen, and besides elders, there were present Messrs Blyth, Waddell, Anderson, Niven, Scott, Simpson, Cowan, and Jameson. They spent two days in anxious deliberation in regard to Africa, and in earnest prayer to God for direction in this deeply important matter. An eye-witness has thus described these proceedings:—"They went to the mission-house for all the domestics, and any others who might

be there, when the measure was brought forward. Mr Waddell introduced it, and read extracts from Buxton's work. After he sat down, all was silence for a few moments. Then each minister rose in his turn, and made offer of himself; yea, solemnly devoted himself to Africa, if God should call. This decision is now on its way home to the Society. No doubt it will gladden their hearts; for Jamaica missionaries are the best fitted to go, and take along with them the youths in their congregations who are now in training for teaching their long-lost brothers and sisters. I wish, my dear friends, you had witnessed the scene. Eight devoted men, their hearts burning towards the cause of the Redeemer, looking plainly at every difficulty, ay, and at every danger (and who will deny the countless variety of these), that must await the servant of Christ in wild, untamed Africa; and saying, Well, well, God is above them all, so that in his hand they feared them not. They came to God, saying, "Here we are, each one willing to go, each one anxious to go, if Thou wilt show in thy good time and way which of us Thou hast ordained and qualified for such an undertaking." Do you ask how I felt at such a solemn moment? I was lifted above myself at the noble bearing of the men. I was in tears, but my heart was glad, saying Amen to what was passing."

When they therefore were thus minded, did they use lightness? or the things that they purposed, did they purpose according to the flesh? We think not. It was not the rash enthusiasm of youth, or the romance of missions, that led them to devote themselves to this new enterprise; for they had learned by the experience of years what were the toils and dangers of commencing a mission in a heathen land. It was no stoical indifference to the society of friends and kindred that induced them thus to volunteer a separation from their second and adopted home; for they were men of large and generous hearts, whose natural affections had been purified and strengthened by the influence of Christian truth. But it was, indeed, felt to be no ordinary sacrifice which they made in thus offering to tear themselves from scenes which had become endeared to their hearts by so many tender and powerful associations; and it was in the martyr spirit of him who said, "What, mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus," that they thus devoted themselves on the altar of the African mission. And that Mr Jameson was not in this respect a whit behind the chief of his brethren, the following expression of his feelings,

uttered after his return to Scotland, will show:—"But I have taken a long, and most probably a last, farewell of Goshen; that spot which, by innumerable associations, now occupies in my heart the place which the spot where I was born, and where were spent the happy years of my boyhood, once occupied. My presence among you this night, together with the scowling clouds, the thunders and the lightnings, the winds and waves of the Atlantic, through all of which we have just been carried in safety under the care of a gracious God, reminds me that the anguish of heart, and those floods of tears through which we have been passing, are not the tumultuating agitations of a dream of the night, or the vision of a roving fancy, but a truthful reality. My flock in Goshen, must I see thee no more! Tomb of my amiable and beloved one, can I never more steal a look at thee? Like a vision have you past from my eyes; and in a short hour, awaking as from a deep slumber, do I find myself separated from you all by thousands of miles of ocean? Ah, beloved friends, no amount of the world's glittering gold, no amount of her influence or her favour, would or could have moved me to submit to the rending up of such sacred ties, or to lay such a sacrifice upon her altar. One thing alone has induced me to loose my moorings, to bid adieu to a spot so interesting and so dear to my heart, and to go forth not knowing whither I am going; and this is the word and the work of the Lord. The Master to whose service I have devoted my life, having the utmost ends of the earth given to him as his possession, is, I believe, sending me from Goshen to the dark land of Ethiopia, and who am I that I should say nay? What are my feelings, my likings, my interests, and the interests of my beloved family, when by his providence and by the workings of his Spirit upon my own heart, he says, "Arise, and go hence; have not I chosen thee, and do not I send thee? Fear thou not, neither be dismayed; for I will not leave thee until thou hast done all the work which I have spoken to thee of." If the British soldier would be unworthy of his character and of his country if he should fail to obey the order of his sovereign, surely I should consider myself unworthy of my character and of my King, if I were to subordinate aught of his will or of his work to my own personal feelings or interest. No, I desire to know the grace of Him, who though rich, became poor, that we through his poverty might be rich."

In prosecution of the work to which the Presbytery of Jamaica had thus devoted themselves, Mr Waddell was sent to Scotland in January 1845, together with Messrs

Edgerley, Chisholm, and Miller, to excite an interest in the mission to Africa, and that he might, if he should meet with sufficient encouragement from the Synod and Congregations of the Secession Church, himself go forth as her first missionary to Old Calabar. The Christian public at home entered most cordially into the views of their brethren in Jamaica; and, ample funds having been provided for the support of the mission, Mr Waddell and his companions were not only sent forth to Africa as the pioneers of the Church in this enterprise of mercy, but it was also found necessary that others should be appointed by the Missionary Presbytery in Jamaica to assist him in the arduous work upon which he had entered; while, from the first, the attention of all concerned seems to have been directed to the minister of Goshen as the person best qualified to take the superintendence of the additional band of labourers that might be sent forth.

Mr Jameson had not anticipated that he would be called on so soon to engage in the mission to Africa, and was busily employed in devising, and carrying into execution, new plans for increased activity and usefulness at Goshen. But in December 1845, he received a letter from Mr Waddell, containing the following appeal:—"I beseech you to make every effort to prepare a few more competent men, not only of piety and natural talent, but of good education, to follow very soon. And I hope, dear brother, you will be ready yourself to follow next year with the band of coloured people. I know your heart is in this work; and whether I die or live, you must be prepared to follow and carry it on." Immediately after receiving this letter, he wrote to Mr Blyth, suggesting that the Missionary Committee of the Presbytery should forthwith decide who should be sent as their next agent to Africa, and expressing his own willingness to go if he should be appointed, with the consent of all the parties, to that service. At the same time, Mr Blyth was writing to Mr Jameson, 'that Mr Waddell wished a band of assistants to be sent to Calabar, and that Mr Jameson was destined to be the leader of the new expedition.' And again, in reply to Mr Jameson's letter, Mr Blyth wrote, 'that as the eye of the Presbytery had all along been upon him, he needed not to entertain any doubt of the acceptance of his services for Africa, but should lose no time in communicating with the Society in Rose Street, whose agent he was.' He accordingly wrote to the Directors of that Society, informing them of the call which had been addressed to him, and stating his readiness to comply with it if he had their entire concurrence, and if

another minister should be sent out to supply his place at Goshen; but 'I could not,' says he, 'with any comfort leave my young and inexperienced and weeping flock, without seeing one in the midst of them, to teach, to comfort, and to lead them when I am called upon to resign my charge.' Along with this letter he transmitted an earnest appeal to the preachers of the United Secession Church (which the Society were to publish if they consented to his removal to Africa), urging them to dedicate themselves to missionary labour, and to go forth to Jamaica to prosecute the work in which he had there been engaged. These communications were brought before the members of the Society in February 1846; and, although they expressed their entire confidence in his prudence and zeal, and as a proof of their warmest affection instructed the Directors specially to consider if Mr Jameson's connexion with the Society could not be continued in the new sphere of labour upon which he was about to enter, it was unanimously resolved, 'that the Society feel they would be wanting in duty to God, to the Church generally, and to themselves, were they to throw any obstacles in Mr Jameson's way, and therefore they not only do not oppose Mr Jameson's going to Africa if his health permit, but cordially bid him God-speed in his new enterprise, commending him to that God whose glory in the diffusion of the gospel they believe he is thus seeking to promote.'

This resolution having been forwarded to Mr Jameson, relieved his mind from all doubts as to the course he should pursue, while he was cheered by that part of the proceedings of the Society which encouraged the hope that his connexion with it might be continued after his location in Africa. One of his sisters, in a letter to the Directors written after his death, says, 'I remember well the morning your answer came. Before he opened the letter he asked me to retire with him to his own room; and, shutting the door and pointing me to the sofa, he laid the letter on the table, and we knelt down. Then he poured out his soul before the Lord that, whatever was the decision, we might be enabled to meet all, and not flinch from trying duty. He then opened the letter, and wept much as he perused its solemn sentiments. After a long pause he said, "Well, well, Jane, 'tis all of God, who knows the end from the beginning. He knows well I desired not to leave this dear people, nor to break up our pleasant home. Oh, no! my own inclination would be to live out my days amidst this people, and leave my dust resting with theirs until "that day." Being called to Africa, I referred the matter to my beloved

friends in Rose Street, and besought the Lord to declare his will through them; which He has since done, in a beautiful and thrilling manner, by the fine spirit which they display. Therefore, let us be up and doing, and make haste to follow as the Lord leads." And from that day the way did open, and we seemed, even amidst much care, to walk smoothly through.'

In March 1846, the Mission Board of the Presbytery of Jamaica met, to consider Mr Waddell's proposal that one of their number should join him in Africa; and, as Mr Jameson had already declared his readiness to labour there, they expressed their entire concurrence in the arrangement, recommending that Mr Goldie should be sent to Goshen until a successor to Mr Jameson should arrive from Scotland. The Western Committee of the Presbytery did not, however, think it expedient to sanction the temporary removal of Mr Goldie from the station in which he was located; and as there was no catechist residing at Goshen, nor any other person to whose charge Mr Jameson could commit his people, he continued to labour among them for some weeks longer. In the month of June he secured the services of Mr Gregory, one of the agents of the Scottish Missionary Society, for Goshen; and every obstacle to his departure being thus removed, he took out a passage for himself, his elder sister, and his daughter, in the *Copse*, which was expected to sail from Falmouth for Leith in the beginning of July. The interval was busily spent in introducing Mr Gregory to the people, in unfolding to him his plans for their improvement, and in preparations for the voyage; and, having taken an affectionate farewell of his people, who were deeply affected by his departure, he embarked at Montego Bay on the 6th of July. After a pleasant voyage of seven weeks, the vessel cast anchor in Leith Roads at three o'clock in the morning of the 27th August; and at twelve o'clock a party of friends from Rose Street, together with Mr John Campbell, who had been appointed to succeed him at Goshen, went on board to congratulate him on his safe arrival, and to conduct him to Edinburgh, where many other friends were ready to give him a cordial welcome.

The state of his health, which had been weakened by successive attacks of fever in Jamaica, required that he should now enjoy a season of repose from mental exertion and excitement, amid the scenes where he had spent his youth; but his anxiety to reach that sphere of labour to which he had been appointed was too great to allow him to remain long in his native country, and the few weeks which he did spend with his friends in Edinburgh,

Perth, and other places, were occupied in attending meetings, in arranging his family affairs, and in making the requisite preparations for his voyage to the Calabar river.

At the request of the Presbytery of Edinburgh, he took part in the services at the ordination of Mr Campbell, as his successor in the Jamaica Mission, on the evening of Tuesday the 29th of September; and delivered interesting and affectionate addresses to the newly-ordained missionary, and to the congregation which was about to send them both forth as its representatives on the heathen field. On Sabbath, October 3, he preached for the last time in Rose Street Church,* occupying the pulpit in the morning and evening of that day, while Mr Campbell preached in the afternoon; and on the following Sabbath, Mr Jameson delivered his last discourse in Scotland, to a crowded and deeply interested audience, in Dr Robson's Church, Wellington Street, Glasgow.

From Glasgow, Mr Jameson proceeded to Manchester and Liverpool, where he enjoyed the society of his brothers, and of other friends, until the *Magistrate*, the vessel in which a free passage had been kindly granted to him, had completed her cargo, and was ready for sea. On the 31st of October he sailed from Liverpool; and the numerous party of friends who accompanied him to the mouth of the river left him in good health, and full of zeal for the accomplishment of the work to which he had devoted himself. To his large and affectionate heart it was a sore trial thus to separate himself from friends and relations, some of whom had peculiar claims on his regard; but 'he had long counted the cost, and he bore the parting with much Christian fortitude.' The voyage proved somewhat tedious; but on the 21st January 1847, after a passage of eleven weeks, and exactly ten years after his first landing in Jamaica, he arrived in the Calabar river, and landed at Duke Town, the residence of King Eyamba, and near to which the first mission house had been effected by Mr Waddell and his companions. Soon after landing, he was introduced to, and favourably received by, Eyamba, and his principal gentlemen; but he found none of the members of the mission at Duke Town, as Mr Waddell had sailed to Jamaica in the *Warree* to obtain an additional supply of assistants, and his companions in labour had removed to Fernando Po to escape the *smokes* during the unhealthy season at Calabar.

Mr Jameson's subsequent labours in

* Mr Jameson's sermon on the evening of this day, and his addresses at Mr Campbell's ordination, were printed by the publishers of this Journal in 1846, under the title, 'Services at the Ordination of Mr John Campbell,' &c.

Africa, and the events connected with his lamented death, have been so fully and so recently narrated in the Missionary Record of the United Presbyterian Church, that it is unnecessary to give more than an outline of them here. On the 23d of January he sailed to Fernando Po, to join the members of the mission there; and he not only had the pleasure of fellowship with them, but also during his short stay at that place, experienced much kindness from, and had much delightful intercourse with, the brethren of the Baptist Mission. On the 3d of February he and his companions sailed from Fernando Po on their return to Calabar; and having landed at Duke Town on the evening of the 5th, they established themselves in the Mission-house, and made preparations for resuming the labours of the station. After preaching in some of the ships in the river, in the Mission-house, and once in the house of King Eyamba, Mr Jameson proceeded to Creek Town, the residence of King Eyo Honesty, on the 17th of February; Captain Smith of the *Henry* conveying him and his luggage up the river in his boats. On the 24th Mr Jameson commenced his school at Creek Town with thirty-two scholars, of whom one of the most promising was a son of King Eyo, who was about ten years of age, was most anxious to receive instruction, and soon became strongly attached to his teacher. The attendance at the school gradually increased to about sixty; and, although some of the pupils were frequently absent, the progress which many of them made was very encouraging, and as King Eyo said, 'he do plenty good to these young boys.' On the 14th of May King Eyamba died, and the missionary party were much distressed by the number of slaves and others, who, according to Calabar custom, were slain day by day that they might attend on the departed ruler in the other world. With the view of staying this sacrifice of human life, Mr Jameson went to Duke Town, and faithfully remonstrated with Eyo and the other chiefs; but finding that he could not induce them to desist from the cruel practice of their country, he returned to Creek Town on the 17th, and resumed his labours in the school, and in the house of King Eyo on the Sabbath. On the 19th of June Mr Waddell arrived in the *Warree* from Jamaica, with a goodly band of assistants for the work; and on the 30th of that month the vessel moved up to Creek Town, to discharge the house which she had brought out from Jamaica for that station. The last entry in Mr Jameson's journal has reference to the vessel as she lay at anchor before his residence; and is interesting when viewed in connexion with

the noble effort by which the children in the Churches have since placed a vessel of their own at the command of the Calabar missionaries:—‘Rest on,’ he says, ‘little vessel, and enjoy that repose to which thy hard service entitles thee! may the blessing of Heaven never cease to rest upon thee, and upon him who placed thee at our disposal; and whether thou continue ours or not, may prosperous gales ever attend thee, and *may Calabar never want such a messenger of good tidings*, to dwell in her rivers, and to carry the message of mercy to her utmost boundaries!’

The meeting between Mr Jameson and Mr Waddell at Calabar was a season of encouragement and excitement to both; and they, as well as the Church whose agents they were, hoped that they might be long spared to labour together for the evangelisation of the heathen tribes of Western Africa. But the God of missions had otherwise determined. On the 28th of July Mr Jameson visited Duke Town, and attended the weekly prayer-meeting of the mission, at which he read the 14th chapter of John, and gave a brief address, showing how much need they had of the consoling words of the Saviour, as they were in a land of *sin*, and a land of *death*, from which some of them might soon be taken away by the stroke of the last enemy. As the Lord’s supper was about to be observed by the missionaries at Duke Town, he alluded at the close of his address in a very solemn manner to the approaching Communion Sabbath, and spoke of the pleasure he anticipated in sitting down at the Lord’s table in Old Calabar. This was, however, his last address to his brethren; and he was to drink of the fruit of the vine with them no more in the Church below. On returning to Creek Town he felt slightly unwell; but was quite better on Saturday. On Sabbath his illness returned; in the afternoon of that day medical aid was called, and as it was now evident that he was suffering from fever, every means that skill and affection could devise, to arrest the progress of the disease, and to prolong his valuable life, was resorted to, but all in vain. The fatal malady did its work, and at six o’clock on the evening of the 5th of August, he peacefully expired. A grave was dug for him in the mission grounds; and at four o’clock in the afternoon of the following day, the surviving missionaries, King Eyo, and the captains of the vessels in the river attended his remains to the narrow house in which they were to be deposited. ‘There,’ says Mr Waddell, ‘we committed to Calabar earth the remains of a servant of God, who would not have wished to die in any other place or circumstances than those which terminated his career, in the assured hope

of a blessed resurrection. Creek Town shall send forth not him only, but many, I trust as his children, on *that day*. ‘Blessed are the dead that die in the Lord; they rest from their labours, and their works do follow them. O Death! where is thy sting? O Grave! where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ.’

His death was the cause of deep and sincere sorrow to the Church of which he was so lovely an ornament, and to all the friends of the Calabar Mission in Britain and Jamaica; and the sympathy expressed towards his bereaved and mourning relatives was lively and universal. But by none was the blow more severely felt than by his brethren in the African mission; who thus unitedly expressed their regard for their beloved fellow-labourer, and their testimony to his worth:—‘While we bow with meek submission to the holy providence of God in this most painful event, we cannot but feel that every member of the mission families has lost a precious friend, and the mission in general a most valuable agent, who seemed well fitted, both by natural and acquired endowments, and by the gifts of divine grace, to be eminently useful in making known the living and true God, and his love in Christ Jesus, to the people of Calabar; and in extending the kingdom of the Redeemer widely in this part of Africa. Though the time permitted to our beloved brother to labour in this missionary field has been but short, his assiduous devotion to the work of his great Master has made an impression on Creek Town, and especially on the boys attending his school, who under him were making most gratifying progress in the elements of Christian knowledge and English education. His amiable disposition made him beloved, his godliness and honesty respected, and his devoted zeal for the glory of the Lord admired, by all who knew him. While we lament his loss we will cherish his memory, and endeavour to imitate his example.

Our exhausted space forbids any attempt at a delineation of his character. His own works must praise him in the gates; but all will acknowledge that, while his attainments as a scholar and theologian were highly respectable, he was eminently distinguished by his piety and prudence, his humility and disinterestedness, his fidelity and zeal, the strength of his natural affections, and the ardour of his Christian love. Our end in this sketch will be gained if it shall contribute to keep alive the remembrance, or to excite to the imitation, of the fallen missionary, whose grave, as has been well said, ‘has hallowed the soil of Old Calabar; and whose name is endeared

to all our Churches as the symbol of all that is simple in character, lovely in temper, elevated in aim, unwearied in zeal, and enterprising in action.*

PHYSICAL STUDIES.

RECENT NEBULAR THEORY EXPLODED.

THE theory is, that the original materials of the creation have been separated as they now are by the action of gravitation, and in accordance with the existing laws of motion, while cooling down from their original state of incandescent heat, during periods of time inconceivably long—there being no need for any *miraculous* intervention in the process of creation, no need for the workings of the Creator's energy, unless it were to *originate* the pristine matter itself, and to confer upon it its peculiar powers.

According to this theory, the sun is a mass of shining matter, gradually agglomerated into its present spheroidal form by the power of gravitation. Our world is a mass of matter that having cooled has ceased to shine, and has been moulded into its present shape by the power of gravitation. Our moon has been similarly formed. So have all the primary and secondary planets. Gravitation is employed to account for their forms, and also to give a reason for their motions. As the primal atoms were rushing together under the influence of this aggregating force, they were thrown into a whirling motion, as eddies are produced near the edges of a rapid stream. Hence have originated their motions in their orbits, and also their motions round their axes. Gravity has done all things in the forming and arranging of the solar system. The adaptations and the balancings of all the forces, whether solar, planetary, satellite, cometary, or stellar, are all due to the sole operation of this ubiquitous and ever-operating power.

This is going a very long way in the road of speculation. The theorists went further. They not only talked of systems formed, but also of systems undergoing formation by the grand gravitating force. They pointed to the sky, and there among the nebulae they saw, or thought they saw, vast aggregations of the primal matter, still incandescent, gathering into ever-condensing masses under the influence of gravitation—in fact, infant systems not yet fully formed; but which, after the lapse of some vast period, will shine forth enriched with all their furniture of sun, planets, moons, rings, and comets, arranged

correctly, and moving harmoniously. They pointed to globular and spheroidal nebulae more or less aggregated, as those in which the process of formation had been carried to a greater or a less extent. And though there were even then startling objections and ponderous difficulties in the theorists' way, yet these they treated lightly, maintaining that further discovery would sweep them off, and leave their theory undisputed. With the augmenting power of optical instruments they trusted that the proofs of their theory would become fuller and stronger. When, therefore, the grand telescope of Lord Rosse was being prepared, they were pleased with the hope that soon there would be supplied satisfactory evidence that it was no baseless hypothesis which they had adopted. In the various nebulae presenting a rounded outline, they held there were to be seen the successive stages of the agglomerating condensing process—some being more rounded and others less, some being but little condensed and others much. These differences among the rounded nebulae, they pointed to as corresponding to the different appearances of the trees in a forest containing many individuals of the same species, in different stages of their growth. And as we conclude that the sapling is of the same species with the oak, though we do not witness its conversion into the full-grown tree; so, they argued, we are entitled to conclude that the diffuse spheroidal nebula is a nascent sun, although we do not witness all the steps of its condensation, although we do not even witness during our brief period of observation any considerable alteration in its form. The evidence of the theory might not be complete, but yet it was very nearly so, and when improved telescopes were employed it doubtless would be rendered more fully satisfying. This they fondly expected.

Alas, for the theorists and their theory! The giant telescope of Rosse at last was finished and mounted. It was turned towards the nebula in Orion—one which had been pronounced *unresolvable*, and in which, it was alleged, there were to be seen clear indications of the condensing power. The examination was conducted with breathless interest. At first there appeared not the weakest trace of a star. The nebula looked much brighter. It had become surpassingly brilliant; but the weather was unfavourable, and the results of the scrutiny remained still doubtful. At length the air became finer—the examination was resumed; and although the state of the atmosphere prevented the observer's using the full magnifying power of his instrument, yet he could plainly see that all about the trapezium is a

* Dr Eadie, —Life of Wilson, 3d vol. Presbyterian Fathers.

mass of stars, the rest of the nebula also abounding with stars, and exhibiting the characteristics of *resolvability* strongly marked.

Thus the ideas entertained regarding the irresolvability of the nebula in Orion, and regarding the visibility of a crude, primal, nebulous matter out of which suns and systems are forming, were shown to be without evidence to support them.

This, however, was not the only result of the examination of this celebrated nebula by means of the new colossal telescope. Another result scarcely less important was obtained. The nebulae which, when viewed through telescopes of inferior power, presented a rounded outline, were found presenting most intricate and irregular shapes, when subjected to this new unrivalled optic power. The nebula situated in the Dog's Ear, which, examined with the help of a telescope possessing moderate power, assumed a circular aspect, viewed through the great telescope, appeared a double scroll curiously adorned with fringes, and resembling nothing known, in its general outline, except a roll partially opened out, or the convolutions of a stupendous glittering shell. Forms apparently simple become, under Lord Rosse's instrument, most strangely complex. Their regular outline is replaced by an outline fringed and jagged in the most fantastic modes. Filaments wholly unobserved when a weaker instrument is used, are seen hanging, as it were, by the central mass; and fibres are seen shooting from it in a great diversity of directions.

In this way the evidence in favour of an effective condensing power, urging the materials of the nebulae into closer and still closer aggregation, is entirely overthrown and swept away. That a power tending to congregate and agglomerate the stellar masses does exist, we see no cause to dispute. But is that power unbalanced? Is there no opposing force effectively counteracting the aggregating force? Recent discovery hints that there is. Our own vast stellar system, including the bright stars which the unaided eye descries, and the rest which astronomers regard as belonging to our firmament through all the vast extent they tenant,—this vast system appears to have a motion of rotation around some centre—perhaps some vast mass non-luminous, and therefore to us invisible—perhaps the mechanical centre of gravity of the whole stupendous stellar array and of the orbs that probably revolve around the mighty shining throng. If so, the supposed condensing power of gravity on the stellar clusters must be dismissed from the category of effective causes. That condensing power may exist; but if countervailed by an equal separating power,

no result whatever can follow from its existence and operation.

Thus the daring theory to which we have referred is left a mere hypothesis, a mental fiction, destitute not merely of valid evidence, but likewise of probability, nay, of plausibility itself. And thus the insidious attempt to set aside the special Divine agency to which the Scriptures lead us to ascribe the creation of the universe is fairly baffled, is effectively repelled.

On other grounds, what has been called the nebular theory, in so far as it is employed to supersede special creative agency, may be opposed and overthrown. These grounds, however, we cannot stay to consider. We close with a single observation:—Unlike the Koran and the Shasters, unlike the Myths of Pagan Greece and the Legends of Papal Rome, the pure unadulterated Bible is ever illustrated and confirmed by the successive disclosures of advancing science.

SEPTEMBER IN PALESTINE.

In our last paper we alluded to the prevalence of *hot winds*, and, according to promise, we resume the subject this month. On the highest elevation of the hill country between Jerusalem and Ramla, on the 25th of March, Wilde perceived a certain sultriness of the air. The wind was blowing from the south-east, and on looking behind, he discovered a peculiar haziness of the atmosphere, which momentarily approached toward his party, while in front all was yet bright and distinct. Presently the sultriness increased, although the sun was not particularly hot, and there was rather more breeze than usual. This wind, which was the sirocco, appeared to move as a stratum of the atmosphere. The wind had been blowing from the south-east for the two days previous, and it had probably been for some time traversing the hot and arid Idumean desert, where it met no particle of vegetable life to modify its force. This wind takes up, and holds suspended in it, the minutest particles of sand, which, in the space of a couple of hours, he and his party could perceive on their clothes. The air itself became a hot, thick, palpable haze, of a bluish-grey colour, rendering the outlines of object indistinct. It resembles that peculiar appearance and quivering motion which the heat and smoke of a fire has, when lighted in the open air of a clear hot sunny day. Although it may be blowing hard at the time, yet the breeze is unrefreshing, and comes hot and sultry on the brow, producing at first a feeling of oppression and constriction of the chest. This increases in time to a sickening sense of

suffocation. There is a general dryness of the skin, the pores cease to throw out their secretions, the mouth becomes dry and parched, attended with urgent thirst; the vessels of the eyes red and tinged; headache and lassitude ensue. Finally, great prostration of strength is felt, which remains long after the exciting cause has ceased, and the other symptoms have been removed; and there is the most debilitating effect produced upon the mind. The depressing effect of the sirocco may be that alluded to by the Psalmist as 'the arrow that flieth by day.'*

Of the *simoom* (termed by the Turks *samiel*), the accounts given by travellers are very various, and even contradictory.† When a traveller depends entirely on the testimony of the Arabs of the desert, some allowance may be made for exaggerations in his statements; but when he describes what he has himself witnessed, we are bound to receive his testimony, unless we can prove that he is not trustworthy. It is sometimes designated the *hot*, sometimes the *poisonous* wind; and both seem to be accurately descriptive of its character. In the heart of the desert its devastating effects are terrible; its influence is modified when it passes over the crowded city, but even then it sometimes proves destructive of human life to an alarming extent. There is not mention that in 1655 it suffocated four thousand persons in one night, and, in 1658, twenty thousand in a night. Volney compares the extreme heat of the wind to that of a large oven when the bread is being withdrawn; and Morison compares the inhaling of it to the swallowing of too hot broth. Volney says, that when the wind begins to blow, the atmosphere assumes an alarming aspect. The sky, at other times so clear, becomes dark and heavy; the sun loses its splendour, and appears of a violet colour. The air is not cloudy, but grey and thick; and is in fact filled with an extremely subtle dust, that penetrates everywhere. This wind, always light and rapid, is not at first remarkably hot, but increases in heat in proportion as it continues, till animated bodies soon discover it by the change it produces in them. The lungs, which a too rarefied air no longer expands, are contracted, and become painful. Respiration is short and difficult; the skin parched and dry; and the body consumed by an internal heat. In vain is recourse had to large draughts of water. Nothing can restore perspiration. In vain is all coolness sought for. All bodies in which it is usual to find it deceive the hand that touches them. Marble, iron, water—notwithstanding that the sun no longer appears—are hot. The streets are

deserted, and the death-like silence of night prevails everywhere. The inhabitants of towns and villages shut themselves up in their houses, and those of the desert in their tents, or in pits they dig in the earth, where they wait the termination of this destructive heat. Water spilt on the ground speedily evaporates, and the traveller is liable to be deprived of his supply by the water drying up in his skin bottles. The principal stream moves twelve feet above the ground, and those who fall prostrate till it passes over them receive little, if any, injury from it. It is said that camels and other animals perceive its approach, and bury their mouths and nostrils in the sand. Burckhardt, however, says that camels are distressed, not by the heat, but by the dust blowing into their large prominent eyes. In June 1818, he was overtaken by what he calls a violent *simoom*. When the whirlwind arose, he endeavoured to cover his face with his handkerchief; the beast on which he rode, being made unruly by the quantity of dust thrown into its eyes, and by the terrible noise of the wind, set off at a furious gallop. He lost the reins, and received a heavy fall; and, not being able to see ten yards before him, he remained wrapped up in his cloak on the spot where he fell until the wind abated, when, pursuing his dromedary, he found it at a great distance, quietly standing near a low shrub, the branches of which afforded some shelter to its eyes. It continues only for a few minutes, but may return at intervals for three days. The death produced by this pestilential blast is a real suffocation. The lungs being empty are convulsed, the circulation is disordered, and the whole mass of blood driven by the heat towards the head and breast; whence that hemorrhage at the nose and mouth, which happens after death. This wind is especially fatal to persons of a plethoric habit, and those in whom fatigue has destroyed the tone of the muscles and vessels. The corpse remains a long time warm, swells, turns blue, and is easily separated; all of which are signs of that putrid fermentation which takes place when the humours become stagnant.

The royal Psalmist finely alludes to the destructive effects of this hot wind on the green herb and flower of the field. 'As for man,' says he, 'his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more.'

This was probably the natural agent by which the host of Sennacherib was destroyed, when 'the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred and fourscore and five

* Ps. xci. 5.

† The reader may consult Robinson's *Calmet*, art. WINDS, for a good view of both sides.

* Ps. clii. 15, 16.

thousand: and when they arose in the morning, behold, they were all dead corpses.*

'Like the leaves of the forest, when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest, when autumn has
blown,

That host on the morrow lay withered and strown.

'For the angel of death spread his wings on the
blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever
grew still.'

The miraculous part of this transaction consisted in bringing the pestilential blast of the desert to the very walls of Jerusalem; that, too, by night when it seldom blows; and by confining its destructive influence to the Assyrian host, while the Jews who were within the city were uninjured.

Speaking of the certainty that the predicted glory of the Church will ultimately be realized, Isaiah says, 'All flesh is grass, and all the goodliness thereof as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.'† By 'the people' here we are to understand the world at large. 'The people is grass,' that is, all men are frail as the grass. This passage embraces a statement of the fact, that extraordinary influences sometimes cause a premature decay of the verdure and beauty of the field. The wind of Jehovah bloweth upon it. It is generally admitted that it is the wind that is here referred to, and the word ought to be so rendered. The same word is used in the 8th chapter of Genesis, where it is said, 'The Lord made a wind to pass over the earth, and the waters of the deluge were assuaged.' And again, in Isaiah xi. 4, where it is said of the Messiah, 'With the breath of his lips shall he slay the wicked.' A wind of Jehovah is a Hebraism for a strong wind. The reference may be to the storm. This wind of Jehovah blowing upon the grass and flowers of the field, caused them speedily to fade and wither. The grass and flowers, as applied to man, denote health, beauty, wisdom—as possessions of frail and uncertain tenure. It is said to reflect how speedily the glory of the world passes away. We change, and everything around is changing; but God is immutable, and his word will not fail.

In September the vintage commences in the Holy Land, and continues till the middle of October. Ripe grapes may be found so early as the month of May. They come into season in August, and continue so for about four months. According to

the Rev. S. Robson, Jewish missionary at Damascus, 'From August to December, bread and grapes are substantially the food of the people. Very thin cakes of bread made of flour, or of barley meal and flour mixed, and eaten with plenty of grapes, form the meals of the inhabitants of Lebanon, morning, noon, and night.' The Rev. H. Homes, American missionary at Constantinople, says, in the *Bibliotheca Sacra* for May 1848, that 'the remarkable fact is, that in Asia Minor and Syria, the largest part of the produce of the vine is used for other purposes than making intoxicating liquors.' And again: 'In the vine-growing districts of Turkey, the grape stands as prominent among the productions of the country, as a source of comfort and prosperity, as the Bible makes it to have been among the productions of Judea.'

THE CABINET.

THE FUGITIVE SLAVE.

THE slave whose extraordinary escape from servitude in Richmond, and almost miraculous arrival at Philadelphia, created such a sensation about two weeks since, was introduced to the audience.—(*American Newspaper of 9th June last.*) He was actually transported three hundred miles through a slaveholding country, and by public thoroughfares, in a box, by measurement exactly *three feet one inch long, two feet wide, and two feet six inches deep*. Brown, for that is his name now, told his story in an artless manner, and with natural diffidence. He is of course unlettered, but his adventures, and the fortitude with which he bore the perils and privations of his terrible journey, excited, says the *Boston Traveller*, a thrill of sympathy and admiration in every one who listened. The following is an abstract of his story:—

While at Richmond, though the box was legibly and distinctly marked, 'this side up with care,' it was placed on end, with his head downwards. He felt strange pains, and was preparing himself to die, preferring liberty or death to slavery, and he gave no sign. He was, however, relieved from his painful position, and encountered no other danger than the rough handling of the box, until it arrived at Washington. When the porters who had charge of it reached the depot there, they threw or dropped it with violence to the ground, and it rolled down a small hill, turning over two or three times. This he thought was bad enough, but the words he heard filled him with anguish, and brought with them the blackness of despair. They were, that the box was so heavy it could

* Isa. xxxvii. 36.

† Isa. xl. 6-8.

not be forwarded on that night, but must lay over twenty-four hours. In the language of the fugitive, 'My heart swelled in my throat; I could scarcely breathe; great sweats came over me; I gave up all hope. But it was put into my remembrance that the ~~Preacher~~ had said, it is good to pray at all times. So I tried to pray: "Lord Jesus, put it into the hearts of these men to find a way to send this box forward." While I was yet praying, a man came in and said, "that box must go on it; it's the express mail." Oh, what relief I felt. I was taken into the depot, and I was placed head downwards again for the space of half an hour. My eyes were swollen almost out of my head, and I was fast becoming insensible, when the position was changed.'

He arrived in Philadelphia after many hair-breadth escapes, and the box was taken to the house to which it was directed. The panting inmate heard voices whispering; afterwards more men came in. They were doubtful or fearful of opening the box. He lay still, not knowing who the people were. Finally, one of them knocked on the box, and asked, 'Is all right here?' 'All right,' echoed from the box. The finale of this simple tale was received with deafening shouts.

In corroboration of it, Rev. S. J. May said he was in Philadelphia in the midst of the excitement caused by this wonderful adventure. He said that, for obvious reasons, he could not give the name of the gentleman to whom the box was consigned, but he knew him as a warm-hearted friend of humanity. That gentleman had told him (Mr M.), that when the box arrived at his house, he was overcome with agitation. The man might be dead. He hoped, yet feared. It might be necessary to call a coroner. He finally assembled several true friends, and then tremblingly asked, 'Is all right here?' The voice came up, as if from the grave, 'All right.' The reaction of his feelings was so great as to stop his breath; but when he could speak, he wildly exclaimed, 'You are the greatest man in America.'

The fugitive when released, after stretching his limbs, did not appear fatigued. The glorious sense of freedom was upon him in his heart, pervading his whole being, and burst out into song. This was his appropriate anthem of deliverance:—'I waited patiently, and the Lord hath delivered me.'

REV. MR WILSON, PERTH.—HIS LAST
SERMON, AND DEATH.

He preached from the ninth verse of the forty-eighth Psalm: 'We have thought of thy loving-kindness in the midst of thy

temple.' This was his last text, and it was appropriate. The loving-kindness of God had ever been with him a favourite theme. Often had he expatiated on it. He had frequently 'thought' of it in the temple; and soon was he to sing of it in the upper sanctuary. His last text on earth was his first song in glory. His spirit was yet vibrating under the excitement of this delicious theme, when it was summoned away to those hymning choirs that sing of love before the throne; and he felt their halleluiahs to be but the melody of his own sensations, elevated and prolonged. His friend, Moncrieff of Culfargie, in whom the impulses of kindness were as powerful as the ardours of zeal; had taken him out to his own rural residence, in hopes of his improvement; but a week spent there brought him no relief. His debility prevented him from improving by the air and recreation which are so grateful to an invalid when removed into the country. The 'silver cord' had lost its tension, and he was not able

'To climb
The breezy summit's brow sublime.'

and welcome the exhilaration of such refreshing exercise. It was now the fall of the year, and the brown and faded leaves that rustled beneath his feeble tread were felt to be the emblem of his own speedy dissolution. On the first Sabbath of November, which was also the first day of the month, he baptized the twin children of his friend, Mr Fisher; and Mr Fisher adds in his 'Domestic Record'—'This was the last piece of public ministerial work performed by that eminent servant of Jesus Christ.' A fortnight longer did he sojourn on earth, and at length he 'fell on sleep,' on the 14th November 1741.

'Calm on the bosom of thy God,
Fair spirit, rest thee now;
For while thy stay was yet on earth,
His seal was on thy brow.'

—*Eadie's Life of Wilson.*

THE MANX BIBLE.

THERE was but a single copy of the translation completed, which was committed to Dr Kelly to convey to Whitehaven, that he might get it printed there. He took his passage in a little sloop. It so happened that the sloop got on a sunken rock near the mouth of Whitehaven harbour, and there went to pieces. Dr Kelly, regardless of his life in comparison with the precious trust committed to him, held it up in parchment, took it in his hands, and on a portion of the wreck he floated till he reached a higher portion of the sunken rock, where he was just above water; there he held his precious trust in his hand, regardless of life itself if he might but rescue it from destruction. The waters rose higher and higher, and it was

more than an hour before the boat could reach him. He was well-nigh fainting from exhaustion, but his hand, rigid and clenched, was still held up above the waters; and neither peril of life nor force of weakness would lead him to relinquish his grasp, and he carried it safely to the shore, and it was printed.—*Rev. H. Stowell.*

PAUL IN THE STOCKS.

THAT was the place for him at that particular time. That link must not be dropped out of the chain of his history. The smallest tooth, in the smallest wheel, of the most complicated machinery, has something to do—an important sphere to fill—in reference to the whole system. It cannot be spared. Paul cannot be spared from the stocks.

Now Paul was a gentleman, used to the best society, accustomed to the free employment of both of his feet. And it must have been about as ungentle a thing as was then happening in the Roman empire to put such a man in the stocks.

But Paul did not covenant that he should be treated like a gentleman, in that memorable hour when he laid all on the altar of devotion to Christ. In the exclamation, 'Lord, what wilt thou have me to do?' he made no reserve. He made a clear leap into the arms of Infinite Love. He took the cause of Christ into his heart, and determined to take with it whatever of shame or suffering there might arise from the highest devotion to its advancement. If a Roman officer at Melita should 'receive him and lodge him three days courteously,' very well; he would be glad of such an act in the drama. And if a Roman jailer at Philippi should, most uncourteously, 'thrust him into the inner prison, and make his feet fast in the stocks,' why that was no more than there was in the bond.

But if Paul's feet were in the stocks, his neck was out, so that he could use his voice; and his heart was out, and never was more free from all fetters and bonds than in the

prison of Philippi. Now, ordinarily, one is not much inclined to music when they get such a scourging as Paul had just received, and there was not much inspiration in the scenery or savour of a Roman inner prison, and still less in the comfortless stocks. But Paul's heart was in tune. That was a harp not so easily broken. Breaking his skin could not break that. And there was music, sacred music, in that dungeon.

Paul and Silas SANG. Why did they not go to sleep like other people? Look at their *flesh*, which the cruel scourge had mangled, and at their *feet* in the painful stocks, and then answer. Why did they not grumble as many disciples do in trouble, and send out hot and scorching words against their oppressors? Because they could do better. People can scold and fret themselves from trouble into deeper trouble. But singing with a cheerful melody of the heart unto God, is the way from bad to better. It is one of the ways of regaining the firm ground, from the mire into which the soul had been sinking.—*New York Observer.*

THE SPIRITUAL IN RELIGION.

RELIGION is reverence of man's spirit for God—his love to Him—his communion with Him; and whatever be the value of temples, and of bodily services, he who has not the spiritual affections of which outward service seems to be the token, may have been amused, may have been delighted, and may be flattered into imagining that he has worshipped God; but he—that is, the man, the conscious, intelligent, spiritual being—has not been doing anything that even in the least degree resembles worship. This preference of the material to the spiritual is a degradation of man; it does dishonour to his nature; it violates the law of his being; it teaches him to be in love with disorder, and, therefore, depraved in that which relates to his highest powers and his noblest occupation.—*Rev. W. H. Stowell.*

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